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1817



ARTES SCIENTIA VERITAS

THE
BRITISH CRITIC,

FOR
JANUARY, FEBRUARY, MARCH, APRIL,
MAY, AND JUNE.

MDCCCVIII.

Est miserorum ut malevolentes sint, atque invidiant bonis.

PLAUTUS.



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P R E F A C E.

WHILE a ray of light begins to beam upon us from an unexpected quarter, we commence a new Preface. Whether the late events will lead to a happy and extensive change in Europe, or only to fresh scenes of cruelty and carnage, must for some time be uncertain: but we, who have always been no less friendly to true liberty, than hostile to democratic anarchy, cannot but send up the warmest vows in favour of the Spanish Patriots, whose glorious example, if it should animate other countries to a like resistance, would soon produce the downfall and disgrace of usurpation and injustice.

—Quod felix faustumque fiet.

In the mean time, we keep the even tenor of our way, and commence our sketch of Literature with that which in this country ever has, and we trust ever will be considered as the most important topic.

DIVINITY.

We shall begin with volumes of Sermons, as they happen to be at present the most memorable articles on our list: and first with the truly excellent volume

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of the acute and logical *Paley* *. We were rather premature in our hopes, when we flattered ourselves in April last, that the obstacles to the general publication of this posthumous volume were at length removed: Not till the month of July were our wishes gratified, when the advertisement at length appeared, *by permission of the Executors*. We are far from intending any censure by stating this delay; we know that there were sound reasons for it, though of a different class from those which were in our contemplation. *Paley's Sermons*, however, are at length published, and we congratulate our readers on the accession of so much Christian instruction. Two able works against Infidelity and Atheism, next demand our attention: *Mr. Van Mildert's Sermons at Boyle's Lecture* †, and *Professor Vince's Confutation of Atheism* ‡, on astronomical principles. The former author takes an Historical View of the rise and progress of Infidelity, from the earliest times: the latter brings all the knowledge of the profound astronomer to bear against the doctrines of the Atheist; and at the same time conveys, in the simplest manner, to those who may require it, the knowledge of the scientific facts. A work so worthy of an University, that nothing more appropriate could be offered by a professor to the students. *Mr. Cooper's* second volume of *Discourses* § maintains the character we bestowed upon the first, as containing eloquent and scriptural exhortations, on very momentous subjects.

Of Works on speculative or practical Divinity we must now speak: and first of the *Lectures* of the late *Dr. George Campbell*, of Aberdeen, on *Systematic Theology* and *Pulpit Eloquence* ||. This posthumous work appears to be given to the public with fidelity, from the papers of the author, of whose respectable

* See No. II. p. 159. and IV. p. 402. † No. III. p. 28.
‡ No. V. p. 613. § No. VI. p. 648. || No. IV. p. 354.

P R E F A C E.

name it is in general worthy; though we cannot wish it to supersede the Lectures of Dr. Hey, or other initiatory works, more exactly adapted than this to the principles of our excellent Church. To the Essays of Mr. James Smith, of Dundee, *on the Principles of Christianity**, we paid a particular attention, because they appeared to us to contain observations of great value; and because we hoped, by certain timely cautions, to assist the author in the completion of his design, which is to occupy another volume. An anonymous publication, entitled *Primitive Truth*†, on the contested question of the reformed Confessions of Faith, is evidently the work of a learned and pious divine. We regard it also as one of the most powerful vindications of our Articles, from being intended to convey a Calvinistic sense; because the author, while he demonstrates this point, must, in some degree, have sacrificed his own wishes to the love of truth.

Turning to smaller tracts, our attention is due to the truly Pastoral *Letter* of the *Bishop of London*‡, addressed to the leading people of all classes in the West-India Islands; enforcing with a zeal, worthy of the character and situation of the writer, the instruction of the slaves in the principles of our Holy Religion. The excellent, though small, tract of Mr. Cockburn, on the genuine Epistles of Ignatius§, deserves also our warmest recommendation; as removing every shadow of reasonable doubt from a subject of much collateral importance to Religion. In addition to the powerful arguments against Atheism, adduced by Paley, Mr. G. Clarke|| has furnished what he modestly calls an humble Supplement, but what is, in truth, an argument well deserving to be subjoined to those of the original writer. Nor will the grave theologians object, we conceive, to admit a Lady

* No. VI. p. 627. † No. I. p. 31. ‡ No. III. p. 234.
§ No II. p. 204. || No. IV. p. 448.

among them, when we mention, as a candidate for that distinction, the author of that pleasing and instructive tract, *the Beneficial Effects of the Christian Temper on domestic Life* *. The subject is completely within the reach of female observation, and it is handled with judgement as well as elegance. A small collection of *Passages*, translated from *Cbry-Jostom* and other Greek Fathers, by *Mr. Hugh Stuart Boyd* † may be mentioned here with approbation: and the second edition of *Mr. Owen's Christian Monitor* ‡ demands a similar notice. We know the talents of the author, and only regret that they have not yet taken an ampler field of exertion.

Among writers of single and occasional discourses we should be sorry not to have some of the Episcopal order; nor can we be exposed to that disappointment, while vigilance and ability continue to be the ornaments of the sacred Bench. These, and other becoming qualities, may be distinctly traced in the *Charge of the Bishop of Rochester*, delivered at his last Visitation §. The learned Bishop treats on several subjects, but particularly that of the Catholic Claims, with perspicuity and energy. Two public discourses by the *Bishop of Exeter* (now Salisbury) have been noticed by us in this volume, later than their proper time; the one for the Society for Promoting Christian Knowledge, at the annual meeting of the Charities ||; the other before the House of Lords, on the Fast-day, 1807 ¶. Both are such as the occasions demanded, and the character of the Prelate would lead us to expect. In a Sermon preached at the Magdalen Hospital, the *Bishop of Meath* ** took occasion to expatiate on the importance of education, in forming and preserving the religious character. The preparation of a soul def-

* No. V. p. 562. + No. VI. p. 675. † No. VI. p. 674.
§ No. I. p. 26. || No. IV. p. 447. ¶ No. VI. p. 669.
** No. VI. p. 670.

tined to an immortal state is, as he observes, a most momentous business. The *Claims of the established Church*, to protection and advantages, are treated with great energy by *Dr. Ireland**, Prebendary of Westminster; who states with peculiar exactness the duties both of Catholics and Protestants, as to each other, and as to the government. In two very excellent Sermons, *Mr. H. Ryder* combats the too prevalent doctrines of *indefectible grace*†, and *unconditional decrees*‡; and shows, particularly, that the preaching of the latter was not the practice of St. Paul, nor of those who immediately followed him, nor of the founders of our own church. A very acute and learned discourse, on *Singularity and Excess in Philological Speculation*, was preached by *Dr. Lawrence*§, where such a discourse could best be understood and relished, at Oxford; it is full of criticism well applied, and of sound doctrine ably enforced. To correct, if possible, the remissness, too often subsisting with respect to the Sacrament of the Lord's Supper, *Mr. S. Clapham* made it the subject of a *Visitation Sermon*||: and it is not easy to say, whether he elucidates the doctrine, or inculcates the observance, with the greater skill. Among the sermons preached in consequence of the donation of *Mr. Buchanan*, we could not but distinguish that of *Mr. E. Nares*¶, Rector of Biddenden. In sound judgment, and unaffected style, it forms a strong contrast to some compositions of the same sort: and, in the notes, presents a valuable combination of research and elucidation. In a sermon preached at *Dundee*** , in behalf of the English prisoners in France, *Mr. Horsley* reminds us of some of the merits of his father; whom to remember, in any way of gratitude, will always be our duty and delight.

* No. I. p. 75. † No. II. p. 201. ‡ No. VI. p. 671.
 § No. III. p. 326. || No. III. p. 322. ¶ No. VI. p. 652.
 ** No. VI. p. 673.

HISTORY.

We have made but few excursions into the region of History, since the close of our preceding volume; but some of those have been successful. In one of them we meet with *Dr. Gillies*, an experienced writer, whose *History of the World**, during a period of extraordinary events and revolutions, supplies an important chasm in the connection of the whole. We have not yet concluded our remarks on this elaborate work. Besides this, we have chiefly had to notice translated history. Thus the conclusion of *Mr. Jobnes's* valuable version of *Froissart*, extending to four large volumes in quarto, opened our fourth Number†; and the *Memoirs of Joinville*‡, with additions, making two more volumes of equal magnitude, continued the labours of the same well qualified translator. That such an author, a volunteer in the cause of literature, should, in the midst of his useful labours, have had occasion to lament the destruction of the chief part of his noble library, cannot but excite a general feeling of regret. The very considerable additions made to *Mr. Wraxall's History of France*§, in the fourteenth, fifteenth, and sixteenth centuries, induced us to mention again, though briefly||, that curious work; which now derives new interest from the comparison of old and modern times. Our rupture with the Danes, probably, led to the translation of a work by *Malling*¶, in which the author collects and celebrates the noble actions of his countrymen. It is a monument which, even in the midst of temporary enmity, may be contemplated with satisfaction.

* No. V. p. 461. † No. IV. p. 341. ‡ No. VI. p. 585.

§ No. II. p. 207. || See our seventh and eighth volumes.

¶ No. I. p. 55.

ANTIQUITIES.

The commencement of *Caledonia*, by Mr. G. Chalmers*, who, with a laudable ambition, aspires to be the Camden of the North, opens our present Volume. The ardour of research, for which the author has been long distinguished, has found a noble subject for exertion in this work, which will doubtless be accompanied to its conclusion by the public attention and patronage. A long and regretted arrear of account, with our learned, worthy, and admirably ingenious friend, Mr. Whitaker, was paid in our second Number, where his *ancient Cathedral of Cornwall* †, at length received the tribute due to its very singular merits. Let those who rigorously insist on the just theory of speedy and orderly notice of publications, read the history of our disappointments as to that work. A public carriage must set out at its time, whether the expected passengers are ready or not; and a Review is a carriage which must be filled; if one traveller loiters, another must be pressed into his place. The worthy and indefatigable Historian of Leicestershire next demands our recollection; a man whom neither prosperity could corrupt, nor misfortune depress; *Sylvanus* in the simplicity, and *Urban* in the benignity of his character. From the fire, which consumed a great part of his own labours, as well as those of others, Mr. Nichols comes forth with new lustre; and his *Leicestershire* ‡, by that accident rendered scarce, will always rank among the books which do not at all deserve to be so.

* No. I. p. 1. † No. II. p. 101. ‡ No. II. p. 132, and IV. p. 386.

BIOGRAPHY.

Mr. Cumberland's written, like his real, *Life*, is interesting even to its close; and his *Supplement** shows that his hand is not enfeebled like *Priam's*, though his age is not much inferior. In a small, but well composed volume, the premature and short-lived genius of *Chatterton* is celebrated by *Mr. Davis*†, whose sentiments on the disputed points are those of sagacity and knowledge. The *Life of Washington*‡, by the American Judge, *Marshall*, is in great measure a political history, but it is the work of a man, whose candour had not entirely yielded to his prejudices. The narrative of *Lord Nelson's Death*, written by *Dr. Beatty*, the surgeon of his ship§, is indeed only a biographical fragment; but the subject gives an interest to every authentic particular, however minute. *Orton's Letters*||, accompanied by *Mr. Palmer's* *Life* of him, may certainly be considered as biographical; and indeed genuine letters have always so far the character of biography, that they illustrate something of the transactions, and still more the disposition of the writer. *The Life of Dr. Bray*¶, as illustrative of his benevolent plans, still pursued by his associates, and affording a noble example of true public spirit, is indeed a valuable document. The narrative of *the last year of Louis XVI.* by *M. Huc*, one of the officers of his chamber, is truly interesting, and the translator, *Mr. Dallas*** , may justly be praised for introducing it to his countrymen.

* No. II. p. 116. † No. III. p. 298. ‡ No. IV. p. 370.
 § No. II. p. 179. || No. II. p. 210. ¶ No. V. p. 564.
 ** No. V. p. 563.

TRAVELS.

We do not quite so much abound in works of this class at present, as in some former Volumes. The chief are *Mr. Thornton's present State of Turkey**, and *Dr. Buchanan's Journey from Madras*†; and, of these, the first is rather the result of a residence in the country described, than any description of journeys in it. *Dr. Buchanan's* book has for its object, as his journey had, things more important than mere travelling anecdotes: and it is perhaps the less amusing to the general reader, in proportion as it is more valuable to the statesman. *Mr. Janson's Stranger in America*, concluded in this Volume‡, certainly has little claim to general commendation; but, in the eagerness for information concerning distant regions, may be turned over, at a leisure opportunity, with some prospect of amusement. *Mr. Burnett's View of the State of Poland*§ is the result of a ten months residence, and certainly is not devoid of attractions to the English reader.

POLITICS.

At the head of this class, though not, for reasons assigned, the subject of a detailed article in our Review, we shall place, without scruple, the *Speeches of Mr. Pitt*||. Imperfectly as they must be reported, in the common modes of publication, the speeches of that truly great man *must* convey instruction and delight. They may be faint images only, but they are reflections from a powerful luminary, which convey both light and heat in a great, though much diminished, proportion.

* No. III. p. 221. † No. VI. p. 573. ‡ No. I. p. 64.
 § No. IV. p. 453. || No. V. p. 551.

On temporary and disputatious politics we have not much to remark. The pamphlets which best pleased us, of this kind, are *Mr. Tinney's Reflections on the State of the Nation**, and the anonymous tract *on the Causes of the Expedition against Copenhagen*†. Both these are strong and clear on their respective subjects, and dictated, in our opinion, by patriotism as well as judgment. We have often found good allies in American writers, when they had the sense to discern, and the patriotism to enforce, the true interests of their country; and this has happened in a recent instance, where an *American Farmer* wrote *on Peace* (namely, Peace with England) *without Dishonour, and War* (with the same) *without Hope*‡. If wisdom can prevail, in that country, against faction, that tract must meet with attention, and here also it assuredly deserves it. East-Indian politics have been discussed in two tracts, the one anonymous, and entitled, *a Review of the Affairs of India*§; the other by the *Rev. J. Brand*, directly pointed to the *Refutation* of the principal charge against Lord *Wellesley*||. Both are ably written, and difficult, we should conceive, to answer. On Education, as a political measure, *Mr. Bowles* writes with sound judgment, and patriotic feeling, in his *Second Letter to Mr. Whitbread*¶, as he had in his first** . Some very powerful remarks on other subjects conclude this able tract. A loyal and useful compilation, entitled *Church, King, and Constitution*††, deserves at least to be mentioned, as preserving some material documents.

Two remaining tracts on our list must be placed here, for want of a fitter situation to admit them; the one more properly statistical than political; the other on a public question, no longer under legisla-

* No. VI. p. 663. + No. IV. p. 413. † No. III. p. 315.
 ‡ No. II. p. 142. § No. VI. p. 606. ¶ No. V. p. 492.
 ** See vol. xxx. p. 306. †† No. III. p. 314.

tive debate, and therefore losing, in a great measure, its connection with state affairs. The former, by *Mr. Newenham**, author of other political tracts, is on the *Population of Ireland*, and contains much useful, some curious, and some disputable matter. The other is the *Letter of Mr. Wilberforce*† to his Yorkshire Constituents, and is intended to wind up the whole subject of the Slave Trade; on which the author would not be contented with victory, if he could not for ever maintain that he had truth and justice on his side.

* LAW.

A Barrister's remarks on the *Debtor and Creditor Laws*‡, is the chief legal book here noticed; and that is more remarkable for utility than extent. But still smaller is *the Constable's Assistant*§, published by the Society for the Suppression of Vice, yet well worthy of attention to those who have to take any active part in the apprehension of offenders.

PHILOSOPHY.

The first part of the *Philosophical Transactions* for 1807||, is recorded in our present Volume, and the articles in it, though not numerous, appear to be highly valuable. Various, and belonging to very different branches of pursuit, are the other scientific works which have come before us. The best is, perhaps, *The complete Navigator*, by Dr. Mackay¶, which fulfils the promise of its title more nearly than can often happen with works of difficult exe-

* No. II. p. 125. † No. III. p. 274. ‡ No. III. p. 317.
§ No. III. p. 313. || No. V. p. 479. ¶ No. IV. p. 428.

cution. *Bonycastle's Trigonometry** falls a little short of the expectation raised by the author's name, but is, nevertheless, a respectable work. *Mr. Parkes's* useful book, entitled *The Chemical Catechism*†, is so much approved of by the public, that it is proceeding to new editions; to which, we understand, the author is careful to add improvements of various kinds. The graphic merit of *Mr. Wood's Zoography*‡, resulting from the diligent employment of Mr. Daniell's powers, entitle it to a commendation not equally due to the compilation; but the plan is pleasing and instructive, and must command attention. *Mr. Whiting's portable Mathematical Tables*§, and a set of *Botanical Tracts*, anonymously translated from the works of foreign philosophers|| conclude our present account. The former have much to recommend them, in point of convenience; and the latter, of curiosity, being translated from various languages, some of which are little known to English students.

MEDICINE.

The faculty are still employed in researches concerning fever, and different theories are supported by different practitioners. *Dr. Clutterbuck*, in his *Enquiry*¶, contends that it is a local disorder, of which the origin is in the brain. *Dr. Beddoes*** connects it with inflammation, wheresoever seated; and both authors collect a variety of important facts, and display abundance both of judgment and ingenuity. All substances that serve mankind for food or medicine, are scientifically examined by *Dr. R. Pearson*; whose *Practical Synopsis*†† is, of its

* No. III. p. 239. † No. I. p. 16. ‡ No. VI. p. 650.
 § No. III. p. 328. || No. II. p. 209. ¶ No. III. p. 306.
 ** No. V. p. 525. †† No. III. p. 268.

kind,

kind, the completest work that has yet appeared. Cases and observations made in Hospital Practice are well stated by *Dr. Bardeley*, in his *Medical Reports**, we trust that the work will successfully proceed to several volumes, which will be a great advantage to the student and practitioners in general. A powerful tonic; in some cases superior even to *Bark*, has been discovered by *Dr. Reece* in the *Rbatania Root* †, chiefly used before as a colouring matter for wine. It is said to disorder the stomach less than bark, and various formulæ are given by the discoverer, for administering it with the best effect.

The Surgical Treatises here are only three; and it is remarkable that they all have for their object the disorders of the eyes. The more considerable of these works is by *Scarpa* ‡, and is translated by Mr. Briggs. The *Ophthalmia* is the particular subject of the two other medical tracts: the one written by *Dr. Vetch* §, an Army Surgeon, originally of Edinburgh; the other by *Mr. Ware* ||, whose eminence, as a practitioner in London, will give considerable currency to the opinions he may choose to espouse.

AGRICULTURE.

It is usually with some exceptions, for redundancy, or some worse faults, that we recommend agricultural works; but the following, noticed in the present Volume, have as little exceptionable matter in them, as any we have seen for some time. *Mr. Parkinson's English Practice of Agriculture* ¶, the *Agriculture of East-Lothian*, by *Mr. Somerville* **, and the *Experimental Farmer*, by *Mr. Tibbs* ††. The latter of these books, in particular, has the

* No. IV. p. 408. † No. IV. p. 445. ‡ No. I. p. 52.
 § No. IV. p. 442. || No. IV. p. 442. ¶ No. I. p. 85.
 ** No. II. p. 182. †† No. V. p. 553.

merit, most uncommon in this class, of containing much information within a very small compass.

POETRY.

At the head of our Poetical ranks we cannot place a person of more dignity than an Epic Poet; and *Mr. Hoyle*, though his *Exodus** does not in all points satisfy the critical reader, has sufficient merit as a poet to deserve respectful mention. But of a very different character is the much read, much admired, and much criticized *Marmion*, of *Mr. Walter Scott*†. Without descending to particulars, in this hasty recapitulation, it has faults enough to show that genius is not infallible; and beauties enough to atone for its faults, were they even greater than they are. *Mr. Crabbe's* collected *Poems*‡ are a fine family, happily re-united; and something of the same character belongs to the volume of *Oxford Prize Poems*, though in that, the relationship between the individuals is not quite so strict§. Other collections of Poems have been mentioned, of various but not small merit. We may particularly specify *Mr. Polwhele's* three volumes||, *Mr. Bland's* single volume, in which *Edwy* and *Elgiva*¶, is the principal composition, *Mr. Stewart's Resurrection***, *Mr. Parsons's Traveller's Recreations*††, and *Miss Betbam's* elegant volume‡‡. All these, being mixed collections, cannot easily be characterized, except as having a general claim to the attention of poetical readers. As a descriptive Poem, *Mr. Maurice's Richmond Hill*§§ ranks with the other works of that ingenious writer. In a very different line,

* No. V. p. 496. † No. VI. p. 540. ‡ No. VI. p. 591.
 § No. V. p. 545. || No. III. p. 265. ¶ No. III. p. 303.
 ** No. II. p. 192. †† No. V. p. 548. ‡‡ No. VI. p. 66c.
 §§ No. II. p. 119.

the anonymous author of *Epics of the Ten**, demands some notice; but, though we often admire the ingenuity of his satire, we do not always approve the application of it. The Drama of *Adelgitba*, by Mr. Lewis†, is written with poetical vigour, but without that ultimate perfection, either of style or fable, which the author's talents seem to promise.

Two translators have been noticed, of the name of Howard, but whether related or not does not appear. Mr. Nathaniel Howard‡ took the *Inferno of Dante* for his task; which he executed with vigour in blank verse, though anticipated, in the same plan, by a very ingenious writer, only a few months before§. In blank verse also are the *Metamorphoses of Ovid rendered*, by Mr. J. J. Howard||, and the style of translation is good, though not exactly suited to that of the original author.

LITERATURE.

A few works, lately noticed, seem to come together under this head, more conveniently than any other, being yet in their subjects widely different. Mr. Weston amuses us with detached *Fragments of Oriental Literature*¶; Mr. Dibdin pursues the illustration of Editions of the Classics, in his *Introduction***; while Mr. Pye comments on the *Commentators* of the general favourite *Shakspeare*††, with a liveliness, which had it been exercised while the chief Commentators could answer for themselves, would have provoked severe retaliations. An *Archæologia-Græca*, after that of Potter, was evidently a bold under-

* No. II. p. 197. † No. VI. p. 661. ‡ No. IV. p. 436.
 § The Rev. H. Giry. See Brit. Crit. vol. xxxix. p. 528.
 || No. V. p. 544. ¶ No. I. p. 22. ** No. III. p. 258.
 †† No. III. p. 244.

taking,

taking, but *Mr. Robinson** has produced one which will perhaps assist the young student more effectually, than the very learned compilation of the Archbishop. With sincere regret for the loss of the author, and the unfinished state of his papers, we noticed the specimen, lately published, of *Mr. Boucher's Supplement to Johnson's Dictionary*†. We trust, that such collections will not be lost for want of diligence and attention in some competent friend. The ingenuity of *Mr. Enser's Independent Man*‡ will not allow us to pass it in silence; yet, as a system of education, we do not recommend it; it is, indeed, rather to be consulted with discrimination, than followed implicitly in any thing.

The republication of *Raperti's* second Edition of *Juvenal*§, is a service to Literature, till the re-opening of the Continent shall pour in upon us those classical stores, which, in Germany at least, must have been accumulating since the interruption of our intercourse: since an ambitious enemy endeavoured to make us literally, what our ships will ever prevent,

—penitus toto divisos orbe Britannos.

MISCELLANIES.

It remains to collect the stragglers, who would not fall in with our main divisions: and first the posthumous collection of *Mrs. Chapone's Writings*||, two volumes highly honourable, not only to the memory of the author, but to the general estimation of female character, and authorship. There is, however, at present, no deficiency of such testimonies. *Mrs. Grant's Letters from the Mountains*¶ tend to the same point;

* No. VI. p. 669. † No. IV. p. 396. ‡ No. IV. p. 416.
§ No. VI. p. 626. || No. I. p. 68. ¶ No. VI. p. 608.

as do also *Mrs. Opie's Simple Tales**. All these illustrate the virtues of the sex, as well as their ingenuity. Mad. *De Stael's Corinna*, the translation of which has been lately reported†, proves chiefly the latter quality. The chief male work, which here demands notice, is *Mr. Austin's Chironomia*‡, a work of various ingenuity, containing precepts which have not often been so well enforced, and an attempt to reduce to notation the gestures of the human body.

We have now once more to close our half yearly account. In the six months which are next to ensue, what events may be comprehended! Our prayer is, that they may at length be prosperous, to Britain, to Humanity, to the World!

We trust, that to the grand Usurper will soon be applicable the famous lines of Juvenal:

——nam qui nimis optabat honores,
Et nimias pascibat opes, numerosa parabat
Excelsæ turris tabulata, unde altior esset
Casus, et impulsæ præceps immane ruinæ.

* No. V. p. 566. † No. V. p. 517. ‡ No. VI. p. 595.

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THE
BRITISH CRITIC,

For JANUARY, 1808.

"Numquid æger laudat medicum secantem? Tacete, favete,
et præbete vobis curationi." SENeca.

Does the sick man feel pleasure in the medical hand that performs an operation?—Be silent, be patient, and submit to the means of cure.

ART. I. *Caledonia: or, an Account, Historical and Topographic, of North Britain; from the most ancient to the present Times: with a Dictionary of Places, Chorographical and Philological. By George Chalmers, F. R. S. and S. A. Vol. I. 4to. 8l. 8s. Cadell and Davies. 1807.*

IN a work so extensive as the present, and where the reputation of the author is sufficiently established to be looked up to with respect and curiosity, it should seem that we cannot more effectually demonstrate our duty to him and to our readers than by giving a fair analysis of the publication, specimens of its execution, and a general opinion of its merits.

Mr. Chalmers has had a difficult and laborious office to perform; he has had to distinguish fable from falsehood, to investigate and ascertain facts in a multitude of discordant and contending writers, which in the examples of Fordun, Wymtoun, Boece, and Buchanan, tended to bewilder the most sagacious, and intimidate the most persevering. This author, however, is not of a character or disposition to be easily diverted from his purpose. He collected his documents,

uments, formed his plan, and has thus far advanced towards its accomplishment.

The first volume commences with a preface, in which the candid reader is informed of what he has to expect, the discoveries which have been made, the doubts which have been cleared, the difficulties which have been removed. It is expressed in a clear and manly style, with no arrogance, but with a proper confidence in the author's just claims to respect and attention. We then come to the Table of

“ CONTENTS.

“ Book I. The Roman period—80 A. D. 446.—Chap. I. Of the Aborigines of North Britain. Chap. II. Of the North British Tribes; their topographical Positions; and singular Antiquities. Chap. III. Of Agricola's Campaigns. Chap. IV. Of the Transactions of Lollius Urbicus. Chap. V. Of the Campaign of Severus. Chap. VI. Of the Treaty, which Caracalla made with the Caledonians; of the Picts; of the Scots; of the Abdication of the Roman Government.

“ Book II. The Pictish Period—446 A. D. 843.—Chap. I. Of the Picts; their Lineage; their Civil History; their Language, with a Review of the Pictish Question. Chap. II. Of the Romanized Britons of the Cumbrian Kingdom, in North Britain. Chap. III. Of the Saxons, in Lothian. Chap. IV. Of the Orkney, and Shetland Isles. Chap. V. Of the Western Isles, or Hebrides. Chap. V. Of the Scots. Chap. VII. Of the Introduction of Christianity.

“ Book III. The Scottish Period—843 A. D. 1097.—Chap. I. Of the Union of the Picts and Scots. Chap. II. Of the Extent and Names of the United Kingdoms. Chap. III. Of the Orkney, and Shetland Isles. Chap. IV. Of the Hebrides, or Western Isles. Chap. V. Of Cumbria, Strathclyde, and of Galloway. Chap. VI. of Lothian, during this Period. Chap. VII. Of the Civil History of the Scots and Picts from 843 to 1097 A. D. Chap. VIII. Of the Ecclesiastical History, during this Period. Chap. IX. Of the Laws during this Period. Chap. X. Of the Manners, Customs, and Antiquities, during this Period. Chap. XI. Of the Learning, and Languages, during this Period.

“ Book IV. The Scoto-Saxon Period, from 1097 to 1306 A. D.—Chap. I. Of the Saxon Colonization of North Britain, during this Period. Chap. II. Of the Civil History, during this Period. Chap. III. Of the Ecclesiastical History, during this Period. Chap. IV. Of the Law, during this Period. Chap. V. Of Manners, during this Period. Chap. VI. Of Commerce, Shipping, Coin, Agriculture, during this Period. Chap. VII. A Supplemental View of subsequent Times.”

Of the above contents, the parts which, from their novelty and importance of information, are most entitled to attention are these: Mr. Chalmers conceives that he has ascertained the *aborigines* of Caledonia by evidence which comes near to demonstration; he has so traced the Roman transactions, and so illustrated the obscure histories of the Picts and Scots, as hereafter to leave little opening for controversy. The question concerning the greater antiquity of the Britons and the Scots is decided in favour of the former. The genuine origin of the Stuart family, and the descent of that of Douglas, are presumed to be fully and finally ascertained. A perspicuous history is given of the Roman and afterwards of the Saxon Conquests and Settlements to the north of Severus's Wall, and an account of the origin of commerce, arts, and manufactures in North Britain. Thus then the author's first labours will be found to comprise the four following periods:

The Roman period, extending from the arrival of Agricola, A. D. 80, to the abdication of the Roman authority, A. D. 446.

The Pictish period, extending from A. D. 446, to the overthrow of the Picts, A. D. 843.

The Scottish period, from A. D. 843 to A. D. 1097.

The Scoto-Saxon period, from A. D. 1097 to A. D. 1306.

It seems now to remain with us to exhibit specimens of the execution of this elaborate performance, and to inform the reader on what subject he is to expect further information in the volumes which the author proposes to continue.

The following extract communicates some very curious coincidences in the names of promontories, hills, and harbours in South and North Britain.

“ To leave no doubt, with regard to the *aborigines* of North Britain, which is of such importance to the truth of history, there will be immediately subjoined proofs of that simple notion of their original settlement, which amount to a moral demonstration. These proofs will consist of an accurate comparison, between the names of places, in South-Britain, and the same names, in North-Britain, under the following heads: (1.) Promontories, hills, and harbours; (2.) Rivers, rivulets, and waters; (3.) Miscellaneous names of particular districts. Now, the identity of the names of places, in both the divisions of our island, being certain, as well the fact, as their meaning, no doubt can remain, but the same people must have imposed the same names on the same objects, in the north, and in the south of the

British islands. In this topographical investigation, which is as new, as it is interesting, we at once proceed to inquire:

I. OF PROMONTORIES, HARBOURS, AND HILLS.

IN SOUTH-BRITAIN:

Alsa, (high cliff), } two vil-
Alston, (high cliff), } lages in
 Cornwall.

Arran island, in Wales: several mountains, in Merioneth: and two hills, near Bala, are called *Aran*.

Aber-yftwith, and *Aber-porth*, in Cardiganshire; *Aber-poult*, *Aber-ithy*, *Aber-melin*, *Aber-awrgog*, *Aber-howel*, and *Aber-kibor*, on the coast of Pembroke; *Aber-dovey*, in Merionethshire; *Aber-daron*, in Caernarvonshire; *Aber-fraw*, in Anglesey: and many places, at the confluence of waters, inland, as well as on the coast, are named *Aber*.

IN NORTH-BRITAIN.

Ailsa, a high, rocky, island, in the Frith of Clyde.

Alsa, a rocky isle, in Loch-Crinan, Argyleshire*.

Arran island, in the Clyde, is so named, from a range of high mountains, which run through the middle of it†.

Aber-deen, *Aber-don*, *Aber-dour*, in Aberdeenshire; *Aber-dour*, in Fife; *Aberbrothock*, *Aber-lemno*, and *Aber-elliot*, in Forfarshire; *Aber-tay*, at the mouth of the Tay; *Aber-lady*, in Haddingtonshire; and many places, at the confluence of waters, inland, as well as on the coast, are named *Aber*‡.

* *Al* (Corn.) a cliff, *Alth* (Brit.) a cliff, *All* (Ir.) a rock, or cliff; *Alt*, in ancient Gaulish, a height, a hill. The language which is made use of in the whole of this enquiry, is taken from the following sources, and is supported by the subjoined authorities: the British, and Armoric, from the Dictionaries of Davies, and Rhydderich, of Richards, and Owen. and Lhuyd's *Archæologia*: the Cornish from Pryce's *Archæologia*, and Borlase's *History of Cornwall*: the Irish, or Gaelic, from the Irish Dictionaries of Lhuyd, and of O'Brien; from Shaw's *Gaelic Dictionary*, from the Vocabularies of Macdonald, and Macfarlane, and from Steward's *Gaelic Grammar*. The Bas-Breton, the Basque, and the old Gaulish, or Celtic, from the Dictionaries of Rostrennen, and Pelletier, and from Bullet's *Memoires sur la Langue Celtique*. This general intimation is here given, to save the frequent repetitions of those several authorities, which would occupy much room, and only embarrass the sense.

† *Aran* (Brit.) a high place: it is the name of several of the highest mountains in Britain. There are also the *Arran* isles, in Galway-bay, and *Arran* island on the coast of Donegal, Ireland.

‡ *Aber* (Brit.) signifies a confluence of water, the junction of rivers, the fall of a lesser river into a greater, or into the sea;

IN SOUTH-BRITAIN.

Cove is applied to a *creek*; as *Cove-hith*, in Blething-hundred, Suffolk; *Toplundy Cove*, and *Portkewin Cove*, in Trig-hundred; and *Nantgiffel Cove*, at the land's-end, Cornwall: the *Cove* in St. Mary's Isle, Scilly.

Calais, on the coast of France, was doubtless named from the narrow strait, which separates South-Britain from France.

Heugh is a name applied to several *heights*, or *high points*, around the coast of Corn:

IN NORTH-BRITAIN.

Cove is applied to a *creek*; as old *Cove-harbour*, in Berwickshire; *Cove-haven*, in St. Vigean's parish, Forfarshire; the *Cove-harbour*, in Nig parish, Kincardineshire*.

There are several *straits*, between the different islands, and the main-land, around the west coast of North-Britain, called *Caolas*, *Calais*, and *Kyles*, which, in Irish, signify a *frith*, or *strait*.

Heugh is a name applied to several *heights*, along the sea-coast of North-Britain; as

sea; by metaphor, a port, or harbour. *Aber* has the same signification in Cornish, in Bas. Breton, and in the ancient Gaulish. The British *Aber* appears very frequently, in the topography, both of North, and South-Britain: it is uniformly applied to the influx of a river into the sea, or into some other stream, as the word signifies; and it is compounded with the Celtic names of the rivers in the Celtic form of construction, as *Aber-tay*, which, in the Scoto-Saxon, is called *Tay-mouth*. This ancient British word cannot, therefore, be referred to the Saxon or German *Ober*, the root of the English *Over*, which is totally different, in its meaning, and mode of application. In the British speech of Wales, and Cornwall, the *Aber* is still in common use, both in its original signification, and the secondary application of it to a port, or harbour. The *Aber* of the British corresponds with the *Inver* of the Irish, and both are applied to similar objects, as they signify the same thing. It is a curious fact, which we learn from the charters of the twelfth century, that the Scoto-Irish people substituted their *Inver*, for the previous *Aber* of the Britons. David I. granted to the monastery of May "*Inver-in qui fuit Aber-in.*" Chart. May. This remarkable place is at the influx of a small stream, named *In*, into the sea on the coast of Fife: both those are now lost. It is an equally curious fact, that the influx of the Nethe into the Ern, which had been named *Aber-nethy*, by the Britons, was called *Inver-nethy* by the Scoto-Irish; and both these names still remain. The Gothic word, for the British *Aber*, is *Aros*; as *Nid-Aros*."

"* *Cof* (Brit.) means a hollow trunk, a cavity, a belly: so *Cof*, *Ceff*, and *Cov*, in the ancient Gaulish."

IN SOUTH-BRITAIN.

wall; as *Heugh* Town, on a high peninsula; *Heugh* Passage, in Beer Ferrers; *Lamerton Heugh*, in Lamerton parish; *Dunterton Heugh*, in Dunterton parish; the *Heugh*, or *Hew*, a high peninsula, in St. Mary's isle, Scilly; and several heights, on the shores of the Tamar, are called *Heughs*.

Kenarth, on a point, between two rivers, in Caermarthen-shire; *Penarth*-point, near Cardiff; and *Penarth*-point, near Swansea, Glamorgan-shire.

Pentire is the name of a point of land, in Trig-hundred, Cornwall.

IN NORTH-BRITAIN.

the Red-*Heugh*, and Hawks-*Heugh*, in Berwickshire; *Craig-Heugh*, and *Heugh*-end, in Fifeshire; *Carlin-Heugh*, and *Breed-Heugh*, in Forfarshire; *Fowl's Heugh*, and the *Earn-Heugh*, in Kincardineshire; *Gar-Heugh*, in Mochrum parish, Wigton; and *Clachan-Heugh*, on Loch-Ryan, in Wigtonshire*.

Kingarth, in the island of Bute; which was so named from a bold head-land, near it on the coast†.

Kintyre is the name of a long narrow point of land, in the north of Argyleshire‡.

Pen-lee

“* *Uch*, and *Uchel*, (Brit.), means high, a height, the top, &c.; and so *Uch*, in the Bas-Breton, and ancient Gaulish. The aspirate *H* was probably prefixed to *Uch*, and thereby formed *Huch*: there are many instances, in the topography of North-Britain, where the *H* has been prefixed to Celtic words, beginning with a vowel: the *Hoch*, or *Hob*, of the German, *altus*, *excelsus*, is derived from the British *Uch*, *Uchel*. Wachter's Glossary.”

“† *Pen* (Brit.) signifies a *head*, or *end*, as in the ancient Gaulish, and Bas-Breton; and *Garth*, a *high cape*, or *ridge*; in composition, *Penarth*: so *Garth*, in Bas-Breton, and ancient Gaulish. *Cean*, and *Cin*, (Ir.), mean a *head*, or *end*; in the ancient Gaulish, *Cen*: so *Pen-arth*, and *Kin-garth*, signify the same: the British *Pen* is a frequent prefix to the names of places in North-Britain.”

“‡ From *Pen*, (Brit.) and *Cin*, (Ir.), a head, or end, as above, and *Tir*, land, (Brit. and Irish): so, *Pen-tire*, and *Kin-tyre*, are synonymous. “At the north-west end of all Cathness,” said John Harding, in the fifteenth century, is *Kentyr*, and *Kentyr-ynough*.” Gough's Top. v. 2. p. 582. This is the name, which had been given to the lands-end, by the Scoto-Irish inhabitants of Caithness. *Cean-tir-a-nockd*, in Irish, signifies the *naked* lands-end, or the *naked* head-land. In the British, and Cornish, languages, the point of Cathness is called *Penrbyn-Blathaon*. Llyud's Arch. p. 258, and Richard's Dict. *Penrybyn*, in both those languages, signifying a *promontory*, a *cape*, from *Pen*, a head, or

IN SOUTH-BRITAIN.

Per-lee point, near Plymouth, and several other names of *Pen*, which are applied to head-lands, on the coasts of Cornwall, and Wales.

Portsey, and *Portsmouth*, in *Portsmouth*-hundred, Hampshire.

Port-Mellin, (Mill-creek), in Cornwall.

Portezick-haven, in Trig-hundred, Cornwall.

Port-Garreg, on the coast of Glamorganshire: there are divers names, beginning with *Port*, which are compounded with British words, on the coast of Wales, and Cornwall; as *Port-Felyn*, *Portb-Orion*, *Portb-Colman*; *Portb-Ysgadan*, *Portb-Lechog*, *Portb-Melgon*, &c. in Wales; *Port-Leven*, *Port-Keurn*, *Port-Hillie*, *Port-Luny*, &c. in Cornwall.

Ram, and *Ram-Head*, near Plymouth, in Cornwall;

Ram-Head, a point, opposite to Portsmouth;

Ramsyde, on a point, in Lancashire;

IN NORTH-BRITAIN.

Pen-an, a head-land, on the north coast of Buchan, Aberdeenshire; and the *Pen* is applied to projecting heights, in North-Britain*.

Portsey, a sea-port, in Banffshire; *Port-down*, a creek, in Wigtonshire.

Port-Moulin, (Mill-creek), in Wigtonshire.

Port-Nessock, in Kirkholm parish, Wigtonshire.

Port-Yarroch, on the coast of Wigtonshire: there are divers names, beginning with *Port*, which are compounded with Celtic words, on the coast of North-Britain; as *Port-Charran*, *Port-Cheillion*, *Port-Loffet*, &c. in Argyle; *Port-Cunan*, *Port-Gill*, *Port-Kale*, *Port-more*, &c. in Wigton; *Port-Camuil*, *Port-Leak*, &c. in Sutherland; *Port-Liech*, and *Port-Mohomack*, in Cromarty†.

Carrick-Ram, a promontory, in Kirkmaiden parish, Wigtonshire;

Ram-asa isle, north of Lismore, Argyleshire;

Ram-saig, on a point, in Sky, Inverness-shire;

or end, and *Rhyn*, a point: it is easy to perceive the analogy of the application of this appropriate name to the farthest point of Cathness."

"* The annex, *An*, is the diminutive: so that *Pennan* is the little point, in contradistinction, perhaps, to Troup-head, a large promontory, two miles westward of *Pen-an*, at the entrance into the Moray Frith."

"† *Portb*, (Brit. Cornish, Armoric, and ancient Gaulish), signifies, a *haven*, a *barbour*: *Port*, (Ir.), a *port*, a *haven*. The *Forb*, the great haven of Edinburgh, is merely the British *Portb*; the *P* changing to *Ph*, and *F*: In the Irish, *P*, in the oblique case, becomes *Ph*."

IN SOUTH-BRITAIN.

Ramsley, on an arm of the sea, in Essex;

Ramsgate, in the face of a steep cliff, in the isle of Thanet;

Ramsway, and *Ramsley-haven*, in the Isle of Man; and divers other names, beginning with *Ram*.

Rin is, in many instances, applied to a point, as *Pen-ryn*, on a promontory, in Falmouth-haven, Cornwall; and the heights above the same town are called *the Rins*.

Penrbyn point,

Penrbyn Camlyn

point,

Penrhyne Wy-

lan point,

} in Anglesey.

Rin-more, on a point, in Armington-hundred, Devonshire;

IN NORTH-BRITAIN.

Ramsfurlee, in Kilbarchan parish, Renfrewshire;

Rame, near Crail, in Fife.

Rame, in Scone parish, Perth; and divers other names, beginning with *Ram*.*.

Rin is, in many instances, applied to a point; as two large promontories are called *the Rins* of Galloway;

Rindow point, between Wigton and Fleet bay;

Rhinchewaig, a narrow point, in Loch-Ryan, Wigtonshire;

Penrbyn Blathaon, the British name of Cathness point;

East, and West, *Rynd*, on narrow points, in Perthshire;

Rhind, a point, in Clackmannanshire.

Rin-more, in Strathdon, Aberdeenshire;

Rin-more, in Cantire, Argyle†.

* *Ram* is a very ancient word, which always signified, high, noble, great; as we may see in Calmet's Dict. of the Bible: so *Ram*, *Rama*, *Ramas*, signified something great, noble, or high. Holwell's Myth. Dict. *Ram*, *Rham*, in the British, signifies what projects, or is forward: *Rhamu*, to project, or go forward; and *Rhamanta*, from the same root, to predict. *Ram*, *robur*, *part extrema rei*, *margo*, *terminus*. Wachter's Germ. Gloss. *Ram*, signifying a height, or elevation, is a *primitive* word. Geb. Gram. Univer. p. 182. And see the word *Rom*, having the same meaning. Geb. Monde Prim. tom. 3. p. 64, 343. In fact, there is a *Ram*-head on the coast of Ireland; and one of the principal promontories, in the Euxine, was called the *Ramus*-head. Clarke's Connexion, p. 58."

† The above, and many other *Rins*, have derived their names from *Rbyn*, (British and Cornish), a *promontory*, a *bill*. *Rinn*, (Ir.) a promontory, a peninsula, the *point* of any thing. In fact, *Rin* is also applied to a *point*, in several names of places, in Ireland; as *Rien* parish, on a long point, in Clare county. Several *points* about Valentia island, in the county of Kerry, are called *Rins*."

IN SOUTH-BRITAIN.

Ross, on a point, formed by the junction of two waters, in Greytree-hundred, Herefordshire;

Ross, on a promontory, South of Holy-island, on the coast of Northumberland.

Trwyn-y-park, a promontory,
Trwyn Melin point,
Trwyn-da point,
Trwyn Penrhosy point,
Trwyn-y-Balog point,
Trwyn-y-Bylan point, Caernarvonshire;
Trwyn-Gogarth point, Denbighshire;
An-Troon, (the point), in Krier-hundred, Cornwall.

} in Anglesey.

IN NORTH-BRITAIN.

Ross, a point in Berwickshire;
Ross-duy, and *Ross-Finlay*, small promontories in Loch-Lo-mond;

Ros-neath, on a promontory, between Loch-Long, and Loch-Gare;

Ross-keen, on a promontory, in *Ross*shire; and several other promontories are called *Ross*.*

Trwyn point, on the coast of Kyle, Ayrshire;

Dun-troon point, and castle, in Loch-Crinan, Argyleshire;

Dun-troon, in Dundee parish, Forfarshire;

Turnberry-head, (a corruption of *Trwynberry*), on the coast of Carrick, Ayrshire, and many names, wherein *Stroon* is applied to *points*, or *projections*†." P. 33.

The author subjoins two other tables of similar coincidences, extended to the names of rivers, rivulets, and waters, and to the miscellaneous names of particular districts; all strongly tending to prove his point of a common origin.

We can perhaps present no portion of this work which will be more generally acceptable than the animated histories of Duncan and Macbeth, which the author has written with peculiar vigour.

"DUNCAN, the grandson of Malcolm II. by his daughter Bethoc, as tanist of the kingdom, and prince of Cumberland, immediately succeeded the aged king. in 1033 A.D. It fell

"* *Rbna* (Brit.) signifies a *start*, and is applied figuratively to a promontory, in the same manner, as the English *Start* point, on the coast of Devonshire. *Ross*, (Ir.), a promontory. *Ros*, in ancient Gaulish, signified a promontory, a peninsula. *Ross* appears frequently in the topography of Ireland, applied in this sense. See Beaufort's map of Ireland, and the Index."

"† *Trwyn*, (Brit.) a *nose*, a *snout*. *Tran*, (Cornish), a *nose*, a *promontory*. *Stroon*, (Ir.), a *nose*, a *snout*."

to the lot of Duncan to perform the stipulations of his grandfather with Canute: and, he marched through Northumberland, in 1035, and attacked Durham, whence he was repulsed, with the loss both of men and reputation, if we credit the English historian. Canute died, on the 12th of November, in the same year: and Scotland was left, during the five subsequent years of Duncan's reign, to enjoy quiet, and to engender mischief. Fiction represents this short period, indeed, as disturbed by some rebellion, and as afflicted by some depredations of the Danes. We may easily suppose, indeed, that Sigurd's sons, the Earls of Orkney, may have tried their young pinions, as eaglet vikings*; and soared for prey along the shores of the Moray frith, while the maormor† of that district was yet an infant. The time was now at hand, when the "gracious Duncan," while his "plenteous joys wantoned in fullness," was to expiate, by his blood, his grandfather's guilt, and his great-grandfather's crimes. Kenneth III. as we have seen, attempted to change the old mode of succession, by the murder of princes, who stood before his son: he put to death, on whatever pretence, the only son of Finella, who was the daughter of Cunechat, the Maormor of Angus: and, Kenneth fell a sacrifice to a mother's vengeance, as we may remember, in 994 A. D. Kenneth IV., while reigning lawfully, was slain in 1003 A. D., as we have perceived, by Malcolm II., at the battle of Monivaird. Kenneth IV. left a son, Boedhe, the heir of his rights, and the successor to his wrongs. Seeing how unable he was to contend with the slayer of his father, he seems to have provided for his safety, by his insignificance: and, he left a son, and a daughter, to enjoy his pretensions, and to avenge his injuries: his son, however, was slain, in 1033, by one of the last orders of the aged Malcolm. His daughter was the Lady Gruoch, who married, for her first husband, Gilcomgain, the Maormor of Moray, a person of the first consequence, next to the royal family; and, for her second husband, she married the never to be forgotten Macbeth. The Lady Gruoch, with great strength of character, had the most afflictive injuries constantly rankling at her heart; a grandfather dethroned, and slain; a brother assassinated; and her husband burnt, within his castle, with fifty of his friends; herself a fugitive, with Lulach, her infant son. Such were the injuries, which prompted the Lady Gruoch's vengeful thoughts; and "which filled her, from the crown to the toe, topful of direst cruelty." Amidst her misfortunes, she married Macbeth, the Maormor of Ross, who was then in the prime of life; and who was of still greater power than her first husband: for, after his marriage with this injured woman, he became Maormor of Moray, during the infancy of

* A pirate, alluding to a particular race of ravagers. See p. 212. *Rev.*

† A chieftain, equivalent to *Earl*. *Rev.*

Lulach.

Lulach. If Macbeth was, indeed, as we are assured by Boece, and Buchanan, and Lesley, the son of Doda, a daughter of Malcolm II., he might well enter into competition with Duncan, for the crown. And, we thus perceive, that Macbeth wanted "no spur to prick the sides of his intent." This *intent* was at length carried into effect, by the insidiousness of assassination, rather than the magnanimity of conflict. And, notwithstanding the popularity of Duncan, owing to his mildness, he was cut off, in a premature age, by a stroke of "treasonous malice," at Bothgowanan, near Elgin, in 1039 A.D. From the place of his death we may perceive, that the unhappy Duncan had been drawn, by some urgent duty, within the territorial government of Gruoch, and Macbeth, as indeed Shakspeare has feigned. Duncan left two infant sons, Malcolm and Donal, by a sister of Siward, the Earl of Northumberland; Malcolm, on the death of his father, fled to Cumberland, and Donal found an asylum in the Hebrides. Of Duncan, the Gaelic bard says, with allusion to his character, rather than his person,

' Se bliadhna Donchadh *ghlain. gaoith* :
Six years [reigned] the *pure-breathed* Duncan.

MACBETH, immediately, seized "the barren sceptre," in his firmer gripe. About the lineage, and station, of this celebrated personage, whose misdeeds have been dramatized, writers have written variously, as their purposes were either narrative or dramatic. The fabulous Boece was the first, who said, that Macbeth's father was Thane of Angus, and married Doda, the second daughter of Malcolm II. Buchanan, without inquiry, adopted the fables of Boece. Holinshed followed Boece, as to the station of Macbeth; and Shakspeare repeated the echoes of Holinshed. The more veracious Wyntown calls Macbeth the Thane of *Crumbachty*, which is the Gaelic name of Cromarty: and, in the well-known story of the weird sisters, the chronicler makes the first witch hail Macbeth, Thane of Crumbachty; the second, Thane of Moray; and the third hails him King. These intimations lead directly up to the several fictions of Boece, Holinshed, and Shakspeare. Macbeth was, by birth, the Thane of Ross, by marriage with the Lady Gruoch, the Thane of Moray, and, by his crimes, the King of Scots. Finley, as we may learn from Torfæus, was Maormor, or as the Norwegian historian calls him, *Jarl* of Ross, who, at the commencement of the eleventh century, carried on a vigorous war, in defence of his country, against the incursions of that powerful viking, Sigurd, the Earl of Orkney and Caithness. With his dominions, the district of Finley was contiguous, while the country of Angus lay, southward, at a great distance. Finley lost his life, about the year 1020, in some hostile conflict with Malcolm II. This fact alone evinces, that Finley would scarcely have fought with his wife's father, if he had been the husband of Doda. The Lady Gruoch, when driven from her castle, by the cruel fate

of her husband, the Maormor of Moray, naturally fled, with her infant son, Lulach, into the neighbouring country of Ross, which was then ruled by Macbeth, who married her, during the reign of Duncan. We have now seen distinctly, that Macbeth was Maormor of Ross, the son of Finlegh, and the grandson of Rory, or Roderick; and that he was the husband of Gruoch, who was the daughter of Boedhe, and the grand-daughter of Kenneth IV. Macbeth thus united in himself all the power, which was possessed by the partizans of Kenneth IV., all the influence of the Lady Gruoch, and of her son Lulach, together with the authority of Maormor of Ross, but not of Angus. With all these powers, in superaddition to his own character, for address and vigour, Macbeth became superior to Duncan, and the partizans of his family. Macbeth had to avenge the wrongs of his wife, and to resent, for himself, the death of his father. The superiority of Macbeth, and the weakness of Duncan, were felt, when the unhappy King expiated the crimes of his fathers, by "his most sacrilegious murder." And Macbeth hastily marched to Scone, where he was inaugurated, as the King of Scots, supported by the clans of Moray and Ross, and applauded by the shouts of the partizans of Kenneth IV. If Macbeth had been, in fact, what fiction has supposed, the son of the second daughter of Malcolm, his title to the throne would have been preferable to the right of Duncan's son, according to the Scottish constitution, from the earliest epoch of the monarchy. Whatever defect there may have been in his title to the sullied sceptre of his unhappy predecessor, he seems to have been studious to supply, by a vigorous, and beneficent, administration. He even practised the hospitality, which gives shelter to the fugitive. During his reign, plenty is said to have abounded; justice was administered; the chieftains, who would have raised disturbances, were either overawed by his power, or repressed by his valour. Yet, injury busied herself in plotting vengeance. Crinan, the Abbot of Dunkeld, who, as the father of Duncan, and the grandfather of his sons, must have been now well-stricken in years, put himself at the head of the friends of Duncan, and a gallant, but unsuccessful attempt to restore them to their rights. Yet, the odious crime, by which Macbeth acquired his authority, seems to have haunted his most prosperous moments. He tried, by distributing money at Rome, by largesses to the clergy, and by charity to the poor, to obtain relief from "the affliction of those terrible dreams, that did shake him nightly." Macbeth, and the Lady Gruoch, his wife, gave the lands of Kirkness, and also the manor of Bolgy, to the culdees of Lochleven. Yet, the friendship of the Pope, and the support of the clergy, did not ensure Macbeth a quiet reign. His rigour increased with his sense of insecurity. The injuries of Macduff, the Maormor of Fife, constantly prompted the son of Duncan to attempt the redress of all their wrongs. With the approbation, perhaps, by the command of Edward, the Confessor, Siward, the potent

potent Earl of Northumberland, and the relation of Malcolm, conducted a numerous army into Scotland, during the year 1054. The Northumbrians, led by Siward, and his son, Osbert, penetrated, probably, to Dunfinan. In this vicinity were they confronted by Macbeth, when a furious conflict ensued. The numbers of the slain evince the length of the battle, and the bravery of the combatants. Osbert was slain: yet, Macbeth, after all his efforts of valour, and vigour of conduct, was overcome. He retired into the North, where he had numerous friends, and where he might find many fastnesses. Siward returned into Northumberland, and died at York in 1055. Meantime, Macbeth continued his bloody contest with Malcolm. And this uncommon character was, at length, slain at Lumphanan on the 5th of December 1056, by the injured hand of Macduff.

“ The singular story of Macbeth has furnished a subject to one of the sublimest of poets, for one of the noblest of dramas. The age, the subject, the country, the notions of the times, wherein lived the dramatist himself, were all highly favourable to this great production of the human genius. Every fiction, every tradition, every locality, were allowable to Shakspeare: but no poetic licence descended to his commentators, who were bound, in their strictures, to adhere to the truth. Much of this drama is made to turn upon two points of history, which had no foundation in fact. There was not, in the reign of Duncan, any revolt in the western isles: for the Hebrides then belonged, not to Scotland, but to Norway: neither is it probable, though it be possible, that Sweno, the King of Norway, landed any army in Fife during that reign; as he appears to have been much otherwise occupied, and to have died in 1035. Other subordinate circumstances are egregiously misconceived. Cumberland is said to have been then held by Scotland of the crown of England *as a fief*. But we have already seen the real tenure, by which Cumberland was connected with Scotland, while *fiefs* were unknown in this island. The crown of Scotland is said to have been originally not hereditary: the whole history evinces, that the descent of the crown was hereditary, in the royal family, though not in any determinate series, while the right of representation was unknown, and the brother, the cousin, or the son, of the preceding king, who was best qualified to wield his sceptre, and who had the strongest party, succeeded to the vacant throne. The personages of the drama are egregiously misinterpreted. The filiation, and station of Macbeth; the filiation, and connection of Lady Macbeth; are strangely misconceived, as we have seen. History knows nothing of Banquo, the Thane of Lochaber, nor of Fleance his son. None of the ancient chronicles, nor Irish annals, nor even Fordun, recognize the fictitious names of Banquo and Fleance, though the latter be made, by genealogists, the “ root and father of many kings.” Even the commentators trace up the family of Stewart to Fleance. Neither is a Thane of Lochaber known, in the Scottish history; because

because the Scottish Kings had never any demesnes within that impervious district. Cathness owed but a very doubtful allegiance to the Scottish Kings, in that age: for Torfin, the son of Sigurd, affected to be the independent Earl of Cathness, during the whole reigns of Duncan, and of Macbeth. Such as were Thanes, before the death of Macbeth, were now made *Earls*, in the fictitious parliament, at Forfar, say the commentators, after Holinshed, but without authority, or analogy, or probability. Such, then, are the misconceptions of the commentators, as to the history, the drama, and of Macbeth.

“ Of the real fate of Lady Macbeth, history, tradition, and fable, are silent. Shakspeare, indeed, informs us, that “ the fiend-like Queen, by self and violent hands, took off her life, as ’tis thought.” Tradition, with remains, seem to evince, that a son of Macbeth fell, with his father, in the same engagement; and was favoured with a similar memorial. The name of Macbeth was long popular in Scotland. The Scottish people saw, with indignant eyes, foreign mercenaries interpose in their domestic affairs. Men of great consequence considered themselves as dignified, by the name of “ this dead butcher.” Whatever asperity of reproach, the poet indulged, to gratify the populace of the theatre, the plenty of the reign of Macbeth, his justice, his vigour, his hospitality, were long remembered in Scotland. As a legislator, perhaps, he is entitled to less praise; as Macbeth’s laws, which are detailed by Boece, are obvious forgeries, though they be admitted into the *Concilia Britanniae*.

“ Every object, which is in any wise connected with this famous character, is interesting. When we approach “ high Dunsinan hill,” we tread on classic ground. Yet, this well-known fortress, on this pap-like height, has every appearance of having been constructed by the human hands of the ancient Britons, without the wizard aid of the weird sisters. It is similar to the pristine strengths, on Barra-hill, to the Cater-thuns, and to several hill forts, in South-Britain. Dunsinan hill is one of the Sidlaw chain, and is separated from the neighbouring hills by a deep valley, and is about eight miles north-east from Perth. It towers, in an oval form, to the height of a thousand and twenty-four feet above the level of the sea. The summit was surrounded by a strong rampart of stones. It had the additional defence of a fosse and a ledge of rocks. The original height of the rampart is uncertain; as the part of it which remains entire is six feet high, and is covered with an immense mass of ruins, the height must have once been considerable. A road, which takes the hill, on the north-east, ascends in a slaunting direction, crosses the esplanade, and enters the rampart, and area, on the south-south-west. Another road, which was cut through the rock, went up from the Longman’s grave, in a straight direction, and enters the centre of the esplanade. The interior area of the fortress was of an oval form, two hundred and ten feet in length, and one hundred and thirty in breadth. When an in-

quisitive

quisitive antiquary surveyed Dunfinan hill, in 1772, he was induced, by tradition, to suppose that "a high rampart environed the whole, and defended *the castle*, itself large, and well fortified." When the same height was afterwards inspected by several ministers of the neighbouring parishes, the *high rampart*, and *well-fortified castle*, were no longer visible. The weird fitters continue, it should seem, to hover around this enchanted seat of bloody usurpation. In the fair form of fond tradition, they displayed to the inquisitive eyes of the youthful antiquary towered embattlements, and a lofty castle: but, when the spell-dissolving ministers approached, the high rampart, and large castle itself, appeared to them, like the baseless fabric of a vision, in the shrunken shape of "a large mass of ruins, which was covered with a green sward."

"Tradition relates, that Macbeth resided ten years, after his usurpation, at Carnbeddie, in the neighbouring parish of St. Martin's. The vestiges of his castle are still to be seen, which the country people call Carn-beth, and Macbeth's castle. The celebrated name of *Dunfinan* is said to signify, in Gaelic, "the hill of ants;" with an allusion to the great labour which was necessary for collecting the immense materials of so vast a building. Gaelic scholars, who delight to fetch from afar what may be found at home, approve of this etymon, as very apt. Yet, is it *Dan-seangain*, in the Irish, which would signify the *bill* of *ants*. *Dunfinan* signifies, in the Scoto-Irish, a hill, resembling a *nipple*; and, in fact, this famous hill does appear, at some distance, to resemble what the Scoto-Irish word describes, with the usual attention of the Gaelic people to picturesque propriety in their local names." P. 404.

We exceedingly regret that we cannot allow greater space for examples from this curious and valuable work. The arguments and authorities on the Pictish question, from Fer-dun to our late lamented and accomplished antiquary, Mr. King, are deduced with great perspicuity and energy, and well deserve the most serious attention. The histories also of the origin of commerce, arts, and manufactures, in North-Britain, is detailed with a precision which nothing but the most unexampled diligence could have collected, and the clearest comprehension of the subject arranged. Throughout the volume reference is given to every cited authority with the most punctilious and consistent accuracy. An elaborate index is subjoined, and the work is illustrated by a British-Roman map of Caledonia, a plan of the Roman camps at Normandykes, (p. 125.) never given before; a plan of the Roman fort at Clattering-Brig, which also is new (p. 178); sketches of the Roman Tueslis on the Spey (p. 129); of the Roman Varis, now Forres, (p. 131); and finally, the British Hill Fort at Barra Hill, (p. 90.)

As the present volume communicates the history of the several **PEOPLE** of Caledonia, the volume immediately to succeed is to exhibit a dictionary of **PLACES**, chorographical and philological, for the investigation of the various languages which have ever been spoken in that country. This, we presume, is already at the press. The two concluding volumes are to contain the local history of every shire in Scotland, upon an entirely new plan. The materials for the whole are collected and in part arranged. It is our sincere wish that the learned author may see the accomplishment and enjoy the fruits of his labours; nor can we better express the sense we entertain of the value of this great work than by adopting the words which are quoted from Verstegan, at the conclusion of the preface:

“**FACILIS CARPERE
QUAM IMITARI.**”

ART. II. *A Chemical Catechism, for the Use of Young People; with copious Notes for the Assistance of the Teacher; to which are added a Vocabulary of Chemical Terms, useful Tables, and a chapter of Amusing Experiments. By S. Parkes, Manufacturing Chemist. 8vo. pp. 607. Symonds, Hatchard, &c. 1806*.*

IN the preface of the present *Chemical Catechism*, which, by the bye, might, with more propriety, have been called by some other name, this author mentions the circumstances which gave origin to his work; he briefly sketches the plan of it, and offers the usual excuses for its imperfections; viz. that the original compilation of this elementary treatise was undertaken for the use of his son; but as it appeared useful and important to inspire a taste of chemical knowledge in early life, the work was enlarged and published for the use of young people in general; proposing that by them it should be read with the assistance of preceptors. For this purpose the text, which consists of questions and answers, is very short, while the notes are very extensive; these being principally intended for

* Having just found room for this article, which we have had prepared some time, we see a new edition of the book advertised. We insert this, however, without alteration.

the assistance of the preceptor, who may thereby be enabled to expatiate upon, and to explain, a variety of facts, or to answer such questions as the pupil may be led to ask. With respect to the extent of the work, Mr. P. says, that his object was to explain the rudiments of chemistry in such a manner as to invite a youth to study other more extensive works, and to enable him to imbibe that part of the theory, which he can substantiate by the performance of experiments with his own hands. In excuse for the imperfections of his work, this author principally alledges the interference of his professional occupations.

Next to the preface comes the table of contents, which is as follows:

“ An Address to Parents on the Importance of Chemical Instruction. Chap. I. Introductory and Miscellaneous. II. Of Atmospheric Air. III. Of Caloric. IV. Of Water. V. Of Earths. VI. Of Alkalies. VII. Of Acids. VIII. Of Salts. IX. Of Single Combustibles. X. Of Metals. XI. Of Oxides. XII. Of Combustion. XIII. Of Attraction, Repulsion, and Chemical Affinity.—Additional Notes;—Chemical Tables;—Select Instructive Experiments;—Vocabulary of Chemical Terms;—And a General Index.”

In the address to parents, which runs through 32 pages, this author proposes, that children, at a very early age, be invited to employ an hour or two of each day on the science of chemistry; by showing them a few easy and striking experiments, some of which they may repeat with their own hands; and by endeavouring to make them understand the rationale, or theoretical explanation, of each process.

“As soon,” this author observes, “as children begin to talk freely. they discover a desire to know every thing around them, and to be acquainted with the *cause* of every effect which arises in their presence. Curiosity and a thirst for knowledge seem to be natural to man. The great art of EARLY education, then, consists in supplying this curiosity with such a series of gratifications as is calculated to keep the principle alive, and to deposit at the same time those seeds which cannot fail to produce useful and valuable fruit in future life.

“ If the child have the usual activity of children, *curiosity* will be found to be the prominent feature, and if the parent do not bestrew his path with innoxious flowers, he will not fail to find something to strike his fancy, among the destructive allurements which every where surround him.” P. 1.

Amusement is undoubtedly the child's object; but if
C amusement

amusement could be rendered the vehicle of useful instruction, and if a variety of useless toys could be supplanted by the instruments of science, this author thinks, that a great and important point would thereby be obtained. For this purpose, Mr. P. says, the science of chemistry is peculiarly qualified; since it offers an unbounded source of amusement, is extensively useful, and the causes which produce most of its effects, are neither very difficult to be comprehended, when properly and familiarly explained, nor difficult to be remembered.

To those persons who may not be apprised of the value of chemical knowledge, Mr. P. shows how essentially useful, and applicable it is, to almost every operation of civil society, and in every station of life. He mentions several instances of prodigious advantages having been derived from a knowledge of chemistry, by mechanics, brewers, distillers, potters, farmers, and manufacturers of every description. Lastly, Mr. P. concludes his address with observing how highly important it is to direct the first efforts of the human mind, and to employ the first years of life in a proper, a profitable, and a rational manner.

The first, or introductory chapter defines several terms belonging to the science, and mentions the meanings, the extent, the objects, and other particulars, of chemistry in general, as also some branches of natural philosophy more immediately connected with chemistry. But several of those particulars, which are briefly mentioned in this chapter, are of such a nature, that they might each of them require perhaps more than a separate chapter for a proper and clear explanation; and though it must be supposed that the preceptor must supply the necessary illustration; yet it should be considered that few preceptors or parents are qualified sufficiently for this purpose; nor do the notes supply him with much elementary information. Thus, this first chapter treats of the nature of chemistry, of fluidity and solidity, of specific gravity, of air, of the ascension of air balloons, of evaporation, of the formation of clouds, and of rain.

In page 50 this author says,

"You say the atmosphere is fluid, what proofs have you of its being so?—Many instances might be adduced to show that the atmosphere is fluid, but the ascension of an air balloon is a sufficient proof of its fluidity.

"How do you account for an air balloon floating in the atmosphere?"

"Because it is filled with a gas, which is specifically lighter than common air."

And

And this is all the mention that is made of air balloons and of gas in the first chapter. Would it not have been infinitely better to have mentioned smoke, as an instance of something swimming in the atmosphere, which the child must undoubtedly be acquainted with, than to have mentioned an air balloon and a gas, of which the child must be utterly ignorant?

A similar observation might be applied to other parts of this and to some of the following chapters.

The second chapter treats of atmospheric air, describing its fluidity, its elasticity, expansibility, gravity, uses, &c. also the various substances found in the atmosphere, the nature of gases, the altitude of the atmosphere, with its effects, and lastly, the intricate process of respiration.

The 3d chapter treats of caloric;—its various sources; its latent state, as well as when it is called *sensible heat*, *free caloric*, and *combined caloric*, &c.

In page 111 the question is, "*What do you call the instrument which is in common use to measure the temperature of bodies.*"

"The answer is, "It is called a thermometer. It consists of a glass tube containing a portion of mercury, with a graduated plate annexed to it. The tube is hermetically sealed, to preserve it from the pressure of the atmosphere."

This is a very defective description of the thermometer; and it is not true that the object of sealing it hermetically is to preserve it from the pressure of the atmosphere.

In the 4th chapter, on water, the question is, "*Do you know any of the methods of decomposing water?*"

To which the answer is, "Yes: it is done by passing it through a tube over red hot charcoal, or by passing repeated electrical shocks through it."

It is remarkable that not a word is said of the electrical machine or of electrical shocks previous, or subsequent, to it.

We, now, might, in the like manner, point out several other improprieties of this publication; for it frequently mentions substances, or intricate operations, and instruments, without any explanation at all, or with a very imperfect one.

One of the defects of this work also is, that the chemical apparatus is not described in it. There is indeed one plate facing the title page, which exhibits a very few articles; but this plate, being etched upon glass in a rough manner by means of the fluoric acid, is inserted more for the sake of

showing the power of that acid, than for the explanation of the chemical apparatus.—A description of chemical operations is also wanting. In the 5th, 6th, and 7th, and 8th chapters, this author treats of earths, of alkalies, of acids, and of salts. And it is not before he comes to the 9th chapter, that he mentions the number and the characteristics of simple or elementary substances. It seems to us, that an arrangement more methodical, simpler, and more divested of difficulties, would be much better calculated for the instruction of young persons, than a compilation like the present, which is likely to encumber the young mind with the very imperfect outlines of various, abstruse, and probably to him, utterly unintelligible subjects.

Considering this work with respect to the facts it describes, it must be acknowledged, that a great many of the new discoveries are mentioned in it; and that the descriptions are in general clear and satisfactory; so that, with a better arrangement, with the addition of other particulars, such as the description of the chemical apparatus, as well as the most common chemical operations: such as distillation, filtration, fusion, &c. instead of the numerous poetical quotations from Darwin, Thomson, Walcott, &c. and other useless trifles, this work might be rendered more acceptable to the public.

Notwithstanding the numerous notes that are placed immediately under the text, several pages of additional notes are placed towards the end of the book. The chemical tables which follow those notes are,

“ A table of carats, with their corresponding degrees of specific gravities, for ascertaining the specific gravities of alkaline leys, or other fluids, heavier than water.

“ A table of the degrees of different thermometers (omitting fractions) at which some chemical phenomena occur.

“ A table of freezing mixtures.—From Mr. Walker's papers.

“ Numerical expression of chemical affinities. By M. Morveau.

“ Table of the boiling point of sundry liquids, &c.

“ Table of the quantity of real acid taken up by alkalies and earths. By Mr. Kirwan.

“ Table of the quantity of alkalies and earths taken up by 100 parts of real sulphuric, nitric, muriatic, and carbonic acids, when saturated: By Mr. Kirwan.

“ Table of the component parts of salts. By Mr. Kirwan.

“ A table of the properties of several of the salts, arranged in each class according to the affinities of their radicals for the acids.

“ Tables for Baume's hydrometers.

“ Table of the quantities of acids and bases which mutually neutralize each other.

“ Table of the affinities of sundry bases for four of the acids, according to their intensity. . . And

“ A table of the real specific gravity of solutions as indicated by Baume's arcometer for salts.”

After those tables, comes a collection of familiar and easy chemical experiments, which certainly is a very good selection of the kind. It contains 154 experiments, briefly, yet clearly described. The following is a specimen.

“ 54. Spread a piece of tinfoil, such as is used for coating electrical jars, upon a piece of thick paper; pour a small quantity of strong solution of nitrate of copper upon it. Fold it up quickly, and wrap it round carefully with the paper, more effectually to exclude the atmospheric air. Place it then upon a tile, and in a short time *combustion* will commence, and the TIN WILL INFLAME.

“ 55. Take three parts of nitre, two of potash, and one of sulphur; make them thoroughly dry, and then mix them by rubbing them together in a warm mortar. The resulting compound is called *fulminating powder*. If a little of this powder be placed upon a fire-shovel over a hot fire, it gradually blackens, and at last melts. At that instant it EXPLODES WITH A VIOLENT REPORT.

“ 56. Whenever uncombined muriatic, or any volatile acid is suspected to be present in any chemical mixture, it may be detected by ammonia. A single drop of ammonia held over the mixture will immediately render the VAPOUR VISIBLE.

“ 57. Ammonia in solution may in like manner be detected by a single drop of muriatic, or acetic acid, which will produce very evident WHITE FUMES. This is merely the reverse of the former experiment.

“ 58. Procure a bladder furnished with a stop cock; fill it with hydrogen gas; and then adapt a tobacco-pipe to it. By dipping the bowl of the pipe into a lather of soap, and pressing the bladder, soap-bubbles will be formed, filled with hydrogen gas. These bubbles will rise into the atmosphere, as they are formed, and convey a good idea of the principle upon which AIR-BALLOONS are inflated.

“ 59. Procure a bladder similar to that described in the last experiment. Charge it with a mixture of oxygen and hydrogen gases; blow up soap-bubbles as before; and touch them with a lighted match. The bubbles as they rise will EXPLODE WITH A SMART NOISE.” P. 544.

The vocabulary of chemical terms, and the general index, which are placed at the end of the book, are in alphabetical order, and form a useful appendage to the work.

ART. III. *Fragments of Oriental Literature, with an Outline of a Painting on a curious China Vase.* By Stephen Weston, B. D. F. R. S. S. A. R. L. H. 8vo. 180 pp. Payne. 1807.

OF the miscellaneous articles which compose this volume, that immediately following the preface and table of contents is Meleager's beautiful Idyllium on the Spring, with a Latin version, more close and literal than the translation made by Grotius, and a poetical paraphrase in English. After this we find a compilation of passages from several Arabian and Persian writers expressing thoughts similar to those of the Grecian poet, To this *cento*, (as Mr. Weston styles it, p. xxv.), are added some explanatory notes, the value of which would have been considerably enhanced by references to the various authors from whose works the Arabic and Persian lines were selected.

The pedigree of an Arabian horse follows (p. 28); it was suspended from the neck of a celebrated charger, purchased in Egypt during the last campaign in that country, but a great part of the original Arabic, (of which a translation is given, p. 30), has, by accident, as we suppose, been omitted.

The ingenious author prefaces some remarks on the manners of the Arabians with a passage so strongly recommending the study of Arabic literature, to all whose object is an intimate acquaintance with the original language of the Bible, that we are induced to quote it in his own words:—

“ It has often been said by the professors of Arabic, both at home and abroad, and impressed with great force on their hearers by Pococke, Hunt, Ockley, and Schultens, that the study of the Arabic language is the true road to the understanding of the Hebrew; and so certain is this observation, that the learned oriental world is now convinced no complete knowledge of the Scriptures can be obtained without a familiar acquaintance with the Arabic prose and verse writers, whose works and manner of composition have scarcely a shade of variation from the oldest Jewish manuscripts of the Bible, in idiom, imagery, diction, and singular style of expression; (*so*) that whilst you are reading the best authors of Arabia, you meet continually with such strong resemblances to what you have left in Hebrew, that you fancy you are still perusing the Proverbs of Solomon, or the poetry of Moses and Isaiah, the son of Amos.—Just as a French writer, (Bonnet), remarks of Pliny's letter to Trajan on the Christians. It looks as if I had not taken up another author in reading the

Acts

rests of the Apostles, but was still perusing the Roman historian of that extraordinary society." P. 49.

Mr. Weston informs us, (p. 97), that *Tekht rawan* signifies, both in Arabick and Persian, a litter or travelling bed. The thing may be used among the Arabs, and the name perhaps borrowed, but the participle *rawan* (روان) sufficiently proves it to be merely a Persian compound.

In the same page the author mentions *Mejnun and Leila*, whose loves Nezami has sung in a fine Persian poem,"—we might have added, that *Khosrû, Jami, Hafiz*, and many others had chosen the same romantic subject; and that the *Leila Mejnûn* of the last-mentioned poet has been printed at Calcutta in the Persian type under the superintendence of Sir William Jones.

From Assemani's Catalogue of Oriental Manuscripts in the Vatican Library at Padua, Mr. W. has extracted the following "account of a colossal statue of bronze, which was thrown down in the reign of Walid, the first, son of Abdalmelec, Khalif of the race of Ommiah, in Egypt." The anecdote respecting this statue is given by Assemani from the works of *Al Damiri*, the celebrated Arabian naturalist.

"Hafedh Abu Bekr Alkhatib Albagdadi, speaking in his book called *Almotefec Valmosterec* of Asama ben Zeed, who resided over the tribute of Egypt, under Walid and Soliman, son of Abdalmalek, son of Merwan, who built the ancient Nile-meter (*Mokkias*) that stood in the island of Fostat in Egypt, says, that there was in Alexandria, upon a promontory of the sea, a statue of an idol called Sherahel, of an immense size, which pointed with one of its fingers towards Constantinople, and the foot of this image was the height of a man's stature,—wherefore Asama ben Zeed wrote to Walid ben Abdalmalek in these words; O Prince of the Faithful! there is now with us in Alexandria an image of brass, called Sherahel, and we are in want of fulles, or copper money; and if the Prince of the Faithful should approve we might melt the bronze statue and cast copper coin, but if otherwise, we pray the Prince of the Faithful to write whatsoever shall be his command. Then he (the Khalif), wrote to Asama, you are not to remove the statue before I send to you confidential persons, in whose presence it may be done. The Khalif then sent those trusty persons, and the statue was thrown down to the ground, and the eyes were discovered to be two precious stones of great price, and they coined small money into fulles." P. 102.

The author, in this last line, appears to have mistaken the sense of **فلوسا فضرب** Arabic words, merely signifying that they coined the *statue* (not small money) into *felus*, which is the plural of **فلس** small copper coin.

In p. 105, Mr. Weston offers a conjectural criticism on the following passage in Virgil's *Georg.* iii. v. 10.

“ Primus Ego in patriam mecum, modo vita superstit
Aonio rediens deducam vertice Musas;
Primus Idumæas referam tibi Mantua palmas.”

He cannot imagine that Virgil meant to bring palms from Idume, nor suppose, with Catrou, that the Roman poet meditated a voyage to the Levant.

He thinks *Idumæas* “ unfit for its situation, and would endeavour to substitute another epithet in its place, could it be done without offering violence to the trace of the letters, and could it bring out a meaning more agreeable to the general scope of the passage than the present reading.”

Mr. W. is aware, that the palms of Idume were used by the poets for palms in general, but he is induced by circumstances to look for palms in a more confined sense, the palms of Greece and the victories of its games.

Virgil declares—“ I will be the first, if I survive, to bring the Muses from the Aonian Mount. I will also be the first to bring with me Idumean palms. I will erect a temple on the banks of the Mincius. Cæsar shall be the God, and I, the conqueror in purple, will exhibit the games, &c.”

If it may be asked, says Mr. W., from whence Virgil was to bring the Idumean palms? the answer is, certainly from Aonia, whither he was just gone but the instant before,—“ and if we inquire for what purpose, it may be answered, for the Mincian games, where Virgil, as conqueror, in honour of Augustus, was to drive his hundred chariots in the presence of all Greece.” On the words “ centum quadrijugos agitato ad flumina currus,”—Servius remarks, “ id est, unius diei exhibebo Circenses,”—the palms were then designed for the poet who promised to celebrate his own victories over the Muses of Helicon. As the Muses come from Greece, so do the palms in question, and Mr. W. thinks it not improbable that Virgil wrote,

“ Primus *Itbonæas* referam tibi Mantua, palmas.”

“ Ithone

" Ithone was a town in Boeotia, sacred to Minerva, whose temple stood in a plain before Coronea, where the Παρθεναίαια were celebrated, hinc illæ palmæ.—Callimachus mentions the Ithonian games.

" Ἴθων Ἰωνιάδος μὲν Ἀθαιαίας ἐκ' αἰθλαί.

" We learn also from Statius that Ithone was sacred to Minerva,

" Ducit Ithonæos atque Alcumenæa Minervæ
Agmina."—Theb. vii. 330.

" And in another important passage, lib. ii. near the end,

" Sen Pandionio——

Monte venis, five Aonia devertis Ithone." V. 721.

This conjectural criticism is followed by some remarks on a distich in the *Carmen Tograi*, an Arabic poem printed at Oxford in 1661,—on Genders,—on an Eastern proverb signifying that " The first man who forgot was the first of men," and other articles so short, that were we to notice them more particularly, we should be obliged to transcribe almost the whole.

An engraving prefixed to this volume represents a man standing with one leg on a dragon, the other drawn up in the air. One sign of the Chinese Zodiac is a dragon, and the man looks towards the great bear. Some pages of the introduction are devoted to an account of this astronomical painting, which is found on a china-vase in the author's possession.

On the subject of a Persian Lexicon, mentioned in the preface, (p. xvi.), we have the pleasure of informing our readers, that the excellent work which Mr. Weston particu-

larly recommends, the *فرنگ جهانگیری* *Farhang Jeban-geeri*, has contributed its most valuable treasures towards the compilation of Mr. Gladwin's new Persian Dictionary, published before this time, probably, at Calcutta.

We shall here conclude our notice of Mr. Weston's Miscellany; and if similar works have, by fastidious critics, been pronounced *things of shreds and patches*, it is to be recollected, that this ingenious author professes to offer *fragments only*; and that his motto is, " Οὐ μόνον τὰς μαζὰς χρῶσθαι ἀλλὰ καὶ τὰ μικρὰ ψήγματα μετ' ἀκριβείας συλλέγουσιν ἄνθρωποι."—" Men collect gold not only in lumps, but also in small fragments, with the minutest accuracy."—Chrysoft.

ART. IV: *A Charge delivered to the Clergy of the Diocese of Rochester, at the Ordinary Visitation of Thomas, Lord Bishop of Rochester.* 4to. 28 pp. Payne. 1807.

THIS is an excellent composition, and the latter part of it in particular delivers our own opinions on a great and important question, with so much force and precision, that were the occasion to require it, we would gladly make the protestation of our own sentiments in the same form and substance.

The charge is divided into two parts; the first may be termed the Ecclesiastical Business of the Visitation, the second discusses the momentous question of the Privileges claimed by the Roman Catholics, who are impatient to advance from a state of toleration to a state of power. With respect to the business of the visitation, the diocesan forcibly exhorts his clergy to demonstrate a compliance with the 70th canon, in making regular annual returns of copies of the parish registers to the registry of the diocese. The importance of accuracy in this particular is sufficiently obvious. The regular transmission of property from one person or from one generation to another, since the heraldic visitations and the inquisitiones post mortem have been discontinued, cannot be secure without it. To prevent fraud or mistake, the bishop enjoins the minister to keep these volumes in his own hands. The clergy are next admonished to prevent, as far as possible, a species of clandestine marriage very frequent in the metropolis, or in large parishes in the country, but easily detected and prevented in those which are smaller. This is where parties are married by the publication of banns in parishes where they do not actually reside. In every case of this kind, the clergyman is liable both to censure and to penalty. The next topic introduced is the subject of education, and the duty of teaching children in their respective parishes our excellent Church Catechism. The bishop's sentiments on this subject are thus energetically expressed:

“ I shall introduce another topic by observing, that the care of forming the docile minds of the rising generation is not among the last of those, which call for the exertion of the parish priest. To state the reasons for this would be superfluous. What I have to observe upon it, is, that as the wisdom of the framers of our liturgy is nowhere more conspicuous than in the admirable epitome of christian doctrine, which they have left to us in the Church Catechism, so is it the peculiar business of the clergy to see that all within their respective parishes who are capable of learning

and comprehending it, should be invited, diligently, instantly, and pressingly invited, to perfect themselves in it. This is highly expedient on two accounts, the one, that children from the moment that they are capable of conceiving or understanding any thing, may be instructed in the one thing needful, what they are to do that they may be saved; the other, that by early, and therefore deep-rooted instructions in the true doctrines of the gospel, they may have some security against being carried away by infidel or fanatical delusions. Infidelity, as being generally founded in speculation, for which they have no leisure, is not apt to disturb the humble minds of the common people, but rather fixes its station, where the vanities and pride of life, and the deceitfulness of riches come in aid of its pretensions; but they are peculiarly exposed to be led aside by the extravagant, and, to the ignorant, the enticing insinuations of enthusiasm. I am firmly persuaded, that the contents of the Catechism, however short, if carefully taught, and imprinted on the understanding in its full sense and meaning, which may be done by many excellent expositions of it, of almost equal brevity, will be a sure preservative against this danger. What is really intended by the doctrinal articles of our church in the abstruse points (particularly that of election), which by some are maintained to be the exclusive tenets of the gospel, is here so reasonably and so perspicuously laid down, that none, who are not willing to be deceived, can fall into error concerning them." P. 13.

We now come to the most interesting subject of the catholic claims, and here we should be glad to transcribe the whole. The Bp. of R. begins with stating, that this question may not only be discussed with propriety, but that we are all of us well qualified to form a just opinion concerning it. It is the duty of clergymen, both as ministers of the gospel, and as members of this our church, not only to have a general knowledge of the christian faith, but a familiar acquaintance with our ecclesiastical polity. So indeed have our clergymen been accomplished in both these particulars, that no injurious errors have been started which have not been effectually confuted, no attempts made against our ecclesiastical constitution which have not been effectually resisted. In addition to such qualifications on the part of our ministry, our church has been peculiarly distinguished by its spirit of toleration; suffering ever that freedom of opinion to be exercised which keeps within those limits; which the peace of society demands. The moment that the necessity ceased for the penal laws, which heretofore restrained the Roman catholics, it is conceded that they had a just claim to their relaxation, but it is presumed that they have, in another part of the United Kingdom, been admitted to such rights and privileges

privileges as advance to the extreme bounds of toleration, and as ought to have satisfied every wish. But this is far from being the case, vigilance, therefore, in estimating their claims, becomes a necessary duty. From the period of the Reformation, the spiritual authority of the crown has become a fundamental principle of the constitution. The king is sworn to maintain it, and the people are bound to support him. It is recognised in the bill of rights and the act of settlement. The obligation of the clergy on this head is still more especial and particular. They acknowledge the principle in the 37th article, and by the first canon are enjoined openly to defend it. Such being the rights of the crown, involving the security of the subject, we may thus address those who claim the same power and privileges, with ourselves.

“ We tender them to you on the same terms and conditions by which we ourselves hold them; if you wish to enjoy the full benefits of the constitution, you must conform to the fundamental principles of it, for you have no right or title, in a protestant government, to be put into a better state than the protestant subject. With the free exercise of your religion we do not interfere; while we lament your errors, with the pious and christian hope that God may dispose your hearts to the amendment of them, we respect your consciences.

“ A direct refusal of compliance with such terms, which are those prescribed by the state, on grounds of right which are acknowledged and acted upon in other cases, and therefore will not be disputed in this, would seem to cut the matter short, and to leave both parties in their present condition. But as reasons are assigned for such refusal, it will be proper to consider them, as well because we are bound in candour so to do, as that a review of them will lead directly to a decision on the subject.” P. 19.

What are these reasons for refusal? They are bound as by an article of faith in spiritual matters to another power: yet they avow respect to the security of our church, and reverence those doctrines against which the oath of allegiance is prescribed. But, observes the bishop, how can we accede to this plea. Who shall distinguish between civil and religious obedience, who shall detach things spiritual from things temporal? A divided and partial service is morally impossible.

“ If we apply this axiom, for such in truth it is, to the entire allegiance, which by the laws of this country is due to the sovereign from his subjects, and reflect on the other hand, to what superior these persons reserve a portion of theirs, of what character he is, what pretensions he assumes, what authority he once exercised

exercised in this nation, and still exercises in others, we have a plain and obvious conclusion before us." P. 21.

What the right reverend author says further on this subject must not be weakened by our abridgment.

"When they offer to us the fullest pledges of their forbearance to our church, and of their renunciation of the horrible doctrines which have debased their own, we doubt not their sincerity, nor are we inclined to resort to our annals, for the proof of similar assurances having heretofore been speciously given, and scandalously violated. We do not however hesitate to declare, that we feel it impossible to accept such pledges from them, because they are Roman catholics. As Roman catholics, if they are honest ones and true to their church, and far be it from us to injure them by a contrary supposition, they are not entitled to make the offer; as Roman catholics they have it not in their power, whatever their inclination may be, to abide by it. As Roman catholics, they are the subjects of a power which exacts, rigorously exacts, implicit and universal obedience; whose rule is not confined to outward actions, or exerted only in external discipline, but includes even the heart and conscience, the very spirit and soul of man within its controul. The authority of the church is the primary and imperious principle to which they must bend, to which every action and word and thought must be absolutely subjected. While they acknowledge and submit to this, no protestations of individuals, whether laity or clergy, no declarations, even of public bodies and universities, however formal and explicit, are of any avail. They have no force, no authority, no sanction. Let the potent mandate issue for the recall of them, and they are recalled; ready, patient, unresisting obedience must follow.

"Little am I inclined, while speaking of this mighty authority, to look back into the history of the Church of Christ, and to retrace the sufferings which during a long succession of ages it experienced all over Europe, and not least in this kingdom, from the intolerant exercise of it. Rather let us acknowledge that to these scenes of persecution and cruelty a better temper has succeeded, that christian people are no longer injured and insulted, the rights of princes invaded, or the allegiance of their subjects inhibited by the pretensions of the Roman pontiff. But while we wish to cast a veil over what is past, and to place the present state of things in the fairest point of view, let us not suffer our minds to be withdrawn from the reflection, that though these pretensions are no longer openly asserted, and appear to lie dormant, yet that not one jot or one tittle of them has ever been annulled, or the great principle on which they are founded in the very least degree disclaimed. The tremendous decrees of the fourth council of Lateran, those of Tholouse, Lyons and Constance, are indeed consigned to an apparent oblivion among the muniments of the Vatican,

Vatican, but they still exist, uncontroversed and unrepealed; they exist, 'inclusi in tabulis, tanquam ensis in vaginâ reconditus,' and may be again drawn forth and called into action, to the great injury of the christian world." P. 21.

The bishop proceeds with great energy to draw the attention of his hearers to the Hierarchy, which has of late so advanced itself in another part of the united kingdom, and to the power which it there exercises. The deduction is, that it exhibits no recommendation for admission into the power of the state, nor any collateral security for a protestant church and constitution.

Another circumstance is mentioned, which indeed must have impressed every member of the protestant church, and this is the "bolder tone which has been assumed for some time past by the clergy, and others of *the Roman church*, in many of their publications."

From a defence of their claims, they have proceeded to calumniate us, to repeat exploded slanders, to retort the charge of persecution. The bishop might have added, and impudently to deny the most sure and certain facts of the English annals. This we ourselves have seen in a recent publication, and shall in due time notice.

The address concludes with the solemn avowal that in the writer's opinion, the relative situation of our church and the church of Rome, as far as the one is open to danger from the pretensions of the other, is precisely the same as when the Prince and Princess of Orange refused their assent to the repeal of those laws which is now aimed at. Every species of violence, disorder, and uncharitableness, is disclaimed, and the wish is expressed, that under every difference of religious opinion, all may unite in efforts to preserve brotherly love, peace, good order, and regularity, all join in endeavours to promote the public security at this momentous crisis.

The careful analysis of this charge, and above all, the high character of the author for every accomplishment which can improve or embellish life, render all commendation from us superfluous. We cannot however forbear to urge its attentive perusal to every member of that church, the claims and authority of which it is equally our pride and duty to vindicate and support.

ART. V. *Primitive Truth, in a History of the Internal State of the Reformation, expressed by the early Reformers in their Writings; and in which the Question, concerning the Calvinism of the Church of England, is determined by positive Evidence.* 8vo. 283 pp. Hatchard. 1807.

TO a work of reasoning, the name of the author can add nothing. It may therefore be withheld without injuring, in the smallest degree, the cause which his arguments are meant to support; but the case is very different when a cause is to be supported by the evidence of *history*. The historian may indeed refer the reader to the authorities on which his narrative is built; or, as in the work before us, the narrative may consist of little more than extracts from original records; but as the number of readers are comparatively few, who have an opportunity of consulting such records, and perhaps still fewer, who will submit to the trouble, every compiler should give his name to the public as a pledge for the fidelity of his compilation. In theological controversies, of such general concern as to leave hardly any man wholly exempted from party-prejudice, this pledge is of peculiar importance; more especially if the compilation consist for the greater part of translated extracts from dead or foreign languages.

We were therefore not a little disappointed on finding no name, either in the title page of the work before us, or subscribed to the dedication of it to the archbishops and bishops of the church of England; and to that disappointment was added a slight suspicion of the author's competence to the task which he had undertaken to perform, when we found him, in the preface, (p. 13), confounding, as it appears to us, the *predestination* of Calvin with the question of *necessity*, which has so long been agitated in the schools of philosophy. We mention these circumstances merely to put others, who from the same causes may be apt to entertain similar suspicions, on their guard; for there are very few books indeed, in the controversy concerning the Calvinism or Anti-Calvinism of the Church of England, which we have read with greater satisfaction than that of which we are now to make our report. We certainly do not agree with the author in every opinion which he incidentally throws out, and to some of his arguments we may perhaps state objections; but to his general conclusion, "that there are many called Calvinists and others Arminians, who are building all their hopes towards God upon the merits and mediation of JESUS CHRIST, and upon the

the gracious help of the ALL-SUFFICIENT," we give our hearty assent.

In the four first sections of this work, the author quotes from Strype and Burnet, an account 1. of events in the reign of Queen Mary; 2. of what he calls the circumstances of things in the beginning of the reign of Elizabeth; 3. of the contention about vestments and ceremonies; and 4. of certain frivolous objections against the government of the church of England, which were answered by Jewel, bishop of Salisbury. On these sections we have no remarks to make, because Burnet and Strype are, with respect to the question, at issue between Calvinists and Anti-Calvinists, entitled to credit only for what they prove, not for what they barely assert. Their expressions are not the expressions of the early reformers; they cannot therefore be admitted among the witnesses whose positive evidence is to determine the question concerning the Calvinism of the church of England; and one of them is so well known to have been prejudiced in behalf of King William's favourite *comprehension*, that neither party can place implicit confidence in his narrative, except when he refers to authorities, which every man may consult. The correspondence between Jewel, Grindal, Horn, Sands, Pilkington, &c, and Peter Martyr, Bullinger, Gualter, and other Swiss reformers, which has been preserved by Burnet, is indeed valuable as *original* evidence of the sentiments of the English reformers; but we are not sure that it is entitled to all the credit which this author gives to it. Dr. Laurence has proved, with the force of demonstration, that the greater part of our contested articles were literally transcribed from Lutheran *confessions*, or from works of the highest authority among the German Lutherans; and it seems to be the object of the present author to set aside the inference drawn from this incontrovertible fact, and to prove from the correspondence in question, that the Helvetic divines were the only foreigners to whom our reformers looked up with reverence, and that the Helvetic confession is the only foreign creed with which our articles and homilies are in perfect harmony.

It is indeed true, that Hooper, in his letter to Bullinger, dated the 8th of Febr. 1550, says that "the Archbishop of Canterbury, the Bishops of Rochester, Ely, St. Davids, Lincoln, and Bath, were sincerely set on advancing the purity of doctrine, AGREEING IN ALL THINGS WITH THE HELVETIC CHURCHES," (p. 37). It is likewise true, that Jewel, in a letter, (28th April, 1559), to Peter Martyr, says—"Nos Articulos omnes religionis et doctrinæ exhibuimus

buimus Reginae, et NE MINIMO QUIDEM APICE DISCESSIMUS E CONFESSIONE TIGURINA;" that, in another letter, dated 7th Feb. 1562, he says—" NE UNGUEM QUIDEM LATUM ABSUMUS A DOCTRINA VESTRA;" and that, in a letter of the 27th Aug. 1566, Grindal, Bishop of London, informs Bullinger, then at the head of the Helvetic churches, that he deemed the controversy, which at that period was agitated in England, about the sacerdotal vestments of no importance, " præsertim quum *pura Evangelii Doctrina nobis integra ac libera maneret*, IN QUÀ AD HUNC USQUE DIEM (*utcunque multi multa in contraria moti sunt*) CUM VESTRIS ECCLESIIS, VESTRAQUE CONFESSIONE NUPER DEDITA, PLENISSIME CONSENTIMUS." (Pp. 38, 40.) But all this tends not in the smallest degree to prove that we are not to look for the *origin* of our articles, and, of course, for the *sense* in which they are to be interpreted, where they have already been found by Dr. Laurence. The present author proves, by the testimony of the same Jewel, and Grindal, and other eminent divines who flourished in the reign of Elizabeth, that what is called the *reformation* under her, was, in the strictest sense of the words, a *restoration* of religion to that state in which it was left by the sixth Edward.

" Religio *restituta est* in eum locum, quo sub Edwardo rege fuerat," says Jewel to BULLINGER, May 22, 1559. Cox, *Bishop of Ely*, writing at the same time to WOLFGANG WEIDNER, says—" Stabilitur apud nos, per omnia regni loca, sincera Christi religio, *eadem prorsus ratione*, quâ sub Edwardo olim nostro, beatissimæ memoriæ, promulgata erat." And Grindal, in a letter to ZANCHY, here quoted, says—" Quo primum tempore Serenissima Elizabetha felicissimis auspiciis regni gubernacula susceperat, doctrina cultûque profligato Papistico, ad *eam* administrandi Verbi Dei, sacramentorumque et totius religionis *normam*, quæ, regnante beatæ quidem, sed et luctuosissimæ memoriæ Edwardo sexto, in nostris Ecclesiis *descripta constitutâque fuerat*, omnia *revocavit*." Pp. 33, 34, 35.

But there is no evidence whatever that Cranmer and his associates paid any peculiar deference to the Helvetic reformers; while it is incontrovertible that they corresponded on every question of importance with MELANCTHON, and transcribed many of the articles, which they established in the Church of England, from his *Loci Theologici*, and from the *Augsburgh* and *Wirtemburgh confessions*. It is true that, towards the end of Edward's reign, they renounced the Lutheran notions of the Lord's Supper, which, till that period,

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Cranmer at least had entertained; so that *in all things* they did not harmonize with the Lutherans; but it is equally true, that in the beginning of Elizabeth's reign, the doctrine of the English church did not, in *every* point, harmonize with the doctrine of the Helvetic churches. It is universally known, and acknowledged by this author, that Zuingle, the great Helvetic reformer, carried the supremacy of the civil magistrate over the church to the highest pitch, making it indeed absolute; and such was the doctrine inculcated by our eighth Henry and his courtly divines*; but Jewel says of Elizabeth, "*Regina non vult appellari aut scribi Caput Ecclesiæ Anglicanæ; graviter enim respondit, illam dignitatem soli esse attributum Christo: nemini autem mortalium convenire.*"

In the reign of Elizabeth therefore the Church of England deviated from the doctrine of the Helvetic churches as much as from the doctrine of the Lutherans; while Dr. Laurence has brought such evidence as far outweighs the general professions of the greatest and best men among our reformers, that the articles in debate between our Calvinists and Anti-Calvinists, were *transcribed*, not from the Helvetic, but from the Lutheran confessions. That in every thing, except what relates to the Lord's Supper and the authority of the civil magistrate in matters purely spiritual, the harmony of doctrine in the three churches is striking, no man will dispute, who shall read without prejudice our thirty-nine articles, Laurence's Sermons, and the Helvetic Confession, which is here published; and the effect of this harmony "to allay the heat of an odious controversy," which is the object that the present author professes to have in view, will not be the less powerful that our church did not borrow her creed from the Helvetians. To promote this object it ought, on the

* It appears (from Burnet's Hist. of the Reform. vol. 1. record. book 3. num. 21. quest. 13, 14.) that Henry wished to extort from the clergy an acknowledgement, that, in a case of necessity, of which he was to be the judge, he might, in virtue of his royal authority, ordain priests and consecrate bishops; and that the two archbishops differed in opinion, Cranmer acknowledging that *he might*, and Lee declaring that *he might not*. It is but fair to the memory of Cranmer to add, that, when he weighed the force of the arguments of the archbishop of York, and those who adhered to him, he altered his opinions, "subscribing, as Burnet says, the book that was afterwards set out, which is directly contrary to those opinions."—*Rev.*

contrary, to be the more powerful ; for the essential articles of the Helvetic and Lutheran confessions were established many years before the calvinistic doctrine of predestination disturbed the peace of the Christian world ; and therefore, since our articles harmonize with those confessions, the fair inference is, that our reformers neither adopted nor explicitly condemned the peculiar doctrines of Calvin.

In this author's version of that chapter of the Helvetic confession which treats of the *fall of man*, of *sin*, and of the *cause of sin*, a very different view is given of the consequences of the first transgression, from that which is exhibited in Calvin's Institutes and the Westminster Confession of Faith. It would indeed be difficult to make a satisfactory answer to him, who should alledge that in the chapter, as here translated, there are some passages exceedingly obscure, and others which seem to involve contradictions ; but the following extracts are extremely perspicuous, and by them such as are obscure ought surely to be interpreted.

“ In the beginning God created man after his own image, in righteousness and true holiness, good and upright : but, by the suggestion of the serpent, and *by his own fault, declining from goodness and rectitude*, he became subject to sin and death, and to various calamities.”

“ We acknowledge, therefore, that original sin is in all men ; and that *all other sins which spring from this*, are to be called, and truly are, *sins*, by whatever name distinguished, as *mortal*, or *venial*, and that too which is denominated *the sin against the Holy Ghost*, and which is never forgiven. But we confess that all sins are not equal, though they all proceed from the same fountain of corruption and unbelief ; but, that some sins are more heinous than others are. Thus, our Lord said, It will be more tolerable to Sodom, than to the city which has rejected the word of the Gospel.

“ We therefore condemn those who have taught a contrary doctrine ; especially PELAGIUS, and his followers, who, with the Stoics, represent all sins equal—and we reprobate all those who make God the author of sin ; for it is plainly written, Thou art not a God who willest iniquity.—And verily, there is so much depravity and sin within ourselves, that there cannot be any necessity to pour into us any new depravity, or to increase the measure of our wickedness. Therefore, when, in the Scriptures, God is said to *harden*, to *blind*, and to *deliver over* to a reprobate sense, it must be understood that he does it in *just judgment*, as a *righteous judge and avenger*. Lastly, whenever, in the Scripture, God is said, and seems to do some evil, it is not so meant,

meant, as if man did not do the evil, but only that God suffers it to be done, and does not hinder it ———; or, he is said to do the evil, because he uses the wickedness of men to subserve some good purpose, as he did the wickedness of Joseph's brethren; as also, because he restrains the wickedness of men, that it do not break forth, and increase beyond measure.

“ Those other questions, Whether God *willed the fall of Adam*? Whether he *forced him to fall*? or, Why he did not prevent his falling? and all questions of this sort, we place among those of *curious inquiry*; contenting ourselves with knowing, that the LORD had strictly commanded Adam, that he should not eat of the forbidden fruit, and that God punished his disobedience.” Pp. 47, 48, 49, 50.

That this is not the doctrine of Calvin or Calvinists will be admitted by every one, who has looked into the Institutes or the Westminster Confession of Faith; but it must be acknowledged on the other hand, that it is the doctrine not of Calvin, but of the Stoics and of Pelagius that is here explicitly condemned by the Helvetic reformers. On the subject of *free-will*, after observing that, before the fall, man was upright and free; able to continue in that state, but capable of declining from it, those reformers thus express their sentiments of his abilities after the fall.

“ He was not,” say they, “ so deprived of understanding, nor was the power of willing so taken from him, as that he was changed into the condition of a stock or a stone. But these powers are so altered and weakened in man, that they cannot any more perform their functions, as before the fall. For the understanding is obscured; and the will, which before was truly free, is now become servile; for it serves sin, not by constraint, but willingly. It is still called *The Will*, and not by a term expressing reluctance, or constraint, or force of any kind. Therefore, in regard to moral evil, or sin, man is not compelled to it, either by God or by the Devil; but he doeth evil of his own accord: and, in this respect, his will is most free.” P. 50.

Whether, in the opinion of the Helvetic churches, this alteration of the human intellect and will, which renders them incapable of performing their functions, as before the fall, consists of a positive depravity of these faculties, or results, as Bishop Bull taught, from the withdrawing of those supernatural graces of the Holy Spirit which were bestowed on Adam to fit him for heaven and immortality, is not very evident. It appears, however, from the following paragraph, that the functions which the intellect and will are unable to perform, relate to spiritual and heavenly things, of which it

is not easy to conceive how the natural man could, in *any state*, form a correct judgment.

“ As to good and virtuous actions, continues the Confession, the mind of man never of itself judges rightly of them *in their relation to spiritual and heavenly things*. For the gospels and writings of the Apostles insist on the necessity of *regeneration* to every one's salvation. By which it is evident, that our first birth from Adam does not confer any thing by which we may be saved. And St. Paul affirms, that the natural man perceiveth not the things of the Spirit of God, &c.; and that we are not sufficient of ourselves alone, even to think what is good.” P. 51.

Nothing is here said of the utter inability of fallen man to perform the moral duties of civil society. His inability respects a future state of everlasting happiness in heaven, which no moral work that man ever could perform is of sufficient value to purchase; and for which we do not believe that Adam before his fall could have fitted himself, but under the gracious guidance of God's good spirit, which, in the opinion of the Helvetic churches, is still sufficient for every Christian, who is not wanting to himself.

“ In regeneration,” say they, “ the understanding is enlightened by the Holy Spirit, so that it can apprehend both the mysteries and the will of God. And the will itself is not only changed by the Holy Spirit, but has such renewed powers, that it can will and do that which is good of its own accord. If this be not allowed, we deny Christian liberty, and introduce the legal bondage. But the Prophet represents God saying, I will put my laws *in their mind*, and in their hearts will I write them.—The Lord also, in the Gospel, says, If the Son make you free, *then are ye free indeed*.—Paul also, writing to the Philippians, says, To you it is given, through Christ, not only that you may be able to believe in him, but also to suffer for his sake.—And again, I am persuaded, that He, who has begun a good work in you, will perfect it unto the day of the Lord Jesus.—Also, It is God who works in you, both that *you may will* and that *you may perform*.

“ In which regard, we teach that two things ought to be distinctly observed. First, that the Regenerate, in willing and doing what is good, not only work *passively*, but *actively*. They are acted upon by God, that they themselves may act in doing what they do. And St. Augustin very properly cites the saying, that God is our *Helper*; for it is not possible, that any one should be *helped*, who is *not doing*, or *endeavouring to do something*.” P. 52.

How different is this from the doctrine of Calvin! who
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reprobates

reprobates in the severest terms the notion of the human will co-operating with the divine grace; who affirms that those, who entertain that notion, "*pestilentissime hallucinantur*;" and who repeatedly says, "*Electa esse INSTRUMENTA vel ORGANA, (acting of course only passively), quibus misericordiam suam exercet Deus, et nomen suum in eis glorificat!*" In the chapter which treats of God's predestination, and election of the Saints, the Helvetic Confession says,

"God has from the beginning, freely and of his mere favour, without any respect of persons, predestinated or elected the *Saints*, whom he will save by CHRIST; according to what the Apostle has said, God has chosen us *in him* before the foundation of the world—and again, Who has saved us, and called us with an holy calling, *not according to our works*; but according to his own purpose and grace, which was given to us *through* CHRIST JESUS before all time, but is now made manifest by the appearing of our Saviour JESUS CHRIST. Therefore, God did not choose us without some medium, although that medium be not any merit in us: but he chose us in CHRIST, and for CHRIST's sake; so that *they* who are *now grafted* into CHRIST by faith, are also his elect; and *they* who are *not in* CHRIST, are reprobates, according to that of the Apostle, Examine yourselves, whether ye be in the faith. Know ye not your own selves, that JESUS CHRIST is in you, except ye be reprobates?

"And, though *the Lord knoweth them that are his*; and though mention be made of the small number of the elect, we should, notwithstanding, hope well of *all*, and never rashly account any one to be a reprobate; for St. Paul told the Philippians, I give thanks for you *ALL*, (*meaning the whole congregation at Philippi*), for that ye are come into the communion of the gospel, having this persuasion, that He who has *begun* a good work in you, will *perfect* it; as it is meet that I should think this of *you all*. And when the Lord was asked, Are they few, who shall be saved? He did not say, that few or many will be saved, or destroyed; but rather exhorted, that every one strive to enter in at the strait gate—as if he had said, It is not for you to make such useless inquiries, but to take care, that you yourselves go in the right road to heaven.

"We therefore disallow those, who, *without regard to Christ*, inquire, Whether they were eternally elected, and what God decreed concerning them before all time. Instead of this, every one must attend to the gospel, and believe the gospel; and then conclude, if he really believe in CHRIST, and is in CHRIST, that he is one of God's elect."

"In the temptation concerning predestination, and which perhaps is more dangerous than any other, we should derive comfort from
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the consideration that God's promises are *general to all that believe*—that he himself says, *Ask, and ye shall receive: Every one that asks, receives*—lastly, that with the universal church we pray, *Our Father, which art in Heaven*; and that, by baptism, we were *grafted into the body of CHRIST*, and are frequently nourished in the church with his flesh and blood unto eternal life. Strengthened by these, we are commanded to *work out our own salvation with fear and trembling.*" Pp. 54, 55, 56, 57.

This view of predestination is in perfect harmony with the view of that doctrine given by Dr. Laurence as it was taught by the Lutheran reformers. It obviously relates not to the final salvation of individuals, but to the everlasting purpose of God with respect to the church, against which the gates of hell shall never prevail. Far from adopting the gloomy notions of Calvin, the Helvetic reformers have here directly *condemned* those notions; for as Calvin is the only divine of eminence, we believe, whoever attempted to ascertain the comparative numbers of *the elect* and *the reprobate*, and as the Confession, from which these extracts are taken, was written in 1566*, it seems impossible to doubt that he is alluded to in the remarkable words—"It is not for you to make such useless enquiries." Accordingly, in the very next chapter of this Confession, the Helvetic reformers say—"Moreover, we believe and teach that the Son of GOD our Lord JESUS CHRIST, from all eternity, was predestinated or fore-ordained of the Father to be the *Saviour of the World.*" How widely different is this from Calvin's notions of predestination?

"Prædestinationem vocamus æternum Dei decretum, quo apud se constitutum habuit quid de *unoquoque homine* fieri vellet. Non enim pari conditione creantur omnes; sed *aliis vita æterna, aliis damnatio æterna præordinatur.* Itaque prout in alterutrum finem quisque conditus est, ita vel ad *vitam* vel ad *mortem prædestinatum* dicimus. — — — Quod si in eo sumus electi, non in nobis ipsis reperiemus electionis nostræ certitudinem; ac ne in Deo quidem Patre, si nudum illum absque filio imaginamur. Christus ergo speculum est in que electionem nostram contemplari convenit, et sine fraude licet †."

It appears from the extracts of the Helvetic Confession which are here published, that the authors of that confession,

* It is indeed only a re-publication, with additions and illustrations of the Confession which had been published in 1536.

† Instit. lib. 3. c. 21. § 5. et c. 24. § 5.

on the subject of justification by faith, differed as widely from the doctrine, if not of Calvin himself, certainly of his pretended followers, who among us arrogate to themselves the character of the only true churchmen, as on the subject of God's eternal decree. If therefore the thirty-nine articles of the church of England be, on all these points, in perfect harmony with the Helvetic Confession, it follows undeniably that the doctrine of those articles cannot be, in the proper sense of the word, *Calvinistical*; but we have seen that Jewel and Grindal, who were two of the bishops by whom our articles were agreed on, in the convocation holden in London in the year 1562, declare again and again that, in every point of doctrine, there is the most perfect harmony between them and the Helvetic Confession; that the one confession departs from the other *ne minimo quidem apice*; and that the former is separated from the latter *ne unguem quidem latum*. Thus then is it proved by the positive testimony of those who agreed on the articles "for the avoiding of diversities of opinions, and the stablishing of consent respecting true religion," that, on the questions in dispute between the (soi-disant) *True Churchmen* and their opponents, our articles ought not to be interpreted as subscribed in the Calvinistic sense.

This conclusion the present author labours to strengthen, by an appeal to Bishop Jewel's Apology, and to Bullinger's Decades. The appeal to Jewel is properly made, because his apology was, before publication, submitted to the animadversions of the other bishops, and may be considered as, in some sense, the work of our church at large; but the Decades of Bullinger have no claim to the same authority. We have uniformly rejected the appeal of the Calvinists, to the private sentiments of individuals among our own reformers; and what we have refused to them, we will not grant to their opponents when appealing to a stranger. With the private opinions of any individual reformer, whether foreign or domestic, we have no more concern than with the private opinions of any other man; because the reformers might hold various opinions, which they deemed it expedient to inculcate on others, as *illustrative* of the essential articles of the faith, without considering them as of sufficient importance to be classed with those articles themselves, and as such established in the church. The writer of this article has a higher opinion of Bishop Bull, for instance, than of *any individual* among our reformers; and he considers his notions of the state of man before the fall as admirably calculated to illustrate the great scheme of redemption, and to show how the state of Christians under the second covenant is, as St. Paul represents

represents it, greatly preferable to that of Adam under the first covenant. As these notions were indisputably the notions of the Catholic church for the four first centuries, and seem to be countenanced by various passages of Scripture, he is therefore at some pains to recommend them to the serious consideration of all who do him the honour to consult him, how they may acquire distinct notions of the fall and redemption of man; but, as they are only *illustrative* of what is necessary to be believed, he would resist to the utmost of his power any attempt to *impose them as articles of faith* to be subscribed *ex animo* by every clergyman. As Bishop Bull was certainly one of the most eminent divines that ever adorned the Church of England, so may Bullinger have been one of the most eminent divines that ever adorned the churches of Helvetia, and as such he may challenge an equal attention to his writings both in those churches and in our's; but he has no claim whatever to any thing beyond this. From Strype, indeed, the author of this book brings evidence, that, by one of the articles brought into the convocation, which began to sit Oct. 16, 1566, it was, "for the better increase of learning in the inferior ministers," enacted that,

"Every minister having cure, and being under the degree of A. M. and (or) LL. B. and not licensed to be a public preacher, shall, before the second day of February next, provide a *Bible* and *Bullinger's Decades*, in Latin or English, and a *paper book*: And shall every day read over one chapter of the Scriptures, and note the principal contents thereof briefly in his paper-book; and shall every week read over one sermon of the said *Decades*, and note likewise the chief matters therein contained, in the said paper-book: And shall once in every quarter, shew his said notes to some preacher near adjoining to be assigned for that purpose." P. 81.

By this enactment the convocation certainly conferred a high honour on Bullinger, but not a higher than a convocation of liberal-minded Arminians might confer on Calvin. It was to the clergy that the *Decades* of Bullinger were thus powerfully recommended for the express purpose of *increasing their theological learning*; and for the same purpose the convocation might, with equal propriety, have enjoined the clergy to read the *Institutes* of Calvin, and to note the chief matters therein contained, together with their own remarks on those matters, in their paper-books. Such an injunction would have been complete proof that by the convocation Calvin was looked upon as a great man, which unquestionably he was; but it would have been no proof that all his opinions were

were adopted by the Convocation, unless it follow that all the opinions of Cicero must be adopted by every student of theology, who may be enjoined, for the sake of increasing his learning, to read his writings, and note in a paper-book the chief matters contained in them.

. Had the Convocation, indeed, enjoined every clergyman, having cure, and not licensed to be a public preacher, to read the Decades of Bullinger in *the church*, their authority would have been much greater. We must then have considered them as on the same footing with our own Homilies, and containing, like them, a godly and wholesome doctrine, for all-times, and particularly necessary for those times in which the injunction was made; but there is no evidence that they were ever read in the church by public authority. The present author indeed informs us, that the extract which he has published from the tenth Sermon of the third Decade, and which contains many excellent reflections, was "transcribed from a copy lately found in an obscure, enclosed corner of a vestry in a parish-church in Leicestershire; and that on the title-page is written *Church-book*, and the name of the parish."

We are sorry that he did not *publish* the name of the parish; for after the impositions practised by Chatterton and others, we are afraid that little credit will be given to the testimony of an *anonymous author*, respecting the inscription on the title-page of an ancient book, found in an obscure corner of the vestry of the church of an *anonymous parish*. We are, however, very willing ourselves to receive this report as correct and authentic; but we can infer nothing from it, but that the clergyman, who used this copy of the Decades as a *church-book*, judged himself at liberty to read in the church, for the edification of his audience, what he was enjoined to read at home for the increase of his own learning. As far as the authority of Bullinger's Decades can be urged, if it can be urged at all, in this controversy, it certainly tends to strengthen our author's argument; but that argument is in truth conclusive, and therefore stands not in need of foreign aid. Grindal and Jewel, two witnesses indisputably competent, declare the Confessions of the Churches of England and Helvetia to be in perfect harmony; but the Helvetic Confession is obviously not Calvinistical, whence it follows that the Confession of the Church of England is likewise not Calvinistical.

Such is this author's conclusion, which no man can refuse without bidding defiance to the laws of logic; but it extends, he thinks, no farther than to the doctrine of the divine decrees of election and reprobation.

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“ This doctrine did indeed give a *tincture* or *colouring* to Calvin's explanation of the doctrine of original sin and of free-will; but with this exception only, it may truly be said of Calvinists also what Bishop Jewel said of Zuinglians and Lutherans only: “ Illi quidem, quos illi contumeliæ causâ appellant *Zuinglianos* et *Lutheranos* (re autem verâ sunt utrique Christiani, et inter sese amici ac fratres) non de principiis aut fundamentis Religionis nostræ, non de Deo, non de Christo, non de Sancto Spiritu, non de ratione Justificationis, non de æternâ vitâ; tantum de una, nec ea ita gravi aut magna questione, inter se dissentiant.”

“ There are, however, certain doctrines, which, in the present day, are called Calvinistical tenets; and from which we need not attempt to clear the Helvetic Church; for they are no part of that system, which is properly or peculiarly the doctrine of Calvin; but were equally maintained by LUTHER and MELANCTHON, by ZUINGLIUS and ŒCOLAMPADIUS, by CALVIN and BEZA, by CRANMER, and RIDLEY, and LATIMER, and by JEWEL, SANDS, and other reformers in the reign of Q. ELIZABETH. I particularly mean the doctrines of *Original Sin*, of *Free-Will*, of *Justification by Faith*, and of *Good Works*, as they were held and maintained by the English Reformers in the reign of EDWARD VI. and of Q. ELIZABETH in the early part of her reign.

“ Whether they explained these doctrines agreeably to the true interpretation of the sacred scriptures, or not, is no part of our present enquiry: but that they taught and explained these doctrines in the same sense in which they were maintained by the Helvetic Church, and by the other reformed churches. And this is what Bishop Jewel affirms in the passage just now quoted from the Apology of the Church of England.” P. 264.

That the doctrines of *Original Sin* and *Free-Will*, &c. were taught and explained in the same sense by all the early reformers, Bishop Jewel does *not* affirm, either in the passage just now quoted, or in any other passage of his far-famed Apology. He affirms, indeed, that the *Zuinglians* and *Lutherans* did not disagree concerning the fundamental principles of our religion—concerning GOD, CHRIST, the HOLY GHOST, the METHOD of JUSTIFICATION, and ETERNAL LIFE; but he says not one word of CALVIN in the whole Apology, nor one word of *original sin* or *free-will* in the passage just now quoted. It is indeed strange that the present author should wish us to believe, that Calvin taught and explained in the same sense with the Helvetic Church the doctrines of *original sin* and *free-will* immediately after he had candidly acknowledged, that the explanation of these doctrines by that reformer had received a *tincture* or *colouring*

jouring from his notions of the divine decrees of election and reprobation! That the reader may form his own judgment of this *tincture* or *colouring*, we shall give him an opportunity of comparing Calvin's doctrine of *original sin* with the same doctrine as it is here stated in the Helvetic Confession.

Calvin says expressly, "Nec absurdum videri debet quod dico, Deum non modo primi hominis casum, et in eo posterorum ruinam prævidisse; sed *arbitrio quoque suo dispensasse*——Lapsus est primus homo, *quia Dominus ita expedire censuerat*: cur censuerit nos latet. Certum tamen est non aliter censuisse nisi quia videbat nominis sui gloriam inde meritò illustrari. Ubi mentionem gloriæ Dei audis illic *justitiam* cogita. Justum enim esse oportet quod laudem meretur. Cadit igitur homo, *Dei providentia sic ordinante*, sed suo vitio cadit *."

According to Calvin, therefore, Adam was, by the will or determination of God, laid under the *necessity* of falling; for he says expressly, *Voluntatem Dei esse rerum necessitatem*; but we have seen that the question, "Whether God *willed* the fall of Adam?" was placed among those of *curious inquiry* by the Helvetic Reformers, who "contented themselves with knowing that the Lord had strictly commanded Adam that he should not eat of the forbidden fruit; and that God punished his disobedience." It is undeniable, therefore, that these Reformers and Calvin did not explain the *cause* of man's fall in the same way; neither did they explain its *consequences* in the same way.

We have already seen the Helvetic Reformers admitting, as we suppose every Arminian admits, the phrase *original sin*, and acknowledging that it is in all men; but in the very same sentence they clearly enough distinguish between *it* and all *other sins*, which, they say, are to be called, and truly are, *sins*. Accordingly, we are told, that

"ZUINGLE held the doctrine of *original sin*, and other doctrines, which are utterly repugnant to the opinions of PELAGIUS. Bullinger, in one of his Decades, informs us, that Zuingle, when he had occasion to speak of *original sin*, chose to call it a *disease* rather than *sin*; because by the name of *sin* people generally understand some overt act of wickedness committed by their own consent and will against the law of God †: but by the name of *disease*

* Instit. Lib. 3. ch. 23. § 7. 8.

† An *overt act*, as that phrase is understood by lawyers, is not necessary to constitute sin in the sight of God: "He that looketh

disease or sickness they understand some certain corruption or depravation of the nature, which was created good, and the miserable bondage into which it is brought," which he explains to be "a necessity of dying." P. 242.

We do not apprehend that there is one genuine son of the Church of England, except the *true churchmen*, who would offer the smallest objection to this view of original sin. They might indeed differ about the *nature* or seat of the disease, some holding it to be a positive depravation of the mental faculties, and others, with Bishop Bull at their head, considering it as the loss of those supernatural graces which, being vouchsafed to Adam to guide him to heaven and immortality, were, of course, withdrawn when immortality was forfeited*; but they would all admit, that the mind of the mere natural man *is in a state of disease*, when compared with the mind of Adam before his fall. Let us now see what were Calvin's views of *original sin*.

"Videtur ergo peccatum originale hæreditaria naturæ nostræ pravitas et corruptio, in omnes animæ partes diffusa; quæ primum facit reos iræ Dei, tum etiam opera in nobis profert quæ scriptura vocat opera carnis. Atque id est propriè quod a Paulo sæpius peccatum nominatur. Quæ verò inde emergunt opera, qualia sunt adulteria, scortationes, &c. fructus peccati secundum hanc rationem vocat, quanquam, et peccata, cum in scripturis passim, tum etiam ab ipso nuncupantur. Hæc itaque duo distinctè observanda: nempe, quod *sic omnibus naturæ nostræ partibus vitiiati perversique, jam OB TALEM DUNTAXAT CORRUPTIONEM DAMNATI MERITÒ CONVICTIQUE CORAM DEO TENEMUR*, cui nihil est acceptum nisi justitia, innocentia, puritas. Neque ista est ALIENI DELICTI obligatio, quod enim dicitur, nos per Adæ peccatum obnoxios esse factos Dei judicio: non ita est accipiendum ac si infantes ipsi et immerentes culpam delicti ejus sustineremus: sed quia PER EJUS TRANSGRESSIONEM MALEDICTIONE INDUTI SUMUS OMNES, dicitur ille nos obstrinxisse. Ab illo tamen non sola in nos pœna grassata est, sed INSTILLATA AB IPSO LUX IN NOBIS RESIDET, CUI JURA PœNA DEBETUR. Quare Augustinus, utcumque alienum peccatum sæpe vocat (quo clarius ostendet propagine in nos derivari) simul tamen ET PROPRIUM

looketh on a woman to lust after her," saith our Saviour, "hath already committed adultery with her in his heart;" and, as we have elsewhere observed Adam was as truly guilty of *sin* the moment that he *resolved* to eat the forbidden fruit, as after the *overt act* was committed; because in the *volition* consists the virtue or vice of every act.—*Rev.*

* See Brit. Crit. Vol. XXI. pp. 595—603.

UNICUIQUE affectit. Et Apostolus ipse disertissimè testatur, ideo mortem in omnes pervagatam, quod omnes peccarint, id est, involuti sint originali peccato, et ejus maculis inquinati. Atque ideo INFANTES QUOQUE IPSI, DUM SUAM SECUM DAMNATIONEM A MATRIS UTERO AFFERUNT, NON ALIENO, SED SUO IPSORUM VITIO SUNT OBSTRUCTI. Nam tametsi suæ INIQUITATIS FRUCTUS NONDUM PROTULERINT, habent tamen in se INCLUSUM SEMEN; imò TOTA EORUM NATURA, QUODDAM EST PECCATI SEMEN: ideo NON ODIOSA ET ABOMINABILIS DEO ESSE NON POTEST.— — — — Quare qui peccatum originale definierunt CARENTIAM JUSTITIÆ ORIGINALIS, quam inesse nobis oportebat, quanquam id totum complectuntur quod in re est, non tamen satis significantur VIM atque ENERGIAM IPSIUS expresse. NON ENIM NATURA NOSTRA BONI TANTUM INOPS ET VACUA EST: sed MALORUM OMNIUM AD EO FERTILIS ET FERAX, UT OTIOSA ESSE NON POSSIT*.”

Is it possible to describe in darker colours than these the nature even of the devils themselves? and yet this author thinks that this explanation of *original sin* differs in little or nothing from the *mental disease*, described by Zuingli and the Helvetic Confession, or from “the fault and corruption,” the “*vitium et depravatio naturæ*,” of our ninth article! Calvin’s doctrine of the divine decrees gave a *tincture* or *colouring* to his explanation of *original sin* and *free-will*; and that is all the difference to be found, on these subjects, between his creed and the creed of the other reformers! It is true, he taught that for *original sin alone* we are justly DAMNED before God; or doomed, as the Westminster Assembly expressed itself, to MOST GRIEVOUS TORMENTS IN SOUL AND BODY, WITHOUT INTERMISSION, IN HELL-FIRE FOR EVER; whereas, in the opinion of the other reformers, the damnation which infants bring with them from the wombs of their mothers extends not beyond annihilation at the utmost; but the difference between ceasing to exist in a state of consciousness, and existing in most grievous torments in soul and body, without intermission, in hell-fire for ever, is surely something more than a mere *tincture* or *colouring*.

The author’s partiality to Calvinism is indeed striking. Like an honest man, he demonstrates that the Articles of the Church of England are not Calvinistical; but of Calvinists and English Arminians he draws the following contrasted characters:

“That Calvinists, in partiality to their own opinions, should suppose that the definition of predestination, in the seventeenth

* Instit. Lib. 2. c. 1. § 8.

of the 39 articles, favours their opinions upon this subject is very natural, since it does not apparently contradict them, and is expressed in the precise language of those scriptures which Calvinists have already determined to be on their side. And when they see plainly in the Liturgy and Homilies of the Church, and in the writings of our reformers, that all men fell in ADAM; that the whole world is become guilty before God, and subject to death, and are spiritually dead already, and can no more recover themselves from their fallen state by their own powers, or without the grace of God and inspiration of his Spirit, than a dead corpse can raise itself out of the pit of corruption to life again—when they see in these writings that man cannot of himself either think or do these things which are rightful in the sight of God; that the beginning, progress, and completion of men's conversion to God, and of their whole salvation in time and eternity, are ascribed to the good pleasure of God and to his divine power working in them mightily, through the alone merits and mediation of JESUS CHRIST, or that repentance, faith, and holiness of heart and life, are described as the special gifts of God's grace,—they *very naturally* interpret all this in perfect agreement with Calvinism properly so called; and in their controversy with the Arminians they refer to the passages which contain these doctrines, and produce them in vindication of themselves and their opinions.

“ On the other side, when English Arminians read in the Liturgy, or looking into the Articles and Homilies, and writings of the reformers, see plainly in them the doctrine of universal redemption as it is called (*why, as it is called?*); or that Christ died for *all*, and is a sufficient ransom, propitiation, and satisfaction for the sins of the *whole* world—when they find in these writings that God wills all men to be saved by coming to the knowledge or acknowledgement of the truth—when they see it declared, that if any perish, it is not, and will not be, because the word of God is not sufficiently effectual in itself through the power of his grace, nor because CHRIST did not die for *them*, or hath not made a sufficient atonement for *their* sins; nor because God's mercy is not over all his works; but only because they do not yield themselves to the drawing of the Father, and will not hear and learn of the Father, nor receive or believe the word of God, or mix faith with it, when it is preached to them, nor ever seriously attend to it, but pervert it, and close their eyes and harden their hearts, while God is calling and inviting them, and is working in them to will and to do of his own good pleasure—when, I say, they see these doctrines in our ecclesiastical writings, they, the Arminians, (*not very naturally, but*) in partiality to their own system, which APPROXIMATES TOWARDS PELAGIANISM, and TAKES A STRONG TINCTURE OF PHILOSOPHICAL DEISM, interpret all this in their own favour, and strenuously

ously contend that Arminians are the only true churchmen." P. 274.

If by English Arminians this author means the disciples of Socinus or Bishop Hoadly, we have no objection to this character of them and of their system; but if under the denomination of English Arminians he rank all who think not with Calvin, on the consequences of the first transgression, and the freedom of the human will, we must take the liberty to tell him, that he has here grossly slandered some of the most distinguished ornaments of the Church of England. Does the system of Bishop Bull approximate towards Pelagianism, or take a strong tincture of philosophical Deism? Of that system we have given the outlines in our 24th Volume, p. 186, &c. and let the reader compare it with the summary of Pelagianism subjoined to this page*,—
a summary

* The distinguishing opinions of PELAGIUS were,

I. That Adam had mortality in his nature, *and that whether he had sinned or not sinned, he would certainly have died.*

II. That the consequences of Adam's sin *were confined to his person; and that the rest of mankind received no disadvantage from thence.*

III. That *the law* qualified for the kingdom of Heaven, and *was founded upon equal promises with the gospel.*

IV. That before the coming of our Saviour *some men lived without sin.*

V. That new-born infants are *in the same condition* with Adam before his fall.

VI. That the death and disobedience of Adam is not the *necessary cause* of death to all mankind, *neither does the general resurrection of the dead follow in virtue of our Saviour's resurrection.*

VII. That if a man will make the most of himself, he may *keep the commands of God without difficulty, and preserve himself in a perfect state of innocence.*

VIII. That unless rich men, notwithstanding the advantage of their baptism, *part with all their estate*, all other instances of virtue will be insignificant to them; *neither can they be qualified for the kingdom of Heaven.*

IX. That the grace and assistance of God is not granted for the performance of every moral act; the liberty of the *will*, and information in the points of duty, being sufficient for this purpose.

X. That the grace of God is given in proportion to *our merits.*

a summary, which on a former occasion was sent by a Calvinist to the present writer, as containing, he supposed, the substance of his creed! It is taken from Collier's Ecclesiastical History, and as we were at some pains to compare it with the authorities to which Collier refers, we can with confidence pronounce it to be a very accurate summary of the opinions of Pelagius; though we surely need not add, that it is very different from the creed of any writer in the British Critic, as well as of any English Arminian, of whose system we have ever written in terms of approbation.

In the mean time, we beg leave to ask the present author what opinion he would form of our candour, were we to represent the system of English Calvinists as APPROXIMATING TOWARDS FATALISM, and taking a strong TINCTURE OF PHILOSOPHICAL ATHEISM? He knows very well, that the doctrine of *philosophical necessity*, when pushed as far as it will go, leads to FATALISM, and that farther than *fatalism* neither Spinoza, nor any other modern Atheist, has ever gone; he knows likewise that Edwards, when teaching, as he doubtless believed, the predestination of Calvin, taught in reality a modification of *fatalism*; and he can hardly be ignorant that almost every man of science among the Calvinists of the present day, has converted the arbitrary decree of Calvin himself into that *philosophical necessity*, which results from the supposed inseparable connection between motive and volition, and which, when predicated of the Supreme Being, deprives him of the attribute of free-agency, and leaves nothing in the universe but a chain of necessary events. Were we disposed to make a malicious retort, we would accuse this author himself of teaching this doctrine; for he more than insinuates (p. 276), that no choice can be made among objects perfectly alike. God forbid, however,

XI. That none can be called the sons of God unless they are *perfectly without sin*.

XII. That our victory over temptation is *not gained by God's assistance*, but *by the liberty of the will*.

We have published this summary of the Pelagian heresy, that no true Churchman, or Churchman of any other description who reads the British Critic, may be without a test by which to try the heresy of whatever opinion respecting the *fall of man*, the *freedom of the human will*, or the *operation of the Divine Spirit*, he may feel himself inclined to stigmatize with the opprobrious epithet of PELAGINISM. Rev.

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that we should accuse him or any other Christian of holding a system, which, he owns, approximates towards fatalism, and takes a strong tincture from philosophical atheism; for in these abstruse speculations, no man ought to be charged with consequences, which he does not perceive, and which, when pointed out to him, he rejects with indignation.

After passing a very slight censure on the Calvinists for their curious speculations on the nature of God, from which results Calvin's absolute decree, this author returns again to the Arminians, whom he condemns for indulging themselves in similar speculations, and then adds,

“ They seem to think, that every man in the world has a certain portion of light, and certain innate powers and dispositions, by which he may *find out God, and know and do his will*, so as may be sufficient to commend himself to the divine favour and blessing, and TO ACQUIRE FOR HIMSELF ETERNAL FELICITY. — — — They can easily admit the idea of a mediator, as a matter of expediency, through whom sin may be forgiven to those WHO HAVE MADE THEMSELVES FIT OBJECTS OF THIS MERCY, OR WORTHY OF IT; and through whom the imperfect obedience of virtuous and good men may be rendered acceptable to God, and be REWARDED. Of the redemption of mankind by JESUS CHRIST, they can speak determinately enough as a doctrine of revelation (as a doctrine of what else could they speak of it?), and as an expression of the natural goodness of the *Supreme Being*, or of the *Deity*, for so they love to speak of God, the Father of our Lord JESUS CHRIST, probably as more philosophical, or out of partiality for NATURAL RELIGION—but as a thing *necessary* to our salvation, they either say nothing at all, or they speak of it rather with sceptical, than with modest diffidence. And when they mention the grace of God, as aiding the infirmities of human nature, they seem to mean little more than that common influence of the Creator, which enables a man to lift his hand to the mouth in feeding himself, or to use his fingers in writing a letter, or mending a pen.” P. 277.

If there be indeed any Arminians in the Church of England, of whom any part of this can be said with truth, we can only solemnly declare that they are utterly unknown to us. We have ourselves been denominated by *The true Churchmen*, sometimes ARMINIANS, sometimes PELAGIANS, and occasionally SOCINIANS; but in all that we have written and published on the Calvinistic controversy, we defy any man to point out a single passage, in which, if interpreted with candour, will be found any one of the impious opinions, which our author in this extract ascribes to the Arminians

minians at large. We had occasion in our 22d volume (p. 397, &c.) to declare our notions of natural religion, which the reader, who thinks it worth his while, may compare with what is here said of the Arminian notions in general. We have every where reprobated, in the strongest terms that we could command, that pride which leads men to dream, that *he* or any created being can *merit* eternal life as a *reward* from his MAKER; though we may have occasionally spoken, as the blessed Jesus himself spake (St. Matt. v.) in a popular sense universally understood, of the reward of suffering piety and virtue. We have uniformly represented the redemption of mankind by JESUS CHRIST, as, by the *will of God, necessary* to our salvation; or, in other words, as the only meritorious cause of justification, because we are by the Apostles assured, that "there is none other name under heaven given among men, whereby we must be saved;" but whether the great scheme of redemption by the death of Christ was so necessary *in itself*, that God *could not* have saved mankind *without it*, is an impious question, to which, though we have often met with it, we have never given, and hope, through divine grace, never to give a presumptuous answer, which would be equally impious. As we have often insisted on the necessity of the grace of God to aid the infirmities of human nature, under the *first* covenant, we shall hardly be suspected, we think even by this author, of having so mean an opinion of its importance under the *second* covenant, as he attributes to all those whom he is pleased to call English Arminians. Our notions of the necessity of divine grace, under both covenants, are explicitly stated in our 21st Volume (p. 607) and have been plentifully railed at, as we foretold they would be, by the anonymous presbyter, whose pretended vindication of the Church of England we were then reviewing. We know, however, that they have been the instrument of doing some good; and as we never heard them censured by any man entitled to be called an English Arminian, we trust that they are conformable to the sentiments of those Arminians at large; otherwise we would not have recalled them to the reader's attention.

We have now only to request all who pay any regard to our judgment, not to suffer themselves to be prejudiced against the work at present under our review, by this manifest partiality of its author to the English Calvinists in preference to the English Arminians. He has completely proved, if not the *Anti-Calvinism*, certainly the *Non-Calvinism* (if we may use such a word) of the Church of Eng-

land; and his partiality ought to strengthen the force of his argument. In our opinion, *Primitive Truth, &c.* is a book highly valuable, and as such we earnestly recommend it to every young Clergyman, to be placed in his library by the side of Laurence's Bampton Lectures.

ART. VI. *Practical Observations on the Principal Diseases of the Eyes; Illustrated with Cases. Translated from the Italian of Antonio Scarpa, Professor of Anatomy and Practical Surgery in the University of Pavia, Fellow of the Royal Academy of Berlin, of the Royal Society of London, of the Josephine Medico-chirurgical Society of Vienna, and of the Medical Society of Edinburgh, &c. &c. With Notes, by James Briggs, Member of the Royal College of Surgeons in London, and Assistant-Surgeon of the Public Dispensary.* 8vo. 570 p. 10s. 6d. Cadell and Davies. 1806.

IT is some consolation to find, that whatever success our ambitious enemy may obtain in obstructing our commercial intercourse with the continent; yet nothing can hinder the free barter of literature. Discoveries in arts and sciences, works of fancy, and all the manufactures of the mind, will be mutually conveyed from nation to nation, in spite of Custom-house prohibitions, or the rage of a most powerful tyrant.

We have lately had imported an Italian work of very considerable value. Professor Scarpa has been long known to us by his curious researches into the anatomical structure of the organ of hearing; and we have read this treatise on the diseases of the eyes with much gratification. It not only contains many new pathological observations, but the author deduces from them methods of treating the distempers, which are unknown in this country.

He begins with *The Puriform Discharge of the Palpebræ, and the Fistula Lachrymalis.*

The professor entertains a very different notion of the disease named *Fistula Lachrymalis* from other modern surgeons, all of whom are of opinion that it originates in an obstruction of the nasal portion of the lachrymal duct. Whereas the professor endeavours to prove, that it proceeds from a morbid state of the internal membrane of the palpebræ, particularly of the lower eye-lid, and of the sebaceous glands of Meibomius. He thinks, that the viscid, or purulent fluid,

fluid, which in the early stage of the fistula lachrymalis is found mixed with tears in the lachrymal sac, was not wholly secreted there:

“ But is for the most part transmitted to it from the eye-lids by the puncta lachrymalia, from which it regurgitates, and consequently appears again upon the eye and eye-lids whenever the sac, which is gradually filled with this humour, happens to be pressed upon.”

Instead, therefore, of attempting to remove an obstruction in the lachrymal duct, which he thinks imaginary, he applies his whole efforts to cure the morbid state of the palpebræ and sebaceous glands: and he affirms, that as soon as he has stopt the viscid secretion of those parts, the disease vanishes.

The remedies recommended are “ stimulating and astringent medicaments applied to the margin and internal membrane of the palpebræ, and deterfive injections thrown into the puncta lachrymalia.” The injections are used in order to wash out the viscid sebaceous matter; and the stimulating ointment which he chiefly employs is composed of prepared tutty, Armenian bole, and calx hydrargyri alba, mixed with hogs-lard. He varies the strength according to circumstances. All the accidents which are likely to occur in the progress of the treatment are minutely related, and appropriate remedies corresponding to the theory directed.

It is asserted, that by this plan the slighter cases in the early stage are cured in six weeks. But where there is a scrofulous taint, he always puts a seton in the neck, and the cure requires a little longer time.

When the disease has been neglected, and the lachrymal duct has become elevated, distended, and distempered, he calls this change the second stage of the malady. Although it is also requisite here to stop the viscid secretion of the palpebræ, this alone is not enough to effect a cure, on account of the atony or flaccidity of the lachrymal sac. We confess that the professor's reasoning on this point is less satisfactory than on most others. His words are,

“ Whenever the lachrymal sac remains considerably dilated, so that the tears are retarded in it, the further distention and dilatation of it, and consequently the perpetual weeping of the eye are inconveniences absolutely inevitable. It is evident, that to avoid this discharge of tears, it is not only necessary that the nasal canal should be sufficiently open into the cavity of the nostrils, but also that there should be a certain proportion between the caliber of this canal, and the capacity of the lachrymal

lachrymal sac : otherwise if the latter exceeds its usual dimensions, the tears poured into it by the puncta lachrymalia, as all fluids propelled through narrow tubes into large ones lose much of the motion originally communicated to them, are retarded, accumulate in the preternaturally dilated sac, and consequently flow back upon the eye ; nor is the weight of the tears alone sufficient to make them descend through the nasal canal, and discharge themselves into the nose, in the same quantity in which they are absorbed and poured by the puncta lachrymalia into the sac." P. 17.

It is evident that the professor is here labouring to invent causes for the accumulation of the tears in the lachrymal sac consistent with his original theory. He seems resolved not to believe in an obstruction of the nasal duct, though in the operation which follows, bougies and tents are recommended to *dilate* the duct. But if it were admitted that the weight of the tears was not alone sufficient to make them descend ; yet surely when we add the firm pressure of a finger, and find that inadequate to force the tears into the nose, we must be quite sure that the nasal duct is obstructed.

This which we conceive to be an error in theory, in no degree influences his practice ; for he employs as powerful means to open and keep open the duct, as those do who are persuaded that it was obstructed from the first.

The operation for curing this second stage is similar to what is commonly recommended : but he treats the opening into the lachrymal sac in a different manner. He thinks it essential to the success of the operation to make the sac contract to a small dimension : as he imagines that, unless this is done, the tears will lodge in the cavity, dilate it as before, and reproduce the disease. To effect this contraction he fills the sac with lint dipt in a mixture of mucilage of gum Arabic and red precipitate. There are several other peculiarities of practice, for which we must refer to the work. The reasons are always forcible, the success is said to be uncommon, yet we acknowledge ourselves far from being convinced that many of his alterations are improvements,

In *nebulæ of the cornea* he affirms that there is always a knotty fasciculus of varicose veins on the sclerotica. And he attributes the formation of the specks or nebulæ to the blood being retarded in these enlarged veins. In very slight cases the specks disappear from the use of astringent applications : but where the complaint is of some standing he advises as an effectual remedy, to take hold of the fasciculus with a small pair of forceps, and cut out a little fold with a pair of curved scissors.

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He agrees with Mr. Hey, of Leeds, in preferring the depressing of the *cataract* to extracting it. In performing the operation he uses a remarkably fine needle a little curved near the point; and he describes minutely and perspicuously every accident that may occur, with the measures to be adopted.

This is too valuable a work for the profession to be satisfied with any partial extracts: we recommend it as highly deserving the attention of surgeons. It contains twenty chapters, each on a different disorder of the eyes.

The translation is faithfully executed.

ART. VII. *Great and Good Deeds of Danes, Norwegians, and Holsteinians. Collected by Ove Malling, Counsellor of Conferences, &c. &c. &c. to His Majesty the King of Denmark and Norway. And translated into English by the Author of a Tour in Zealand, with an Historical Sketch of the Battle of Copenhagen.* 4to. 340 pp. 1l. 1s. C. and R. Baldwin. 1807.

UNDER the articles of Piety, Humanity, Patriotism, Loyalty, Valour, Generosity, &c, the author has compiled a number of interesting and entertaining anecdotes of his countrymen. The execution is in the manner of our Wanley's History of the Little World, and the authority for the fact is faithfully added at the end of each narrative.

The following specimens will show the nature and merit of the work.

“ PRESENCE OF MIND, AND STRATAGEM.

“ A body of troops having mutinied in the presence of Christian the Fourth; the king, supposing them to be the tools of a superior power, appeared to look upon the whole as a joke, or at most, as an instance of precipitation, not deserving his serious attention. He therefore ordered several casks of beer to be distributed among the men to drink his health. This pretended mildness in the king, or perhaps the beer, appeased the mutineers; who laid down their arms, and seated themselves round their unexpected cheer. But they had scarcely done so, when they were surrounded by horsemen, who, with drawn swords pronounced their instant death, unless they would name their ring-leaders. Thus terrified, they did not hesitate to mention three; the principal of whom was hanged in their presence, and the other two severely admonished respecting their future conduct.

[Holb. History of Denmark, Vol. II.]

“ When the daring plot, of Tuxen and his coadjutors, to dislodge the Swedes from Cronborg was discovered, Rostgaard no longer thought himself secure on his estate Kraagerup. His name, it is true, was not enrolled among those who had conceived the bold attempt; but he had reason to apprehend that he should be suspected, seized, and punished for his loyalty; he, therefore, sought safety in his escape. But lest his flight should betray him, and afford the Swedes a pretext for plundering his estate, he instructed his wife to advertise him, when he had been absent a proper time, intimating, thereby, her ignorance of his retreat. She was also publicly to affect belief that he had been murdered by the Swedes. This having been agreed upon, Rostgaard departed in the night; and, having reached a certain piece of water, he shot his horse, and pursued his route in a boat for Copenhagen. On the following day Mrs. Rostgaard was loud in her enquiries for her husband, alleging, that she had not seen him since he went on business for the Swedes. Shortly afterwards, she dispatched various persons in search of him; who finding his horse dead, returned with the fearful tidings; upon which she wept bitterly, and in anguish exclaimed: ‘ The Swedes have plundered and murdered my dear husband, and thrown his body into the water.’ The next day she appeared in deep mourning, and caused large rewards to be offered to those who brought home his body; indeed, she acted the sorrows of a widow with so much skill, that the enemy believed the fact, and commiserated her situation. Some Swedish officers shortly after paid their addresses to her, for she was considered to be a widow of property, but she returned such equivocal answers to their respective overtures, that each entertained hopes, and took particular care that her estate and person should be protected. In the mean time, she carried on a constant correspondence with her husband under assumed names. She communicated to him whatever information she was enabled to collect respecting the intentions of the Swedes, which Rostgaard, who was cooped up at Copenhagen, laid before the king. At the conclusion of peace Rostgaard returned home.

[The Life of Rostgaard.]

“ While the main army of Charles the Twelfth was encamped at Christiania, in the year 1716, several detachments were distributed about the country. One in particular was stationed at Moss, where a magazine was established; and, in case of assistance being required, a regiment commanded by Major-General Ascheberg was stationed in the neighbourhood. The commander had taken up his quarters at the parsonage of Skieberg, and took delight in frequently conversing on military subjects with the clergyman Mr. Peter Rumohr, who, when a youth, had been a soldier. The clergyman appeared very familiar with his guest, but

but at the same time, did every thing in his power to frustrate the object of the major-general's mission. He dispatched agents about the country, between Skieberg and Moss, to way-lay the Swedish messengers, by which means the correspondence of the commanders was interrupted for some days. During this interval a body of Norwegians attacked Moss; the garrison was beaten, and the commander, a lieutenant-colonel, made prisoner, together with all the enemy's stores. The news of this defeat having reached the Reverend Mr. Rumohr, he affected surprize at an event he had occasioned; and whenever the conversation turned upon that subject, he artfully by doubts and inuendoes, strengthened the fears and dejection of the major-general, who began at length seriously to reflect on the almost insurmountable difficulties which impeded his plans, against a country so peculiarly guarded by nature, as Norway. At other times he dispersed false accounts, that the Swedes had been beaten at some post; and by these means ultimately succeeded in alarming Major-General Ascheberg upon the most trivial occasion. One night a discharge of cannon, at Frederickshald, was distinctly heard by the Swedish commander, who leaped from his bed, and anxiously enquired whence the firing proceeded. The Reverend Mr. Rumohr coolly replied: "I am not altogether able to ascertain, but it is, no doubt, from the Danish fleet, which is hourly expected with reinforcements; and, should that be the case, things will soon wear a gloomy appearance in this place." The major-general instantly ordered his whole regiment to be mounted, and they were beyond the borders of the country in less than twenty-four hours.

"Thus the Reverend Mr. Rumohr had the satisfaction to expel a whole regiment from the impulse of visionary fear; and he rejoiced, not only as a patriot, but as a warrior. But he afterwards suffered severely for this finesse. Charles the Twelfth was so incensed at his conduct, that he ordered him to be apprehended and sent to Sweden, where he lingered out his life in prison.

[The History of Fred. IV. MSS. The Garland of Frederickshald, by Rit's MSS. and other MSS."] P. 196.

The translator has before had our commendation for a spirited description of Zealand, and the memorable battle of Lord Nelson before Copenhagen. The present performance indicates much facility of writing, and the book is full of entertainment. A neat engraving of the Prince Royal of Denmark is prefixed, and a useful index is subjoined.

ART. VIII. *The posthumous Works of Mrs. Chapone. Containing her Correspondence with Mr. Richardson; a Series of Letters to Mrs. Elizabeth Carter; and some fugitive Pieces never before published. Together with an Account of her Life and Character, drawn up by her own Family.* 2 vols. small 8vo. 7s. 6d. Murray, Fleet-street; Constable and Co. Edinburgh. 1807.

THE editors of these volumes may justly hope, "that the productions of a pen so unsullied, and the genuine display of a character so respectable as that of Mrs. Chapone, will maintain their ground on the present stage of English literature." P. v.

"Such language and such arguments as these letters contain, can hardly fail to excite admiration, if not to afford considerable gratification in the perusal, when the reader recollects that they come from the pen of a lady, who at the age of twenty-two, with a very few of the slender advantages of the education even of that moment, had discernment to detect, and courage to combat the errors of a work received with so general, nay, even enthusiastic approbation as the '*History of Clarissa Harlowe*.'" P. viii.

The editors complain strongly, concerning a late narrative, *miscalled the Life of Mrs. Chapone*; "written without the sanction of her relations; and published in open defiance of the remonstrances of her friends; being prefixed to a new edition of her '*Letters on the Mind*:'" which narrative, "excepting the circumstances that she was born, that she was married to Mr. Chapone, and that she died,—contains scarcely a single sentence that has any foundation in truth, from the beginning to the end." Pp. ix. x.

"Mrs. Chapone's family have been induced to avail themselves of the kindness of the celebrated Mrs. Eliza Carter's executor, who has obligingly furnished them with all Mrs. Chapone's letters to that lady; beginning at an early age, and continued till within a year or two of her death.

"From these letters, a series of extracts has been selected, by which the reader may be enabled to form his own judgment of the solidity of her understanding, the vivacity of her imagination, and the affectionate tenderness of her temper and disposition.

"To these is added 'a plain unvarnished tale' of the real circumstances of her life, the readers of which may rest assured that they will find nothing in it but what is authentic, nothing but what is strictly true. The public will therefore, we cannot doubt,

doubt, receive it with indulgence; as designed simply to do justice to the character of Mrs. Chapone, to rescue it from unmerited reproach, and preserve her memory as it ought to be preserved, unsullied as her life." P. xi.

Such an object is worthy of her family; and we doubt not that it will be fully attained by this publication. The honour of a family is its best inheritance; and that honour, derived from the merits of its good and useful members, should ever be the object of their warmest anxiety.

"Thomas Mulso, Esq. of Twywell, in the county of Northampton, the father of Mrs. Chapone, was, at the time of her birth, the only son of the representative of a family established in that county before the reign of Edward the First, and originally possessed of landed property, in that and the adjacent counties, to the amount of eight thousand pounds a-year; but, of which, from alienation, by means of heiresses, and other causes, only an inconsiderable portion remains to the present possessor." P. i.

Hester Mulso (afterwards Mrs. Chapone) was born in 1727. Specimens, from the letters here presented to us, will best enable our readers to judge concerning the talents of a young woman, who had very few, even of the small advantages of education, attainable about the middle of the last century; when females were generally debarred from learning. Whether, in the present times, their learning be in the other extreme, too general and superficial, is a point which we need not here discuss.

"There is nothing so painful as distrust, to a frank and honest mind; and yet one is perpetually feeling the necessity of it, or suffering for the want of it. One seldom fails to see it grow upon people with their years, and observe that the longer the world is known, the less it is liked, and the less it is trusted. I am staggered and frightened at the difficulty of hitting the true medium, betwixt a credulity and confidence, which exposes one to perpetual disappointments and inconveniences, and a caution and distrust, which would murder friendship, wound benevolence, and destroy all the pleasures of society. Yet I had much rather suffer by the first, (as indeed I have more than once done) than fall into the other most uncomfortable extreme. Assist me, dear Miss Carter, to avoid both, and, above all, let us both avoid a fruitless discontent at the present state of things, and the necessary condition of humanity; for this our sober reason will tell us (whenever we are calm enough to hear it) is equally painful and criminal." P. 37.

"Mr. ——— tells me that you are a friend to Fielding's *Amelia*. I love the woman, but for the book—it must have
merit,

merit, since Miss Carter and some few more good judges approve of it. Are not you angry with the author, for giving his favourite character such a lord and master? And is it quite natural that she should be so perfectly happy and pleased with such a wretch? A fellow without principles, or understanding, with no other merit in the world but a natural good temper, and whose violent love for his wife could not keep him from injuring her in the most essential points, and that in circumstances that render him utterly inexcusable. Can you forgive his amour with that dreadful, shocking monster, Miss Mathews? Are we to look upon these crimes as the failings of human nature, as Fielding seems to do, who takes his notions of human nature from the most depraved and corrupted part of it, and seems to think no characters natural, but such as are a disgrace to the human species? Don't you think Booth's sudden conversion a mere botch to save the author's credit as a moral writer? And is there not a tendency in all his works to soften the deformity of vice, by placing characters in an amiable light, that are destitute of every virtue except good nature?" P. 45.

"I am extremely obliged to you for gratifying my curiosity with your reasons for speaking so favourably of Amelia, though, at the same time, I am not a little mortified to find that I cannot assent to all you say. I am afraid I have less mercy in my disposition than you, for I cannot think with so much lenity of the character of Booth, which, though plainly designed as an amiable one by the author, is in my opinion contemptible and wicked. 'Rather frail than wicked!' Dear Miss Carter! that is what I complain of, that Fielding contrives to gloss over gross and monstrous faults in such a manner, that even his virtuous readers shall call them frailties. How bad may be the consequence of such representations to those who are interested in the deception, and glad to find that their favourite vices are kept in countenance by a character which is designed to engage the esteem and good wishes of the reader." P. 48.

We should with pleasure extract the remainder of this letter, if our limits would permit. We must now, however, make an extract of some length.

"I will grant you that there is very little virtue, and a great deal of iniquity and corruption to be found amongst those who are engaged in public life; provided you will allow me that these are not the people in whom we ought to look for virtue, and that human nature is not to be judged of by the most corrupted part of it. A man that is thoroughly engaged in the pursuit of interest, and whose principal end is the attainment of riches or power, whatever good inclinations he might set out with, will in all likelihood so often sacrifice them to this darling scheme, or at best find so little leisure to nourish and improve

improve them, that in time they will languish and die, and cease to be a part of his nature. Bad habits and artificial evil by degrees possess the place of natural passions, and thus the man becomes totally depraved, who perhaps set out with an amiable benevolent mind, in pursuit of what he supposed the means of happiness, that universal object of desire. Should we then see him in this state of depravity, sacrificing to some petty interest of his own the interest of his country, adding to stores which he knows no rational use for, the spoils of the poor; persecuting with inveterate hatred the virtue that dares to reprove or oppose him, unattracted by the charms of innocence, and unmoved by the tears of distress; should we, from his example, pronounce man to be a malign, selfish being, by nature corrupt, wicked, malevolent? You, my dear, have already allowed that 'mankind, as formed by the hand of heaven, are amiable and good,' and that 'even the worst have some unconquerable good qualities, which entitle them to some degree of tenderness and esteem.' I know not whether any good qualities are unconquerable, their effects at least are matters of choice, and should not therefore, even in the worst of men, be stript of all their merit. All our good is certainly derived from the eternal fountain of good, but since heaven gave it, it may be termed our own. We are placed in a state of warfare, surrounded with temptations and treacherous enemies; those who stand their ground deserve our esteem, affection, and applause; and those who fall seem rather to demand our pity than our hatred. Benevolence seems due to all; and I cannot help being angry with all representations of human nature which tend to weaken this divine affection, which must constitute the happiness as well as duty of a social being. You, my dear Miss Carter, can never be a misanthrope, the most detestable of characters, the only one indeed which seems to justify our hatred. Human nature is still capable of exalted virtue, and great is the number of those, who, though they reach not the summit of perfection, are nevertheless, in the main, good and amiable, 'innocent from the great offence,' and desirous to perform their duty. Whilst such are easy to be found, I will not hate the world, nor endeavour to suppress the tenderness of my heart for every creature that wears the human form." P. 57.

The following remark is very applicable to the present times: "There is, without doubt, abundance of folly and levity in the world; but I hope less malignity than the censors of it seem to suppose." P. 62. In this letter, Miss Mulso differs strongly in opinion from the author of the *Rambler*; and against him, as well as against Mr. Richardson and Mrs. Carter, she maintains her sentiments in an admirable manner.

"I shall

" I shall almost make you think me running headlong into fatalism, and all manner of absurdities, but it is no such matter. I stop short in my career, and content myself with doubts and ignorance on these points; without suffering my doubts to overturn certain clear and demonstrable doctrines, which are the rocks in which I fix my anchor, and can see the waves fluctuate about me without any great discomposure. When I have thought, and wondered, and conjectured, till I am giddy, I change the subject of my cogitations; and am as easy as if I had found out the whole scheme of Providence; in the full assurance that those things of which I am so ignorant, are adjusted exactly as they should be, and that nothing is necessary for me to know, but that which God has revealed to me." P. 81.

About the end of the year 1760, Miss Mulso became Mrs. Chapone: and within ten months, spent in connubial affection and happiness, she became a widow. Several letters, from Miss Burrows to Mrs. Carter, testify the unalterable attachment of Mrs. Chapone to her husband, and of the sincerity of her sorrow at his death.

" Adieu, my dear Mrs. Carter; hasten to town: this world has nothing for me but a few friends, and I grudge the absence of any of them. Do not imagine from this last sentence that I am in a state of gloom or discontent. I thank God that is not the case. My desires of happiness are as ardent as ever. The world offers not a shadow to content them; but the hopes of a christian keep them from preying on the soul, and producing that restless anxiety which always attends them whilst any thing on earth is their object. Yet at times a certain weariness of life, and a sense of insignificance and insipidity, deject my spirits. On such occasions, I recal that beautiful thought of Milton's, in the sonnet which concludes with ' They also serve who stand and wait.' And then I conclude that the kindest of Beings has placed me exactly in the station fittest for me, and that it is my own fault if I do not find both occupation and enjoyment in serving him in the way he has allotted for me." P. 148.

We recommend, and insist, that the words "*or even apostles,*" at p. 179, be omitted in the next edition, which will probably soon be called for. Inadvertencies may be excused, if they be not persisted in. Here we may notice another oversight at p. 148, of Vol. II. " I do not, in the manner of some creed-makers, anathematize all those who differ from me; nor *abhor, detest, or abjure* their opinions." This is not a happy allusion to the *oath of supremacy*. Miss Mulso could not have hesitated to abhor, detest, and abjure the impious doctrine,—that Princes, excommunicated
by

by the Pope, may be deposed or murdered by their subjects, or any other whatsoever.

“ I found her—my younger niece—in poor health and bad spirits; for the loss of her brother (Captain William Mulso, Royal Navy, who was lost in the *Hermes* sloop, with all his crew, January, 1797) affected her so deeply, that I almost feared she would sink under it. And it was long before she regained any degree of cheerfulness; but I bless God, she is now recovered in health, and much mended in spirits.” P. 188.

We are assured that all who know her will join in this benediction.

“ Those solid principles, which taught her implicitly to believe in a re-union with those she loved in a better world, made her long rise superior to the calamities of this; and she ‘mourn’d not as those that have no hope.’” Vol. II. p. 9. We may, perhaps soon be called to review some discourses, in which this affecting question—concerning the re-union and mutual re-acknowledgment of the good, in heaven, will be fully discussed.

Having noticed, at some length, the contents of Vol. I. we must be concise in our report of the other volume. The specimens of poetry, at p. 11, &c. are so pleasing, that we must recommend an increase of their number in a future edition.

By the death of her highly favoured brother and niece, Mrs. C. was now reduced to great weakness of body and mind. But her piety and patience were still unshaken. On Christmas-day, 1801, having completed her 74th year, “ without one apparent struggle or sigh, she breathed her last in the arms of her niece;” who now bears her Christian, as well as her family surname, cheered (we trust) by a humble and pious hope of her re-union with this and her other dear friends!

The editors properly abstain from any formal panegyric upon their departed relation. But from what is recounted of her in these volumes, the reader cannot fail to be impressed with a strong idea of her piety and benevolence; of her natural talents, and her most laudable improvement and application of them.

The three letters to Mr. Richardson (which, in the title-page, are inaccurately termed *her correspondence* with him) are on the subject of *Filial Obedience*; chiefly with respect to matrimony, and to the character and conduct of *Clarissa Harlowe*. If Mr. R. could have availed himself of the judgment of his young but prudent friend; some of the characters, incidents, and sentiments in his works, would

would have been much less exceptionable than we find them.

We next read "A Matrimonial Creed; addressed by Miss Mulso to Mr. Richardson: In consequence of his questioning her strictly on what she believed to be the duties of the married state." Young persons of either sex, who are beginning to ruminate on this subject, may here find instructive suggestions.

The work is concluded by "A Prayer found in Mrs. Chapone's hand-writing, after her death;" in which is displayed an ardent spirit of piety and sound devotion.

We strongly recommend these volumes to the attention of young *female* readers in particular; as containing a fund of entertainment and instruction, which may in vain be looked for in many modern publications, repeated editions of which have been obtruded by *fashion* upon the public.

ART. IX. *Janson's Stranger in America, &c.*

[*Concluded from p. 601.*]

CHAPTER XII, which is a very long one, is entirely extraneous to the work. It is a compilation from various sources of biographical anecdotes, of certain American public characters, either living or recently deceased; which, Mr. Janson says, he has been induced to insert on account of "the avidity with which the particulars of the lives of conspicuous characters are, in general, perused by the public." From this chapter we are tempted to extract the following account of Levi Lincoln, although it is not from the pen of Mr. Janson; because it will enable our readers to judge of what "manner of men" the present American administration is made up.

"This gentleman was bred to the bar. He is of obscure origin, being descended from a plain private family in the State of Massachusetts. He is indebted to the misplaced officiousness of a partisan, for creeping into public notice. From a mere bawler of democracy, he found means to ingratiate himself with Mr. Jefferson, who, among many other promotions which have sullied his name, appointed Lincoln to the office of attorney-general. His fitness for this important situation will appear from strictures on his conduct, occasioned by an observation in Mr. Jefferson's paper, entitled "The National Intelligencer," printed at the City of Washington. In one of these was the following absurd panegyric:

"The

“The short period during which he (Mr. Lincoln) held his seat in Congress, had not admitted of a developement of his talents, but he entered the body with the reputation of eminent talents.”—We should be glad (says the writer who takes up the subject) to know with what reputation he left it? The truth is, that he entered the body with the reputation of being one of the writers in a Worcester (Massachusetts) paper, called the *Ægis*, and was supposed to be one of the authors of a series of essays, (if a mass of slander, personal, vindictive and unjust, deserves the name) called the “Farmer’s Letters;” this was the only evidence which the public had received of his talents, and with this reputation he entered the house, and with this reputation only he left it. It is true, that a farther “developement of his talents” did not take place during his stay in Congress; but it is not true that it was owing to “the short period” to which it was confined. He remained sufficiently long to have developed his talents on the many important and interesting topics which were each day the subjects of discussion. Awed by the splendor which surrounded him, he dared not expose his prate to the keen animadversion of his contemporary opponents. Having just sense enough to practise the maxim of “*vir sapit qui pauca loquitur*,” he shielded himself in a stupid silence, and sat scowling at the eminence which he had not the power to resist. He therefore went out of Congress as he came in, with the reputation of being a very weak spoke in the wheel of government.

“Mr. Lincoln was now appointed attorney-general of the United States, and during the long period in which he has held, we will not say discharged, that office, he has permitted a farther developement of his talents, by making one speech and an half in the Supreme Court.

“The first speech was a sufficient developement of his talents, to induce administration to believe that in any future development, it might be necessary for the interests of the country, that he should be assisted by other counsel, and therefore, in the celebrated case of the Sugar Refiners, Mr. Dallas was employed, at the expence of several hundred dollars, to render his assistance. The cause was tried at the capital, in Washington, during the sitting of Congress, before Chief Justice Marshall, and Judges Chase and Washington. The hall of the court was crowded with spectators, among whom were observed many foreigners of distinction, and members of Congress. The honourable Levi Lincoln arose—one hand was rested on a large pile of law books, which it would seem he intended to use, the other contained a roll of manuscript notes of the case, to which it would seem he intended to refer. He neither used the one nor referred to the other. He was on the floor about ten minutes, when, having concluded his prefatory remarks, he said, “I will now inform this honourable Court of the first point which I have taken in this case.”—He paused, “I say, may it please your honours,”

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(continued

(continued he, after a little hesitation) and paused again.—The court listened with the utmost attention; the spectators who were at a little distance from the bar, anxious to witness the event which this illustrious instance of the "*montes parturiant*," seemed to promise, closed up in a semicircle around the balustrade of the forum. "As I was saying, (said Mr. Lincoln) I have made a point."—He had so. He had reached one which he could not surmount. He told the court that he begged their kind indulgence; that he felt exceedingly embarrassed, and wished a few minutes for recollection. The court bowed assent, and Mr. Lincoln sat down.

"After a pause of fifteen minutes, during which there was the most solemn stillness, Mr. Lincoln rose again. He continued to speak about ten minutes more. His manner was wild, incoherent, and unargumentative, and seemed to be an unconnected, promiscuous, and irregular assemblage of words, without the smallest attention to the *ordo verborum*. "I have now come, (said he) may it please your honours, to the second point proposed—I say—the second point which I have taken is this—I have got (said he) to the second point." He, however, was never able to get any farther, and the Court remain yet to be informed what that second point was. Mr. Lincoln was obliged once more to apologize to the Court for being unable to proceed. He said, he felt an embarrassment which he could not conquer, and that Mr. Dallas would go on with the cause. A confused murmur was heard throughout the hall; it was the hum of vexation, disappointment, and keen remark. Some of the auditory felt chagrined at this debasement of our national dignity; some felt disappointed and astonished, that this exertion of forensic eloquence should have terminated in such a mortifying development of the talents of their attorney-general; and others laughed at the impotency which they had predicted—whilst the poor Mr. Lincoln sat down at the bar, and covered his face with his hands."

"He was, soon after this probation, removed from the attorney-generalship, and returned to his original obscurity."
P. 149.

In Chapter XIV. Mr. Jansen arrives at Philadelphia, and is very ample in his details concerning the architecture, commerce, public institutions, markets, jails, &c. of that ancient capital of the United States. We do not, however, perceive any thing in the information he conveys on these several topics which was not already in the possession of the public. But there is something of novelty in the reason which this author assigns for dwelling so long on Philadelphia, and saying so little of New York. He had, he says, noted many particulars respecting the latter city, but "on comparing

comparing them with those made on Philadelphia, the preference of this last in beauty, regularity, architecture, and improvement, was so decided, that he suppressed much respecting New York." "The latter too," he says, "is an ancient city, and consequently much better known by the accounts of various authors."

From Philadelphia a sudden transition is made in Chapter XV. to the new capital called Washington, or the Federal City, which is by no means an object of admiration with Mr. Janson. It makes, it would appear, but very slow progress; and those who have purchased lands and erected houses in it upon speculation, have turned their money to very bad account. According to Mr. Janson, if it were not of necessity occupied by the congress, and the officers of state for a certain portion of the year, it would soon become a wilderness again. So very thinly, it seems, is it peopled, and so little is it frequented, "that quails, and other birds, are constantly shot within a hundred yards of the capital, and even during the sitting of the houses of Congress." We are told that the ground around the President's house, which is a neat and spacious piece of architecture, instead of being laid out in a suitable style, "remains in its ancient rude state; so that, in a dark night, instead of finding your way to the house, you may, perchance, fall into a pit, or stumble over a heap of rubbish. The fence round the house is of the meanest sort; a common post and rail enclosure."

During the six following chapters, we almost entirely lose sight of Mr. Janson, and are obliged to wade through a variety of details of the most miscellaneous, and unconnected nature. We first have a narrative of the conduct of an embassy which came from Tunis to settle the differences between the bey and president Jefferson; and next an account of the behaviour of a deputation from the Greek and Osage Indians, during their stay at Philadelphia; together with some notices of the expedition for exploring the Missouri. A transition is then made to the law, on which Mr. Janson displays his learning, and presents us with some specimens of American term reports. He next treats of the drama, and gives a very ample history of the various theatrical speculations which have hitherto been made in the United States. His next subject is land speculation, on which he speaks very feelingly, having been himself a sufferer, by trusting to the good faith of the government of Georgia, and purchasing a part of some unallotted land, which has never yet been delivered up to the buyers. On

this account we must receive with some limitation his details of the nefarious practices of land-jobbers; and the methods which they employ to *cook up* their lands, and otherwise impose upon the public. After this we come again to the Indians; and are treated with the old legend of prince Madoc; and the colony of Welsh Indians still asserted to exist somewhere on the Missouri: and the last of these six chapters is taken up with the Cincinnati, an American order instituted by the officers of the United States previous to their disbanding, after the peace with Great Britain.

We present our readers with the following anecdote of the delegates of the Osage nation, during their abode at Philadelphia.

“ The evening of the day on which the Osage Indians visited Congress, they made their appearance at the theatre in the Pennsylvania Avenue; which was announced by hand-bills. Their performance here was by no means disinterested; for they stipulated with the managers to be paid half the net proceeds, with a supply of rum during the entertainment. Their dance consisted of stamping in procession round the stage in different figures, and screaming in horrid discord. The war-dance exhibited something of the terrific; and the scalping scene was a dreadful picture of that inhuman practice among savage nations. The act of taking off the scalp of the supposed victim, was executed with such adroitness, a false scalp being substituted, that the deception was not to be perceived. One of the chiefs eminently exerted himself on this occasion. Before the conclusion of the entertainment, the greatest part of them were intoxicated, and the audience became anxious to quit the house. Next morning, the chief, who had been the principal actor, was found lifeless in the bed which government had provided for him: and his death was imputed to excess of drinking, and his great exertions during the preceding evening. His interment was attended by his tribe, with the Creeks, and a great concourse of people, among whom were several members of Congress. Much curiosity was excited, from the hopes of witnessing the savage ceremonies on such an occasion; but these expectations were disappointed, very little being said or done over the grave. In order to guard against a similar catastrophe, the inhabitants were publicly cautioned against giving these strangers any strong liquors; and informed, that the allowance made them by the government was in every respect abundant.” P. 225.

Chapter XXII. gives a shocking picture of the excesses and brutalities in which the lower classes of Americans indulge, particularly in the Southern States. The practice of smoking tobacco must indeed be come to an astonishing height,

height, if, as Mr. Janson assures us, boys, and even children, indulge in it to such a degree, as to produce sickness, and even death. In proof of this he quotes a Massachusetts newspaper, which records the death of master James Verry, aged twelve, "a promising youth, whose untimely end is supposed to have been brought on by *excessive smoking of segars!!!*" He states, on his own authority, the fondness of an infant not four years old, the son of a segar-maker in Alexander, for the same unnatural indulgence. He himself saw the child at this amusement, and, on expressing his surprise, was informed by the father, that his offspring had contracted the habit a year before, and that he smoked three, four, or more, daily, with which he was regularly supplied, "or he would cry for them." Notwithstanding all this the child was fat and healthy.

Mr. Janson likewise gives personal evidence for the existence of a mode of fighting among the Southern Americans, the most brutal and ferocious that can easily be conceived.

"Passing, in company with other travellers, through the state of Georgia, our attention was arrested by a gouging-match. We found the combatants, as Morse describes, fast clenched by the hair, and their thumbs endeavouring to force a passage into each other's eyes; while several of the bystanders were betting upon the first eye to be turned out of its socket. For some time the combatants avoided the *thumb stroke* with dexterity. At length they fell to the ground, and in an instant the uppermost sprung up with his antagonist's eye in his hand!!! The savage crowd applauded, while, sick with horror, we galloped away from the infernal scene. The name of the sufferer was John Butler, a Carolinian, who, it seems, had been dared to the combat by a Georgian; and the first eye was for the honour of the state to which they respectively belonged.

"The eye is not the only feature which suffers on these occasions. Like dogs and bears, they use their teeth * and feet, with the most savage ferocity, upon each other.

"A brute, in human form, named John Stanley, of Bertie county, North Carolina, sharpens his teeth with a file, and boasts of his dependence upon them in fight. This monster will also exult in relating the account of the noses and ears he has bitten off, and the cheeks he has torn.

* "During the author's residence in North Carolina, Mr. Standen, the post-master, and a merchant of Edenton, had a part of his cheek bitten off in an affray with O'Mally, a tavern-keeper in that town."

"A man of the name of Thomas Penrise, then living in Edenton, in the same state, attempting at cards to cheat some half-drunken sailors, was detected. A scuffle ensued; Penrise knocked out the candle, then gouged out three eyes, bit off an ear, tore a few cheeks, and made good his retreat.

"Near the same place, a schoolmaster, named Jarvis Lucas, was beset by three men, one Horton, his son, and son-in-law. These ruffians beat the unfortunate man till his life was despaired of, having bitten, gouged, and kicked him unmercifully. On the trial of an indictment for this outrageous assault, a Carolina court of justice amerced them in a small fine only." P. 301.

In the next chapter, in the midst of much extraneous matter, Mr. Janson gives a disgusting account of the negro nudities, which the traveller is exposed to see, in passing through the southern states of the American union. We then come to General Miranda and his expedition; and are informed of the proceedings of the American courts against Mr. Ogden, who furnished that enterprizing adventurer with the ship in which he embarked for the Caraccas. Chapter XXV. relates more particularly to Mr. Janson's own transactions, and is certainly not the least entertaining in the volume. It describes the town of Norfolk, in Virginia; and the great swamps which extend from that vicinity through a considerable part of the state of North Carolina. Norfolk, it seems, in the winter season, is itself no better than a swamp, for the streets are so muddy, that the gentlemen are obliged to fortify themselves with *thick shoes over their boots*. Mr. Janson having in a dark evening lost his bearings, in the attempt to ford one of these muddy passes, was unable to extricate himself without the loss of one of his *shoe-boots*, which was in vain raked and dragged for next morning.

The author was induced to accompany a sporting friend into the great, or *dismal* swamp of North Carolina; but did not find his way back again without undergoing a severe fright. When he had penetrated a considerable way into this wilderness, a storm came on which obscured the sky, and bewildered his guide, who usually trusted to the sun in steering through the trackless waste. For some time they wandered in uncertainty, the guide narrowly inspecting every large tree which they passed. At length he exclaimed that he had discovered his route, and pointed to a large tree, the bark of which was incrustated on one side with green moss. This he declared to be the north side of the tree; and trusting to this evidence, he was able to extricate himself and his friend from their disagreeable dilemma. The Indians, in traversing the woods, regulate their route by similar observations.

Mr,

Mr. Janson met with a still more hazardous adventure in crossing a lesser swamp of North Carolina. About midway, he saw a large quadruped climb a tree about two hundred yards before him. Advancing within shot, he fired upon the animal, which he wounded, and brought to the ground. At the same time his horse took fright, and threw him; and on recovering his feet, he beheld a large panther slowly advancing towards him, while his negro guide exclaimed, "Massa, Massa, we are lost!" Though his gun was empty, he involuntarily presented it towards his enemy, which had the desired effect; for the animal instantly made a stand, uttered a hideous roar, and retreated into the thickest part of the swamp, where Mr. Janson prudently left him to his fate.

This anecdote introduces the narrative of several marvellous rencontres between planters and bears, in which the man finally got the better of the beast, even though destitute of offensive weapons; but not without suffering severely from the hugging and biting of his ferocious antagonist. We were surprized at meeting with nothing about the rattlesnake, the *Bon-conflictor*, and the other tremendous reptiles with which these desolate American wilds abound. But to make amends, Mr. Janson presents us with a chapter on the mocking-bird, the red-bird, or Virginia nightingale, the wood-cock, the wood-pecker, and the whip-poor-will.

After a most superfluous and silly chapter, entitled *Eccentric Advertisements*, we advance in our journey as far as South-Carolina; and are presented with some observations on the staples of that rich and fertile district, and on the slave trade, which still continues to be practised by the merchants of Charlestown. If we may rely on the statements of Mr. Janson, slaves are still treated with great rigour in many parts of the United States; and are sometimes wantonly killed by their savage masters, for which crime the only penalty is a moderate fine. In a country professing such an enthusiasm for liberty, this is peculiarly reprehensible; and we entirely concur in the sentiment quoted by Dr. Morse, and after him by Mr. Janson, from an European writer: that "If there be an object truly ridiculous in nature, it is an American patriot, signing resolutions of independence with one hand, and with the other brandishing his whip over his affrighted slaves." The Southern States, where slavery chiefly prevails, derive an advantage from the practice, which we should never have looked for, viz. a proportional increase of their influence in the national legislature. For, strange to tell! the negro population is in-

cluded in the cenſus, which regulates the number of representatives from each ſtate. On this account the ſtate of Virginia ſends five more representatives and five more electors for the preſident and vice-preſident than the ſtate of Maſſachuſetts, although the number of its free people is leſs by 40,160. A conſtitution ſo unequal in the diſtribution of its rights cannot ſurely be of long duration: and we may ſoon expect to ſee a ſeparation between the northern and ſouthern ſtates of the union.

The number of ſlaves in the United States is eſtimated by Mr. Janſon at a million. Nine-tenths of theſe are found in the provinces of Georgia, South and North Carolina, Virginia, Kentucky, and Maryland. In Georgia and Kentucky their numbers have been rapidly on the increaſe, having lately doubled in the former; and increaſed in the latter, in the proportion of 40 to 12. In the reſt of the above-mentioned ſtates the number of ſlaves is likewiſe on the increaſe; in New-York it is nearly ſtationary; in Penſylvania and Delaware it has diminifhed; and in the New England ſtates, ſlavery is nearly aboliſhed.

In the remaining chapters of this work, from chapters XXX. to XXXV. incluſive, Mr. Janſon proceeds, in the ſame irregular and unconnected manner, to blend his own remarks on miſcellaneous ſubjects, with narratives and details to which they have no manner of reference. He makes a tranſition from American agriculture to the yellow fever; from that to the proſpects of an emigrant in the Trans-Atlantic regions; from that to the action between the Boſton and Ambuſcade, and the hiſtory of Captain Whitby and the Leander; and from that to the uſe of gypſum as a manure, and the life and converſation of Thomas Paine, and Counſellor Emmet.

Mr. Janſon gives a very diſcouraging view of the proſpects of an emigrant to America, in whatever line he propoſes to employ himſelf. If as a farmer or planter, he has to encounter in the firſt place the knavery of the land-jobbers, "the very name of whom," ſays Mr. Janſon, "makes my pen recoil from my paper." Suppoſing he has overcome this obſtacle, and been able to obtain a good right to the lands for which he has payed his money; he has next to ſtruggle with the *ſquatters*, who are certain families of white people that take poſſeſſion without any right, and are often able to keep their hold in deſpite of the lawful proprietor. Even when theſe difficulties are ſurmounted, the great work remains ſtill to be accompliſhed; trees are to be felled, houſes erected, ground cultivated, and ſtock raiſed; in

in performing which the ſettler finds ſufficient leiſure to repent his folly in quitting a civilized country for a deſolate wilderneſs. If the emigrant betakes himſelf to commerce, he is expoſed to long credits, bad payments; frequent loſſes at ſea by capture, and knaviſh agents. The mechanic has a chance of faring better; but as his profeſſion leads him to the great towns, he is peculiarly expoſed to that bane of Europeans, the yellow-fever.

The learned profeſſions of law and phyſic are, according to Mr. Janſon, monopolized by the native Americans, who are able by their perſonal connections to exclude foreigners from a fair competition: “ great intereſt leaving little to ſuperior abilities without patronage.” With reſpect to the liberal arts, America is certainly not their genial ſoil; nor will any artiſt of eminence meet at preſent with adequate encouragement in that country. Literature too is rather at a low ebb. Newspapers, magazines, and political pamphlets, form nearly the whole intellectual food for which there is a regular demand in the United States. Of theſe there is indeed a conſiderable ſupply.

“ Several hundred different newspapers,” ſays Mr. Janſon, “ are daily diſtributed by the public mail, in all parts, to ſubſcribers, at the ſmall charge of one or two cents, at moſt, for poſtage; but printers exchange their papers with each other, by that mode, free of any charge. I have often ſeen a printer receive as many newspapers by one mail, as would fill the room of ſeveral hundred letters.”

With reſpect to the original authors of America, they have hitherto been very few in number, and with the exception of Dr. Franklin, of very ſubordinate merit. Of the American taſte for proſe compoſition, the following extract from a treatiſe called the “ History of the three Judges,” published by Dr. Eſra Styles, preſident of Yale College in 1795, furniſhed by Mr. Janſon, may afford a ſpecimen.

“ What I have before *narrated** is delivered upon ſure documents. I ſhall now *narrate* what is only conjectural, and leave it to every one’s judgment, only obſerving, that if it ever did take place, no one will doubt but that Dixwell was concerned in it. There is ſomehow preſerved, not in univerſal or general, but in particular and ſtrong lineal tradition, at Newhaven, which is to be conſidered more largely hereafter, that another

* This *narration* conſiſted of extracts from Hutchinson, copies of old records, letters, &c. &c.

of the regicides, beſides Dixwell, lies buried in our burying-place, and that this other was Whalley. This is particularly preſerved among the ſtixtons or grave-diggers, who, it ſeems, for many years, and perhaps even from the time eſpecially of Dixwell's death, have ſhewn the ſtone marked E. W. for Whalley, as they have that marked J. D. for Dixwell. I have not found the leaſt tradition of Goffe, till I myſelf conjectured it, January 1793, inferring in my own mind, without a doubt, that if Whalley, who certainly died at Hadley, was afterwards removed here, Goffe muſt be here alſo. But of this, I mean as to Goffe's being here alſo, I can find no tradition, yet I find it tenaciously adhered to, eſpecially in the line of the grave-diggers, that Whalley is here. I have often examined the E. W. ſtone, but conſider the matter without proof, yet poſſible, but by no means certain. Nor do I wiſh, and leaſt of all attempt, to gain any one's credulity to it, leaving every mind perfectly free and unprejudiced. But as I know that whoever take the pains that I have done, to trace out, and collect, and digeſt the traditions in Newhaven, will find this among others, however it originated among us; ſo, after this precaution and notification, I ſhall proceed, &c.!!" P. 54.

In poetry the Americans have to boaſt of their epic, dramatic, lyric, elegiac, and ſatiric writers; but all, as far as we have learned, are of the order of *mediocres poetae*, on whom Horace paſſes unqualified condemnation. We are told by Mr. Janſon that Mr. Feſſenden is "the Hudibras of America *." The following is a ſhort ſpecimen of this gentleman's pointed ſatire.

" Step forward, demagogue Duane,
Than whom a greater rogue is grain,
Ne'er fortified by mob alliance,
Dare bid the powers that be, defiance."

" Law, order, talents, and civility,
Before your worſhipful mobility,
Muſt bow, while you their thinking man,
Lead by the noſe your kindred clan."

" Thou art indeed a rogue as fly,
As ever coined the ready lie,
Amongſt the Catilines of faction,
None calls more energies in action," P. 200.

Thus have we endeavoured to enable our readers to judge of the contents of this large and coſtly volume; which, in

* See our account of his Poems, Vol. XXV. p. 196; and of his poem on the Tractors, Vol. XXI. 552.

proportion to its intrinsic value, could hardly have been too low priced. The original information respecting America, which it conveys, might be comprised in a nutshell; and if deprived of the materials which it has borrowed from the newspapers and periodical works of the day, it would indeed be thorn of its beams. As a literary composition it defies all criticism; for it aims neither at perspicuity of method, arrangement of materials, nor correctness of style.

ART. X. *The Claims of the Establishment. A Sermon, preached August 30, 1807, at Croydon, in Surrey, by John Ireland, D. D. Prebendary of Westminster and Vicar of Croydon. 8vo. 26 pp. 1s. Hatchard. 1807.*

THIS is a very masterly discourse, and discusses a most momentous subject with great energy of language and due force of argument. A great deal has been said on what are called the Claims of the Roman Catholics, and the assertors of those claims have of late assumed a bolder tone. Dr. Ireland in this Sermon vindicates the claims of the Establishment. The text is 2 Tim. xi. 25.—“In meekness instructing those that oppose themselves.”

The preacher begins by observing, that the Church has lately been called upon to consider the principles of toleration, but that the advocates of the supposed sufferings of those who dissent from it pay no attention to the claims of the Establishment. It is proper, therefore, to enquire why the Catholics and other Dissenters are excluded from political power? The first question is, to whom does the headship of the church belong? The right of the sovereign of these realms to such headship, was denied at the Reformation, alike by the Catholics and the Calvinists. But against such positions uncontrovertible arguments were brought by our ancestors, and in particular by the immortal Hooker, whose eighth book of Ecclesiastical Polity puts the matter for ever at rest, and proves that the refusal of obedience to any branch of government is an impeachment of the principle of sovereignty itself. With this partial refusal of obedience the Catholics of these dominions are chargeable. Religious toleration may indeed in this absolve from punishment, yet it does not raise the recusant to an equality of privileges with those subjects whose obedience is entire.

The next question is the consideration of the civil dominion established among ourselves.

Now the papal power here was manifestly an usurpation on the previous rights of the throne. In the earlier times of our Church, the sovereigns enjoyed the power of erecting bishoprics, granting investitures, assembling synods, and making laws in sacred matters. At the Conquest the papal encroachments began, but even in the time of Edward I. a resistance to these encroachments commenced, which ended in the Reformation. The Christian Emperors of Rome united in their thrones the civil and religious authority; our princes had anciently, and now have the same fulness of authority. This principle was asserted at the Restoration; the attempt to violate it produced the Revolution. In the Union with Scotland, and in the Union with Ireland, it is promised, that "The Protestant Religion as established in these countries shall be preserved FOR EVER." Thus then are we enabled to understand and to apply the rule of toleration. And now let the author speak for himself.

"There is one government over all. There is one Church, which expressly acknowledges its right of ecclesiastical as well as civil rule, and which therefore obtains its especial protection. All others, refusing this concurrence, are allowed to persist in their refusal, subject to an inferiority of civil privilege. To toleration (or the safe and practicable use of their own mode of worship) they are entitled through the claim of Christian charity, and the religious respect which is due to the conscience of men towards their God. To a certain forfeiture of civil privilege they are necessarily subject, on account of their denial of an essential part of the civil sovereignty, and their standing want of compliance with the full demands of the constitution. This is the true notion of toleration, which must always be considered in subordination to an establishment,—as an indulgence, and not as an institution.

"It is indeed too much the fashion of our times to overlook the foundations of government, to reason from the feelings of the moment, and to neglect substantial principles. And hence it is, that toleration is confounded with equal encouragement, and persecution with mere exclusion from political power. Yet let it be remembered, that no writer, whose opinions have any influence on society, has ever ventured to place religious notions entirely beyond the pale of restraint. For this we may appeal to the authorities which have been principally quoted during the late discussions. By one of these, a partial toleration has been said to allow to Dissenters the unmolested profession of religion, but to deny the entrance to offices of trust and emolument in the state. A complete toleration is said to be the allowance

lowance of both. But notwithstanding the wideness of this position (which indeed destroys the very nature of toleration), an exception is immediately made; for it is justly supposed, that cases may occur, in which "certain tenets of religion are reasonably concluded to have a connection with dispositions dangerous to the state." This is the substance of the opinion of Dr. Paley, a writer whom none will accuse of a want of liberality on religious subjects.

"A much higher name has lately been used as an authority for the unlimited claims of toleration. Mr. Locke is apt to inconvenience his subsequent reasoning by assuming too great a latitude for his fundamental positions. His general maxim (the only part of him which some of his readers seem to remember) is, that the civil magistrate, having, in the nature of things, nothing to do with the religion of any country, can exercise no control over the subject on account of religious opinions; and that all subjects together are entitled to the same common rights as men and denizens. This is his toleration. But, when called upon to describe what he means by the common rights, he defines them to be "the protection and impunity of men, not offending in civil things." And he supposes in the Dissenter "mere separation and difference of opinion joined with innocency of life." Nor is this all. Mr. Locke, who, at first, so expressly excludes the magistrates from any control on account of religious opinions, is obliged, with all others, to call him in on certain occasions. On every principle stated in this discourse, he defends the suppression of idolatry among the Jews. God exercised the sovereignty over his chosen people; but idolatry naturally promoted an alienation from his regal authority. It was therefore liable to restraint, as "the acknowledgment of another King, *against the laws of empire.*" Again, in points of faith, he pronounces those which are merely speculative to be entitled to an unlimited freedom, even to the denial of the truth of revelation itself! But in practical cases, or those which involve moral actions, he establishes a control. He excepts Atheists from his toleration, and those whose opinions are contrary to the existence of society. To these he adds another instance, of much importance to this argument. "That church can have no right to be tolerated by the magistrate, which is constituted upon such a bottom, that all those who enter into it, do thereby *ipso facto* deliver themselves up to the protection and encouragement of another prince: for by this means the magistrate would give way to the settling of a *foreign jurisdiction in his own country.*" He makes another exception elsewhere, and will not grant his toleration to those religions which are themselves intolerant. Nor is this said through vengeance: for it may well be supposed, that a religion which is intolerant when possessed of power, will be a religion of intrigue when out of power, and is therefore to be watched over, rather than thoughtlessly and too liberally trusted." P. 14.

The subject certainly cannot be placed in a more impressive point of view. What then is the ground on which the Church is called upon to wave its claims? *Liberality.*—But *liberality* must consist with justice and with loyalty.—Can we resign our sovereign lightly to the mercy of those who deny his just authority? The Roman Catholics, if conscientious, must persist in denying the prerogative of their sovereign, and are consequently disqualified for those offices under him, which involve the joint concerns of church as well as state. The great advocates of what are called the Catholic Claims uniformly, and with all their talents, and indeed without disguise, attack the authority of our government, and the prerogative of our sovereign. This is specified in two recent and striking examples. Our Church, says Dr. Ireland, with great and becoming emphasis, is connected with the State, and both are bound to the Throne. Religious dissent produces civil incapacity, and disqualifies those who avow it from the administration of the powers of our protestant government. This excellent discourse thus concludes :

“ What then is the duty of the Catholic? He may retain his belief in peace and safety ; but he ought not to covet political power, while his principles are at issue with the very nature of the government. I address this to his conscience, and propose to him an example from an age which he professes to venerate. The first Christians could not act upon the principles of heathenism, and therefore never claimed the privileges or the profits of Roman office. They would have been content to be merely safe from the sword of persecution ; yet even this was denied to them. The government exercised all its natural rights in the maintenance of a national worship, but it applied no toleration to dissenters. And hence came the unprincipled persecutions of that half-enlightened age. Meanwhile, the believers knew the duty of loyalty, and performed it amid the preservation of their conscience towards God. They were exemplary subjects of Rome, though idolatrous. They supported its government, though marked with the most bloody hostility to them. They entered freely into its armies, fought its battles, and maintained the cause of the empire till they had matured it for the acknowledgment of the faith of Christ.

“ To the Dissenter from our Protestant Establishment I would say, You experience that toleration which paganism would not grant, and for which the primitive Christians would have returned their heart-felt thanks and praises to heaven. While therefore you enjoy the privilege of conscience, learn to respect the rights of that government, under which Providence has placed you. But know, that to demand a share of political
power

power from the hands of the sovereign whose prerogative you continue to deny; to irritate a government which would rather leave you to repose, and then to upbraid it with persecution, is neither political loyalty nor Christian obedience." P. 24.

Having thus given the substance of this Sermon, it cannot be necessary to express our particular opinion. The Church has in all times of peril and attack met with advocates equally zealous and equally powerful, and we doubt not but it always will. In this hope and confidence we thank Dr. Ireland for this excellent publication.

BRITISH CATALOGUE.

POETRY.

ART. 11. *Oriental Tales, translated into English Verse.* By J. Hoppner, Esq. R.A. 12mo. 144 pp. 5s. Murray. 1807.

We are far from being surprised to see a second edition of these pleasant tales in so short a space of time. Mr. H. has written a new preface, in which he gives the following account of the origin of the tales. "Four are selected from the *Tuti Nameh*, or Tales of the Parrot, viz. 1st, 2d, 4th, and 6th. The third is founded on one of a set published in a small volume by the Rev. W. Beloe. The fifth is from the Heetopades of Veeshnoo-Sarma. The 7th and 8th are from the Fables of the 12th and 13th Centuries, published by M. Le Grand." At the latter end of the preface, Mr. Hoppner very properly retorts upon some cavillers, who it seems had attacked his first edition. In concluding, he offers the following neat apologue to their consideration.

"A Horse before an Ass was led,
For being noisy and ill-bred.—
'So Sir, the forest has been ringing,
With what you're pleased to call your singing.
Worse notes a wind-pipe ne'er distended,
My taste, my nerves have been offended;
Do, prithee, leave that vulgar neighing,
'Tis pity you've no ears for braying.'"

ART. 12. *Descriptive Poetry. Being a Selection from the best modern Authors, principally having Reference to Subjects in Natural History.* 8vo. Price 3s. 6d. Savage. 1807.

This selection is made with much judgment and taste, and has in some degree the distinction of novelty. It in a particular manner unites instruction with amusement, and may very properly be recommended to all who have the care of young persons. The authors selected for the purpose are of high character among modern authors for poetical talent, namely, Hayley, Maurice, Charlotte Smith, George Ellis, Sotheby, Bloomfield, &c. The following specimen is from Mr. Kett's *Juvenile Poems*.

“ TO THE RIVER WYE.

“ O Wye, romantic stream! thy winding way
Invites my lonely steps, what time the night
Smiles with the radiance of the moon's pale light
That loves upon thy quivering flood to play.

“ O'er thy steep banks the rocks fantastic tower,
And fling their deepening shadow cross the stream,
To Fancy's eye worn battlements they seem,
Which on some butting cliff tremendous lower.

“ Hark! Echo speaks, and from her mazy cave,
Sportive returns the sailor's frequent cry,
Ah! how unlike thy old bard's minstrelsy,
Warbled in wild notes to the haunted wave!
Unlike as seems the hurricane's rude sweep,
To the light breeze, that lulls thy placid deep.”

ART. 13. *Uti Possidetis, and Status Quo: a Political Satire.* 8vo. 20 pp. 1s. 6d. J. J. Stockdale. 1807.

Still a remnant of these satires is on hand. This poem, in the Lyric style, appears to have been written before the downfall of *the Talents*, and from some typographical symptoms, as well as critical marks, is probably to be attributed to the ingenious author of *Elijah's Mantle*. The poet rings the changes on the *uti possidetis*, and *status quo*, in a very amusing manner. For example,

7.

“ Courted by Fox in language sweet,
Could BENEVENT refuse to treat?
Politeness would compel him.
Tis strange, that Peace should look so queerly,
On men who fraternized so dearly
At Paris, *Ante Bellum*.

8. “ Tho’

8.

" Tho' favour'd YARMOUTH might be coax'd,
 Fox was too cunning to be hoax'd —
 MAITLAND a Scot discreet is;
 From such negotiators say,
 How could your basis slip away,
 Your *uti possidetis*?

9.

" When PITT's good genius blest'd the land,
 No fond regard for TALLEYRAND
 Mix'd with his country's duty;
 He—for his sovereign and the nation,
 Reserv'd his high consideration,
 Nor would have left to *implication*
 Our *possidetis uti*." P. 8.

ART. 14. *Outlines of English History, in Verse.* By Elizabeth Rowse. 8vo. Darton and Harvey. 2s. 6d. 1808.

A pleasing book for young people, and useful also, as rhyme is better calculated than prose to retain facts and dates in the memory. It presents an epitome of English history from the time of the Britons to the present period, and thus loyally concludes:

" And oh may heaven on George's honour'd head
 The choicest blessings in abundance shed;
 And when Britannia must her King resign,
 While round his brow the olive wreath shall twine,
 After a lengthen'd life, O God of Love,
 Give him a brighter diadem above."

At the end of the volume is an alphabetical list of nations and places mentioned in the history, which will also be found convenient for young students.

ART. 15. *An Invocation to Truth upon a desirable Event supposed to be near at Hand.* Second Edition. By John Duncan, D. D. Rector of South Warrimborough, Hants. 8vo. 1s. 6d. Cadell and Davies. 1806.

This was written by the author, who appears, if not an exalted poet, at least to be a very amiable man, under the impression that Peace was at hand. The metre is not exactly adapted to the serious subjects discussed, which are those of religious, moral, and political truth. A short specimen will suffice.

" Fashion checked her vagaries, her crest shall unplume,
 Licence writhe in the chains 'twas her vaunt to assume,

G

Flush

Flush of health to disease be by *Riot* inflam'd,
 Witless *Mirth* of her laughter convulsive asham'd.

“ Thus, oh Truth, to our dear prime attractive restore
 The pure graces assigned her our guide to adore ;
 'Th' ALMIGHTY, whose justice and wisdom above,
 Shine to Man super-eminent mercy and love.”

ART. 16. *The Plea for a private Indulgence of Grief, a Poem,*
 by J—n D—n, D. D. Addressed to the Hon. P—l—p
 B—v—ie, August 1774. 8vo. 1s. 6d. Cadell and Davies.
 1806.

This is by the same author as the above, and feelingly laments one of the greatest calamities incident to social and domestic life, the loss of a beloved partner. The occasion itself would disarm criticism, but the composition is entitled to respect and praise.

ART. 17. *Palmyra, and other Poems,* by T. L. Peacock. 12mo.
 Richardson. 7s. 1806.

This volume consists of an ode on the subject of Palmyra, Visions of Love, and various miscellaneous Poems. The first stanza in the book will probably induce the lover of poetry to proceed through the whole.

“ As the mountain torrent rages,
 Loud, impetuous, swift, and strong,
 So the rapid stream of ages
 Rolls with ceaseless tide along.
 Man's little day what clouds o'ercast.
 How soon his longest date is past.
 All-conquering DEATH in solemn state unfurl'd,
 Comes like the burning desert blast,
 And sweeps him from the world.

The noblest works of human power
 In vain resist the fate-fraught hour ;
 The marble hall, the rock-built tow'r,
 Alike submit to destiny.

Olivion's awful storms resound,
 The massy columns fall around,
 The fabric totters to the ground,
 And darkness veils its memory.”

ART. 18. *Gr—ville Agonistes, a Dramatic Poem.* 8vo. 24 pp.
 1s. 6d. Hatchard. 1807.

This is not a drama, nor a parody of the dramatic poem to which its name alludes, but a set of speeches in couplet verse.

It wears indeed somewhat of a dramatic form, yet its whole texture

texture consists of one soliloquy, one chorus, and one dialogue. The following remonstrance is not ill conceived.

“ Then for what purpose, tell me if you can,
Made you a treasurer of Sh——n?
Was it because the country might expect
Him less than M——lle guilty of neglect?
His ruling passion is the mob’s applause,
He serves no party, and assists no cause:
One foot in j——l, and t’other in a place,
Our clog he proves, as well as our disgrace;
From bed he rises with the setting sun,
To make us business,—but to do us none.
Stafford he quits, then calls on us to stir,
And seat the fellow where?—for Westm——r!
Drawn in, we must support him in his brawl,
And chuse (hard choice to make!) or him, or P——ll.” P. 17.

A good deal of acrimony appears in some other parts of the poem.

TRAVELS.

ART. 19. *Travels in the Year 1806 from Italy to England, through the Tyrol, Styria, Bohemia, Poland, &c. containing the Particulars of the Liberation of Mrs. Spencer Smith from the Hands of the French. Effected and written by the Marquis de Salvo.*

This is an interesting account of the rescue of an English lady and two children from the hands of the French, by a Sicilian nobleman on his travels through Italy, where he was detained on his way homeward, by the French having got possession of Venice. Mrs. Spencer Smith, a Greek lady, was wife to the brother of our brave Sir Sidney, and on account of her health had been obliged to quit England, and to reside at Venice, receiving at the same time from the French General Lauriston assurances of protection, and a passport to enable her to depart whenever she pleased. She was, however, suddenly summoned to appear before the police, and declared to be under arrest as a French prisoner. Intercessions were made in her favour to no purpose; she was condemned to be taken under a strong military escort to Valenciennes. The confidence which she had placed in the enemy’s promise of security was her only fault; no stain of culpability appeared even to the French, except her connection with a name synonymous to patriotic attachment. The situation of Mrs. Smith, harrassed, sickly, and forlorn, called aloud for the friendly intervention of some man of feeling and resolution, and such a one she fortunately found in the Marquis de Salvo; who, deeply affected, determined to rescue her by a secret flight

from the cruel fangs of her enemy ; and having engaged her to exert the utmost degree of fortitude to co-operate in the bold attempt, she consented, though not without infinite reluctance at the idea of the danger he ran by exposing himself to so perilous an enterprize on her account. Preliminaries being settled, he began by saving the children, who, with their preceptor, were safely conducted to Gratz. He then gained permission as a friend to accompany Mrs. Smith, the parting between whom and her sister, the Countess of Atems, and other friends, wholly uncertain of the fate that might await her, was affecting in the highest degree. After encountering delays, insults, and disappointments through every town they passed, they reached Brescia, where her hero determined to put his plans of liberation into effect, it being the nearest place to a neutral territory. He ran to examine the windows of the inn, in which a room was appointed for Mrs. Smith fifty feet from the ground ; the gens d'armes taking the room adjoining to her's. He next got a passport signed for the Tyrol, and provided a light carriage and horses, and a man's dress for the disguise of Mrs. Smith. On producing these to her she was at once forcibly struck with the dangers that were to be encountered, but which the desire of obtaining her liberty at length overcame. The next difficulty to encounter was how to get her out of the apartment thus carefully guarded. To leap from the window at so great a height was impossible ; but as necessity prompts us to exertion, the Marquis was not long in secretly completing a ladder of ropes, which, being fastened to the iron of her window, enabled her to reach the ground without receiving any material injury. With trepidation and delight they now began their flight. They reached Salô, and at length gained the Tyrolese frontier. Encountering innumerable difficulties, they at length reached the banks of the Danube, and arrived at Lintz. It was to meet her mother, sister, and rejoin her children, that Mrs. Smith had been induced to go through Germany, when she was ordered to depart from the states of a power whose neutrality precluded any further stay. The attainment of her desires being thus denied, she travelled without pleasure, though her captivity was at an end, and received orders to repair to Prague, whence she was to take the road to Saxony or Russia. Here the Marquis left her to proceed to Gratz, where he had the satisfaction of finding her mother and sister, and announcing to them her safety, the difficulties that had attended their escape, and witnessing their joy at finding they had at length overcome so many obstacles. He next proceeded with them to Prague, where they had all the supreme happiness of again being reunited to Mrs. Smith. Nothing further seemed requisite to render them happy, but the cautious government could not allow the mother and children to remain united before their arrival on the confines of Russian Poland, when they again met at Riga, and after waiting there a short time they procured
a passage

a passage for England, arrived at Copenhagen, and on the 26th September safely landed on our happy shores.

AGRICULTURE.

ART. 20. *The English Practice of Agriculture, exemplified in the Management of a Farm in Ireland, belonging to the Earl of Conyngham, at Slane, in the County of Meath. With an Appendix; containing, first, A Comparative Estimate of the Irish and English Mode of Culture, as to Profit and Loss; and secondly, A Regular Rotation of Crops, for a Period of Six Years. By Richard Parkinson, Author of 'The Experienced Farmer,' and other Works of Agriculture. 8vo. 338 pp. 9s. Longman. 1806.*

Readers, who have much time on their hands, and who like an instructor the better, the more pages he can fill with a given quantity of matter, must be highly gratified by a perusal of this volume. The author has been a farmer many years in England; two in America; and lastly, two in Ireland, as partner with the Earl of Conyngham in 500 acres, pasture and tillage. His confession, at p. 226, begins and proceeds ingenuously, but ends somewhat confidently:

“ Though I have written much, and reflected deeply, on agriculture; I still consider myself as wandering in a labyrinth, as to improvements in it. The advantages I have enjoyed have certainly been uncommon;—yet I cannot say that, satisfactorily to my own mind, I have formed a complete and infallible system. All the schemes I have started are good in themselves, for the present; and as fully explained, as I am able to explain them: but I would not have the reader suppose, that I have for a moment indulged the conceit that I have arrived at perfection. I still wish, and shall always wish, to continue my enquiry. [Oh, when will there be an end to our reading!] Though I am in the habit of reading works on agriculture for the improvement of my own practice, I never give the public my opinion on their merits, till I have tried them by the test of experiment; and I can say without vanity, that I do not know a single observation of any agricultural author, that in practice *I have not improved upon.*” We strongly recommend the author's example, in one point, to all agricultural writers: After quoting less than a page, he says, “ This is the only quotation I have ever given in my publications.” P. 234. What a mass, what mountains of paper would have been saved, if this had been a general practice!—Page 240 tempts us to wish for an introduction to the company there spoken of; but to what part of England must we resort for it? “ At a market-town, an English ordinary is a valuable school for a young farmer; for he will generally find some respectable gentle-

man-farmer at the head of the table, who asks and answers questions on agricultural subjects; and being besides a man of more refinement than the company in general, the youth, if attentive to his conversation, will have an opportunity of improving his manners, and of acquiring many other kinds of knowledge besides that of agriculture."—Some good hints occur at p. 260, concerning *gentlemen-farmers*, and their disappointment in expected *profits*; but we demur as to the expediency of founding a *farming-college*; even though Dr. E. Tatham, the projector, should also be the rector of it. We fear that neither the tutor, nor the scholars, would usually practice the good lesson with which this work is concluded: "A farmer's life ought to be a life of industry: He ought to rise early in the morning, and spend the whole of the day on his farm, as an example to the people that work upon it; for upon his conduct every thing depends; he is the power that sets the whole work agoing; like the power of water, or fire, acting upon a machine."

The Appendix, which is the essential part of the book, contains "a Comparison of the Irish mode of culture, with the English method pursued by the author at Slane; with a statement of the expences and profits of each." The substance, and result, of the author's English practice on an Irish farm, appear at p. 336.

"As the reader will perceive, the principal object of the preceding tables is to show the difference between the Irish farming, or what may be termed straight-forward farming, and the English farming, or what may be termed projecting farming. The Irish farming is done without loss; the other lost in the first year 365*l.* 15*s.* 6*d.* a sum that, when a person is employed as an agent, or has a concern with a gentleman who knows nothing of the business, is apparently alarming; as it may lead him to conclude, if such a sum be lost in one year, what will be the case in the next or any succeeding year. But it should be remembered, that though the money is not in the pocket of the projecting farmer, it is in the land, which is in a regularly improving state, while the other is continually deteriorating. The plan in the one case is, by well dunging and clean fallowing, to improve an estate; and the effect in the other, by a neglect of these things, to destroy it. When I entered for instance on lord Conyngham's estate, the greater part of the land was in so foul and rude a state as to be unuseable by the Irish farmer, for his implements were not able to till it. Whereas by two years attentive management it was brought into so good a train, that when I left it, the farmer who succeeded me would have nothing to do but to sow and reap. Mine was the drudgery and expence, his the pleasure and profit."

But why did not Mr. P. stay longer; that *he* might sow and reap?—At p. 144, for *guineas*, we must doubtless read *shillings*:—"pigs, of seven or eight weeks old, at from twelve to fifteen

guineas

gained each," would be *precious morsels* indeed! These things are now selling off, (Dec. 1807), on account of the high price of their food, at 3s. each, in the *fens of Lincolnshire*, (a district well known to Mr. P.), to the great *present* satisfaction of the lovers of *good living*; which is said to have been very generally extended, of late years, throughout that neighbourhood; and (with the aid of *skin-touching* flannel waistcoats, and *draining* acts of parliament), nearly to have banished from it the *ague*, with all its shivering and palefacedness.

If the author's account of the Irish *peasantry* be correct, we should prefer a middling farm in England to the very best in Ireland: "From what I have seen of the lower order of people in Ireland, they are a set of miscreants; cunning, and watchful to take all advantages of the master." P. 89. "Thieving is so common, as not to appear a vice." P. 96. "There is nothing on the farm, of any kind, that they are not apt to steal, if opportunity offered." P. 146. "I have been told by different gentlemen of the country, that the common people prefer telling a lie to speaking the truth, even when the truth would answer to them a much better purpose." P. 179. "A man who has never seen this country would scarcely believe that there existed so corrupt a set of people on the earth." P. 182.

POLITICS.

ART. 21. *A Letter to William Wilberforce, Esq. M. P. on the proposed Abolition of the Slave Trade, at present under the Consideration of Parliament. By William Smith, Esq. late Representative for the City of Norwich.* 12mo. 48 pp. 1s. Longman and Co. 1807.

To contribute as much as possible by his writings to the abolition of the Slave Trade, since he could no longer assist by a parliamentary vote, appears to have been the laudable object of this author. Happily his wish, and that of almost every friend to humanity, have since been accomplished. It would be superfluous, therefore, to detail his arguments, more especially as from the frequent discussion of this subject they cannot be expected to contain much novelty of matter. They are, however, pointed in the manner and language; and those who may not choose, or may not have leisure, to go through the more elaborate work of Mr. Wilberforce, will find some of his reasonings neatly epitomized in this. Among those remarks which strike us as the most novel is that, by which the author accounts for the Slave Trade having been so long permitted to continue, from the circumstance of the attention of the public having been drawn in a great measure from its origin in Africa to its effects in the West-Indies. His observations also respecting the proof that should

be required, to entitle those who may have sustained loss by the abolition of the Slave Trade to compensation appear just and sensible. Upon the whole, this letter does credit to the author's talents, and still more to his motives. The copy of a Letter from North America is subjoined. It points out some shocking instances of the effects of the Slave Trade in that country.

ART. 22. *A Letter addressed to Mercator, in Reply to his Letters on the Abolition of the Slave Trade. By a Planter. 8vo. 21 pp. 1s. Ridgway. 1807.*

This Reply to the Letters signed Mercator turns many of that author's admissions and arguments against himself, and shews the inconsistency of one part of his work with the other. This author also combats many of the reasonings of Mercator with success. But the great question being now decided by the legislature, and the trade abolished, it is unnecessary to go into any detailed account of this tract, which deserves praise for its benevolent object, and, though a hasty sketch, is by no means deficient in ability and ingenuity.

ART. 23. *Suggestions, arising from the Abolition of the African Slave Trade, for supplying the Demands of the West-India Colonies, with Agricultural Labourers. By Robert Townsend Farquhar, Esq. 8vo. 66 pp. Cadell. 1807.*

The object of this writer is to obviate the supposed difficulty that may arise from the abolition of the Slave Trade, in preserving a sufficient Negro population in the West-India islands, without importation. To remedy this inconvenience he proposes the engaging of labourers from China, and points out the means by which they may be procured, and the terms on which they might be employed. But surely it should be first ascertained, whether or not any difficulty in preserving the population of Negroes, and consequently whether a necessity for such a measure, exists. It is, we think, shown by Mr. Wilberforce and other writers, that on most of the West-India estates already under cultivation, the population of Negroes may be kept up by humane and judicious regulations; and there seems no probability of such an increased demand for West-India produce as should encourage the cultivation of waste lands. We may therefore safely wait till the experiment of kind treatment, of the increase of food, of a reduction in the quantity of work, of encouragement to marriage, and of an attention to the moral and religious improvement of the Negroes, has been more generally made in those colonies; and such a system will now be rendered as obviously the interest of the planters as it is their duty.

ART. 24. *The late Negotiation. Substance of the Speech of the Right Hon. George Canning, on Monday, Jan. 5, 1807, in the Debate on the Conduct of the late Negotiation with France.* 8vo. 88 pp. 2s. 6d. J. J. Stockdale. 1807.

The occasion which prompted this acute and able speech cannot, we think, have escaped the recollection of our readers. An address had been moved by Lord Howick, lamenting the failure of the negotiation for peace carried on by the late Administration, and ascribing that failure to "the injustice and ambition of the French Government." To the surprise, we believe, of most persons, a Member, nearly connected with the noble Lord, and strongly attached to his party, had, after a speech, in which he contended that reasonable terms of pacification might have been obtained, moved an amendment, which, while it omitted the terms of censure on the enemy, earnestly requested his Majesty to "afford every facility to any just arrangements by which the blessings of peace might be restored." This amendment having been negatived without a division, the speech before us was delivered on the main question, of which the Right Honourable Speaker takes a very different, and, we think, a juster view than either the noble Lord who moved, or his relation who opposed it. He agrees with the noble Lord in attributing the rupture of the negotiation to the enemy; but he disapproves, in many respects, the conduct of that negotiation, and urges several considerations tending to show, that throughout the whole course of it, our Ministers were the dupes of Talleyrand and Bonaparte. He particularly questions the assertion, so strongly insisted upon by the late Ministers, that the offer of the French government to treat was accompanied by a proposal of the basis of *uti possidetis*, insisting that the expression of Talleyrand, "*Vous l'avez, nous ne la demandons pas*, cannot be construed into the admission of such a basis; and that, even if he had used the words "*nous ne vous demandons rien* (as the late Ministers supposed) even such expressions" would not be sufficient to establish that basis; the admission of which (to bind the party) should be in those express and technical terms that belong to it. The Right Honourable Gentleman argues at large, and with much acuteness, upon this ground; but, after all, contends, and we think, proves, that the basis of *uti possidetis* was by no means of the great importance presumed, and that, if it were, Ministers did not take the most judicious course to procure the admission of it. Several other particulars in the conduct of the negotiation with France are discussed and condemned, more especially the blindness in suffering the French government to protract the negotiation till they could fall upon Prussia with all their forces, having previously compelled that Power to adopt measures which excited a war with Britain.

These

These are the principal topics of a speech, to which our limits will not permit us to do more ample justice. Considering the abilities of the speaker (under whose sanction it is apparently published) we need scarcely add, that it is well arranged and digested, that the arguments which it contains are ingenious and powerful; and that the language in which they are expressed combines elegance with force.

DIVINITY.

ART. 25. *Scriptural Views of Strife and Contention, exhibited in an Essay upon Proverbs, Chap. xvii. Verse 14. by the Author of the Dissenters Appeal, against the Attacks of the Rev. Rowland Hill.* 12mo. 28 pp. 6d. Conder, &c. 1806.

Whether this work should have been entitled, "An Essay," or a Sermon, is not very material. It certainly deserves the attention of the person named in the title-page, and of Christians in general; though some points in it might be stated more correctly.

ART. 26. *The Voice of Truth; or Proofs of the divine Origin of Scripture.* 12mo. 1s. 6d. Hatchard. 1807.

In very elegant and energetic language this writer, whoever he may be, has pleaded the cause of religion, and exhibited unanswerable proofs of the divine origin of Scripture. The works of preceding authors referred to are those of Paley, Bryant, and Maurice. It is in all respects a proper book to put into the hands of young persons, and for such a purpose we very strongly recommend it.

ART. 27. *The Duties of Religion and Morality as inculcated in the Holy Scriptures, with preliminary and occasional Observations. By Henry Tuke.* 12mo. 1s. 6d. Darton and Harvey. 1808.

The preliminary observations in this excellent little book are on the importance of religion and morality; on religion as the basis of morality, on the love of God, the holy scriptures, and the divine attributes. The author then proceeds to the discussion of religious duties, and moral duties general and particular. The general duties are those of justice, charity, temperance, industry, &c. The particular duties, those of husbands and wives, parents and children, masters and servants, &c. &c.

This also is an unexceptionable book for young persons, and indeed for adults, and is highly creditable to the duly tempered zeal of the amiable author.

MISCELLANIES.

ART. 28. *The Eye of Reason, which is intended to diffuse Liberty throughout all Classes, instil Morality, and expand the Mind! Being a Paper of Essays, on the most Popular Political Subjects that have occurred between January 3d and May 30th, 1807.* 12mo. 380 pp. 6s. Hughes. 1807.

The *Parturient Montes*, &c. has seldom been more strikingly exemplified than by this publication; which, though it seems to be the production of a well-meaning writer (or writers) is one of those which scarcely any mortal but an unfortunate Reviewer will read. To be useful, a political work must be, in some degree, attractive; which common-place praises of liberty, and common-place declamations against slavery and corruption, never can be in this country, where we have long been stunned by such cries, as often, to say the least, proceeding from senseless enthusiasm, or designing hypocrisy, as from rational and sincere patriotism.

The writer of these Essays appears to be, on most topics, of the *Burdettite* school of politicians: for a reform of Parliament upon their principle, of universal suffrage, and the exclusion from Parliament of all persons holding public offices, is frequently and vehemently urged. We will not argue with such politicians. In estimating the characters and merits of the two contending political parties, this writer holds the balance without much partiality: for, though he inclines, upon the whole, to prefer the late to the present administration, yet the conduct of the former respecting the well-known Catholic Bill is strongly, and (in our opinion) justly censured. The author reprobates not only the measure itself, but the subsequent attempts to procure a parliamentary censure on the conduct of his Majesty; who, he truly argues, by requiring a promise not to press an obnoxious measure upon him again, did not exact any pledge inconsistent with the oath of a privy counsellor. The papers, in which the enormities of the slave trade are shown, are, upon the whole, the best part of the work, and contain some interesting and affecting anecdotes. In politics the author has much to learn: he is so ignorant as to confound *Jacobins*, with *Jacobites*, than whom no two species of beings can be more opposite. Other inaccuracies occur, particularly that of representing Mr. Canning as having filled the station which he now holds during Mr. Pitt's administration; whereas that gentleman was never till the present era a Principal Secretary of State, or even a Cabinet Minister.

ART. 29. *Pros and Cons for Cupid and Hymen: in a Series of Metrical Satiric Dialogues, exhibiting the Horrors and Delights of being over Heads and Ears in Love; with the Supreme Felicity and Wretchedness of Matrimony. To which are added several other Pieces. By Jenkin Jones, Author of "Hobby Horses," and "The Philanthropist;" and Editor of "Love and Satire."* 12mo. 8s. 6d. Allen. 1807.

Among the enjoyments of life there are few more truly gratifying than that of meeting with an old acquaintance from whose society we had derived advantage or pleasure. A similar sensation animates us as reviewers when any new work of an author by whose former writings we have been amused, is presented to us. The faculty of amusement, at least, is possessed, in no inconsiderable degree, by this writer; as his poem called "*Hobby Horses*," and still more the poems in the collection entitled "*Love and Satire*†" (of which we now consider him as the author as well as editor) afford sufficient proof. A vein of humour similar to that which appears in the latter of those publications, is discernible in the preface, and in many of the poems now before us. The chief faults which we have to notice, are, a want of judgment and compression. When this author has once started a fanciful subject or idea, he is not satisfied till he has hunted it down. This is particularly discernible in his *Pros and Cons*; which seem to be written to ridicule the opposite absurdities of rashness and irresolution, in the important concern of marriage. The preface itself (besides being too quaint and too minutely satirical) almost exhausts a subject, upon which eight dialogues in verse are afterwards employed. Our limits will scarcely admit of our giving more than the titles of those dialogues; which are, I. "*O'er Head and Ears in Love*"—II. "*Welcome Flirtation*"—III. "*The Cure*"—IV. "*Love's Exile*"—V. "*Why don't you marry?*"—VI. "*Why did I marry?*"—VII. "*Dence take my Spouse!*"—VIII. "*God bless my Wife!*" These dialogues, though by no means wanting in poetical spirit and harmony, become tedious, owing to the fault which we have pointed out, a rage of the author for dilating his subject and refining upon it. A ninth dialogue (on a somewhat different subject, the sensations of a girl on leaving school) has, in our judgment, the most merit. We will give an extract from it as a favourable specimen of the author's manner.

"O! ever shield me from the noisy crowd,
Where Riot raves, and Folly laughs aloud;
Where whirled in Dissipation's giddy round,
All the base partisans of Vice are found;

* See British Critic, vol. xi. p. 434.

† See British Critic, vol. xxvii. p. 189.

Where the worst crimes triumphantly preside, ♦
 Lust, Falshood, Avarice, Treachery, Fraud, and Pride;
 Where stern Ambition frowns, where Envy leers,
 Where Scandal whispers, and Detraction sneers.
 Long may I live remote from scenes like these
 In humble, quiet, and domestic ease;
 Blest with the friendship of a chosen few,
 Generous my Julia, and sincere as you;
 In close instructive converse I may find
 Engagements worthy of a feeling mind;
 By whose examples I my soul may raise
 To deeds that candour ne'er shall blush to praise;
 That lead to triumphs won in Virtue's cause,
 And all that conscience crowns with self applause." P. 189.

The remaining poems are on various subjects, and have various degrees of merit. Upon the whole, the author shows himself to be a man of talents, but cannot as yet rank with finished and classical poets.

ART. 30. *An historical Account of Corsham House in Wiltshire, the Seat of Paul Cobb Methuen, Esq. with a Catalogue of his celebrated Collection of Pictures. Dedicated to the Patrons of the British Institution, and embracing a concise historical Essay on the fine Arts, with a brief Account of the different Schools, and a Review of the progressive State of the Arts in England; also biographical Sketches of the Artists whose Works constitute the Collection. By John Britton. Embellished with a View and Plan of the House. 8vo. 5s. Millar. 1807.*

It is not often that a small book corresponds with an extended title page, to which, on this particular account, we are generally averse. But this is a very neat, cheap, and, as far as it goes, satisfactory publication. To the visitors of Corsham House it must be a most useful and agreeable guide; and the short sketch of the progress of the fine arts comprehends as much as could possibly be expected in so confined a compass. The plan of Corsham House, which is introduced as a frontispiece, is executed with particular neatness and effect.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Sermons preached to his Congregation, at Bishop Wearmouth. By the Rev. William Paley, D. D.

Dissertations on the Principal Prophecies: representing the Divine and the Human Character of our Lord Jesus Christ. By William Hales, D. D. Rector of Killesandra, formerly Professor of Oriental Languages in the University of Dublin. 8s.

Report of a Deputation from the Hibernian Society, respecting the Religious State of Ireland. To which is annexed a Plan of the Society, with a List of Officers. 1s. .

The Doctrine of the Greek Article, applied to the Criticism, and the Illustration of the New Testament. By T. F. Middleton, A. M. Rector of Tanfor, in Northamptonshire, and of Bytham, in Lincolnshire. 14s.

An Inquiry into certain vulgar Opinions, concerning the Catholic Inhabitants and Antiquities of Ireland, in a Series of Letters from thence, addressed to a Protestant Gentleman in England. By the Rev. J. Milner, D. D. F. S. A. 5s.

A Letter to the Rev. John Owen, in Reply to the Brief Strictures on the Preface to Observations on the Present State of the East India Company. To which is added a Postscript, containing Remarks on a Note in the Christian Observer for December last. By Major Scott Waring. 3s. 6d.

A Sermon, preached at the Parish Church of Thorp, in the County of Surrey, on the 25th of October, 1807, being the Anniversary of his Majesty's Accession to the Throne. By the Rev. E. W. Whitaker, Rector of St. Mildred's and All Saints, Canterbury. 1s. 6d.

The Manual of Prophecy. By the Rev. E. W. Whitaker, Rector of St. Mildred's and All Saints, Canterbury. 3s. 6d. .

Short Remarks on the Alarming Increase of the Dissenters. By W. C. F. Esq. 1s.

The Hopes of the Righteous in Death: illustrated in a Funeral Sermon, preached in the Parish Church of Horningsham. By the Rev. Francis Skurray, A. M. Fellow of Lincoln College, Oxford. 1s. 6d.

A few Curfory Remarks on Mr. Twining's Letter to the Chairman of the East India Company. By a Member of the British and Foreign Bible Society. 6d.

A Letter

A Letter to the President of the Board of Controul, on the Propagation of Christianity in India: to which are added, Hints to those concerned in sending Missionaries thither. 1s.

LAW.

The Proceedings under a Writ of Inquiry, before the Sheriff of Middlesex, and a Special Jury, in an Action between the Right Hon. the Earl of Elgin, and Robert Ferguson, Esq. for Criminal Conversation with the Plaintiff's Wife, when a Verdict was given in Favour of the Plaintiff for 10,000*l*. Taken in Short Hand by Mr. Gurney.

The Trial of Dr. Campbell, at the Instance of the College of Physicians, with Remarks by a Friend to Truth and Justice. 1s.

The King versus Graham. Mr. F. Plowden's Refutation of the Charge of having improvidently and maliciously advised the Prosecution. 3*s*. 6*d*.

ARCHITECTURE.

Designs for Villas, and other Rural Buildings. With an Introductory Essay, containing Remarks on the prevailing Defects of Modern Architecture, and an Investigation of the Styles best adapted for the Dwellings of the present Times. By E. Aiken, Architect. 4*to*. 1*l*. 1*s*. 6*d*.

BIOGRAPHY.

Memoirs of Sir Thomas More, with a New Translation of his Utopia, his History of King Richard III. and his Latin Poems. By Arthur Cayley, the Younger, Esq. 2 vols. 4*to*. 2*l*. 2*s*.

MEDICAL.

Observations on the Humulus Lupulus of Linnæus, or Hop; with an Account of its Use in Gout and other Diseases, with Cases and Communications from Physicians. To which is added the Method of obtaining the Extract and Tincture; and other Particulars. By A. Freake, Apothecary, Tottenham-court-road. 2*s*. 6*d*.

Remarks on the Reform of the Pharmaceutical Nomenclature, and particularly on that adopted by the Edinburgh College, read before the Liverpool Medical Society. By John Bostock, M.D. 2*s*.

A Letter, containing some Observations on Fractures of the Lower Limbs; to which is added, an Account of a Contrivance to administer Cleanliness and Comfort to the Bed-Ridden, or Persons confined to Bed, by Age, Accident, Sickness, or any other Infirmary; with Explanatory Plates. By Sir James Earle, F.R.S. Surgeon Extraordinary to his Majesty, and Senior Surgeon to St. Bartholomew's Hospital. 3*s*.

A Letter

A Letter to his Royal Highness the Duke of York, President, the Vice Presidents, Treasurer and Governors of the Small Pox Hospital, on the present State of that Charity. *Gratis.*

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ACKNOWLEDGMENTS TO CORRESPONDENTS.

In justice to the Compiler of a *Select Collection of Epitaphs*, we have turned to his Index, where indeed we find the information which ought to have been in the text; but with respect to *Burns's* Epitaph, (in p. 105) it belongs so peculiarly to his own character, that without reference to that, it loses half its beauty. With respect to the heavier charges, we are glad to find them denied, and to acquiesce in the denial; but certainly a very trifling degree of care would have made the Collection more truly select; and in all respects better.

LITERARY INTELLIGENCE.

Mr. Blair is printing *A Letter to Dr. Jenner*, in Reply to *Mr. Birch*, respecting the supposed Failures of Vaccination at Ringwood, in Hampshire.

Mrs. Hall has nearly ready for publication, *A Manual of Botany and Vegetable Physiology*, intended for the Instruction of the Female Sex.

We hear, with great pleasure, of the plan of reprinting an exact and literal copy of the first folio of *Shakspeare's* Plays, now usually sold at so enormous a price. If executed with the fidelity, which there is reason to expect, it will be a very valuable acquisition.

The *Epistolary Correspondence* between the late *Mrs. Carter* and *Miss Talbot*, and a *Series of Letters* from *Mrs. Carter* to *Mrs. Vesey*, are printing in two quarto volumes, and will appear in the Spring.

The Pastoral Cave; a Didactic Poem, in Three Parts, by the *Rev. J. Grant*, M.A. is now in the press.

A Third Edition of the *Complete Grazier* is nearly ready for publication.

. The Index to Vol. x x x. will be given in our next.

THE
BRITISH CRITIC,

For FEBRUARY, 1808.

'Tis great delight to laugh at some men's ways,
But a much greater to give merit praise.

BUCKINGHAM.

ART. I. *The Ancient Cathedral of Cornwall historically surveyed. By John Whitaker, D.D. Rector of Ruan-Lanyhorne, Cornwall. In 2 vols. 4to. p. 348. p. 434. Stockdale. 1804.*

THIS book may afford a complete example of the vexatious disappointments to which reviewers are subject. Having the sincerest regard for the learning, talents, and various worth of the excellent author, we early committed his work to a person, whom we thought qualified to do justice to it. From time to time the return of it was solicited, and expectations frequently raised. At intervals indeed, as must happen amidst multifarious objects of attention, it was not recollected: but at length, after a delay of two or three years*, the work was restored to us, without a single step taken towards giving an account of it: and our task was to be recommenced. We trust, however, that we shall now, at length, give such an analysis of it as will be satisfactory, protesting against any censure for a delay, which has been

* We believe, however, that, though the title bears the date of 1804, the publication did not take place so soon.

more painful to us than it could be to any other person, not excepting the author.

The present work displays all the peculiar talents which have marked Mr. Whitaker's other productions; the same assiduity of research, the same indefatigable zeal for his subject, and the same excursiveness of fancy. The ancient cathedral of Cornwall, like his Manchester, is but the central point of his survey. He extends his enquiries on every side to a great variety of interesting subjects, some of which are intimately connected with the professed object of his research, and others are but remotely allied to it. But he is every where ardent in his pursuit and ingenious in his reasonings.

We cannot give a clearer account of the general topics attached to the main subject of his work, than by inserting its concluding paragraph.

“ In tracing this current, I have been enabled to lay before my reader many a fine object upon the banks, important in itself and in its consequences, important to Cornwall in particular, important to the island in general. I have displayed that period of the Cornish history, in the full light of historical radiance; which has hitherto been buried in the clouds and mists of ignorance, yet concerns the very saints, male or female, that almost every parish acknowledges in its name, that almost every town honours in its wake, and that form a necessary link in the chain of Cornish history. But I have not confined myself, like a liminary intelligencer, to this peculiar orb. I have ranged over the island, held up the origin of Gothic and of modern architecture within it, the origin of chess, the origin of free-masons, the origin of armorial bearings; pointed out the period at which all the grander parts of our large churches, the chancel, the nave, or the aisle, the bell-tower, the lantern, the spire, or the chapel, were added to them, or at which those peculiar decorations of our cathedrals, the mitre, the crozier, or the throne, appeared within them; and exhibiting several churches in Britain, as built by the very Romans themselves, yet existent still in part or in whole among us. I have shewn the abbey-church of St. Alban's, in direct contradiction to *its own* historian, to be one of the number. In doing all this, I flatter myself I have been usefully employed, have added something to the stock of antiquarian knowledge, have enlarged somewhat the bounds of historical certainty, and have broke open some new fountains of intelligence, historical or antiquarian, for the benefit of the public.” Vol. II. p. 362.

We will now present to our readers an analysis of the work. As we are anxious to make amends for the unintentional delay of our review, by not permitting that delay to continue any longer, our analysis may not be so complete as we could
with;

wish; but we trust that none of its more important features will be left unnoticed.

The author has given us an account of the origin of his book in an occasional note. In this he mentions a late Cornish peer.

“ He was my original instigator for writing the present work. In a visit to him, solicited by himself, I threw out some remarks as I viewed the church concerning the age of it; which my lord politely questioned, and I deliberately maintained. This led me to put my sentiments upon paper, and my lord exulted probably in his finesse of drawing me out. But when the ardour of my mind, kindling like a chariot-wheel with its own movements, pushed me on to prosecute my survey, and my essay had swelled into a book; my lord began to foresee the consequence to himself.”
Vol. I. p. 174.

We will not allow ourselves to transcribe the author's indignant remarks, on finding that the nobleman alluded to was not inclined to assist him in its publication. Mr. Whitaker says, “ He wished to be a patron without any expence of patronage.” But although we think that wealth and greatness will always find themselves well rewarded for their liberality to literature, by the celebrity which they gain by it, from the gratitude of the learned, yet we also feel that it must be a spontaneous tribute. If patrons are not disposed to exhibit generosity, authors have no right to exact it; nor to dictate the course nor the extent of its kindness. If the author had lived more in the metropolis, he would not have been so angry at finding a gentleman who wished to be a patron without any expence of patronage. In London, at least, it is by no means an uncommon event; witness the flirtation of Lord Chesterfield with Johnson, whose great mind so justly spurned the selfish affectation of liberality.

Mr. Whitaker begins his first chapter with a view of the ancient history of Cornwall. He remarks, that the history of man, so voluminous and bulky at present, is very slight and slender in all the early period of it; that we do not trace, with any degree of accuracy, the primary period of the history of any one nation in Europe; and that this is apparently the case in our domestic annals, and in that very period of them too which is not prior to the Romans. He adds,

“ We know nothing almost of the early transactions of the Welsh or of the Cornish, before the Saxons came to invade them, and so united their history with their own. Thus two large communities of Britons, which had been composed each of united tribes of Britain, and enlightened by all the rays of the litera-

ture of Rome, even more enlightened still by the bright beams of the Gospel, sunk back into the darkness nearly of their original history; and owe the main knowledge of their own annals immediately after the Roman departure, to those rude barbarians who had come from the shores of the Baltic, and whom they had half raised into knowledge, while these had wholly depressed them into ignorance." P. 1.

The author therefore commences his account of Cornwall with the invasions of the Saxons, and his two first sections contain a minute detail of the conquests of Athelstan, and he dates the entire conquest of Cornwall by this monarch in 936. In his third section he contends that, though before the Saxon invasion Exeter was the seat of the episcopate, and the capital of the Damnonii, yet that as the Saxons advanced in their conquest, the unsubdued Damnonii appointed Leskard for their capital, and Saint German's for their see. P. 30. He maintains against several authors, that the see was not at Bodmin.

" St. German's, therefore, was actually a see when Bodmin was none; when Bodmin had no existence as a town, or even as a village; when it had only just risen out of its humble nest of a hermitage, and just put forth its pinions to mount into a monastery. St. German's, consequently, was the original see of Cornwall, founded, about the year 614, when Leskard became the residence of Cornish royalty; the king and the bishop retiring equally, to a distance from the Saxons on the Exe; and remaining equally at this distance, to the very reduction of Cornwall. Then the episcopate was still continued at St. German's, and the royalty at Leskard; as Howel still remained sovereign, and Conan was now made prelate. Conan was so made assuredly, in supersedence of the existing bishop; Athelstan exerted his right of conquest, in the act of supersedence." P. 46.

Mr. Whitaker conceives that the royalty in Cornwall terminated with Howel in the seventh century.

" The palace of Leskard was then seized, by the Saxon king, I apprehend; and the kings of Cornwall, now reduced into earls, yet still retaining the language of royalty, were forced to settle upon the new ground of Lestwithiel; *that* having nearly all vanished in the body of it, 250 years ago, having vanished in all of it now, and *this* having its exterior walls standing loftily erect at present. This, I am informed, is actually denominated *the palace* in the records of the town. The very ground, too, on which it must have been originally placed, that on the western bank of the brook dividing the primary part of Lestwithiel from the parish of Lanlivery, that on which stands a large part of the present,

present, a secondary fort of town, and the mere production of the palace itself; is entitled to this day from it, as lying on the declining foot of a hill, *Pen-kenek*, or *Pen-knek*, the hill of the king. And the name of Lestwithiel itself points out the very founder of the house upon the hill-foot, as it signifies Withiel's palace. But the position of this at the foot of a hill, along the margin of a brook, falling down the hill, and close to what was a previous town, shews it to have been built when wars were ceased, when the country was reduced by the long-threatening reducers of all the Britons to the east, and when a castle was no longer necessary for a palace. Yet with the remains of the ancient ideas, and with a partial attachment to the former modes of royalty, even this palace was built assuredly, as it certainly remained to the fifteenth century, in the form and with the appellation of a tower or castle. With the same ideas, and in the same modes, a palace castellated equally in site as in form, was raised within the immediate vicinity; and Restormel became the companion of Lestwithiel, the equal seat of contracted royalty. In that dialect of our primæval language, in which (let me observe again) the British is most faithfully preserved at this day, *Restormel* would be *Ris Tor Meal*, and import the *King's Tower Hill*." P. 48.

Soon after he introduces a curious account of an ancient royal solemnity in Cornwall.

"To shew with what fondness the kings of Cornwall, even in their confessed reduction into earls or dukes, and their removed residence to Lestwithiel, kept up a soothing memory of their royalty, which they once possessed; we need only adduce a pompous kind of pageantry, exhibited yearly there through so many ages, and under so many discouragements, till it reached the times of observation, and was recorded by the pen of antiquarianism. 'There was of late years,' says an antiquary, 'a custom observed in this towne among the earle's freeholders of the towne and manner, yearely upon Little Easter-Sunday, (as they call it), with *verie royall solemnitie*. Upon which day the tenants assembled themselves, and one of them yearly chosen as it came by turne, neatly attired, and as well mounted as he mighte, *having a crown on his beade, a cepter in his hande, with a sworde borne before him*, rode throwgh the towne; the rest (mounted also) attendinge on this *counterfette prince*, to the church, wher the minister, with greate ceremonie, mett him, and verie reverendly man'd him into the churche; and when dyvine exercise was done, he was likewise accompanied back agayn to a howse, prepayred for his entertainment; wher, with greate cates and all daynties, with his *sewer, taster, and other princelyke attendantes*, being [he was] *served with knelinge at giving the cupp, and suche lyke*.—It seemeth, that this devise was not without approbation of some former

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former famous founders, who noe doubt firſte invented it to ſett fourth the royalties of Cornwall, and the honor of that dukedome, or was impoſed as a ſervice, wherby they held their freeholdes *.' All the features and lineaments of this pageantry are too expreſſive in themſelves to admit any doubt concerning its import. It is the evident memorial of the tomb, the banner, and the eſcutcheon of buried royalty; inſtituted at firſt by the *royal* earl, it was continued by his ſucceſſors. On the octave of Eaſter, the concluding day of the Eaſter feſtivity, he rode in parade through the town, with all the emblems of royalty about him, attended by all his principal tenants, went to the church, returned to the palace, and then dined in public, with all the pomp of royalty, the ſewer, the taſter, and the cup-bearer kneeling. The gholt of departed ſovereignty thus hovered around the body which it formerly inhabited, ſtill retaining a lively remembrance of its paſt connexions, ſtill cheriſhing the fire of ambition in the very aſhes of it, and longing to ſee them rekindle into a flame again: and the Saxons, the Normans continued the cuſtom, becauſe they found it a cuſtom, becauſe earls, either Norman or Saxon, love to aſſume the appearance of royalty if they can, and the ancient practice countenanced them in aſſuming it here. So eſtabliſhed for ages, the pageantry ſurvived when the princes were deceaſed, and the tenants continued what their lords had practiſed as well as patronized †." P. 51.

Mr. Whitaker diſputes forcibly the opinions of Dr. Borlaſe, reſpecting Bodmin and its monaſtery, and with theſe diſcuſſions concludes his firſt chapter.

He begins his ſecond chapter with an examination of the cathedral of St. German's. He deſcribes the church as it is at preſent, and having occaſion to mention the rings worn by the prelates, he enters into a copious diſſertation on the uſe of rings, and in this deſcribes the ring found by Lord

* " Norden, 58."

† " We have even a feſtivity ſimilar to this in practice, and only a little diſſimilar in purpoſe, at the city of Bath. ' King Eadgar,' as Leland informs us, ' was *crownid* with much joy and honour at S. Peter's in Bath; wherupon he bare a great zeale to the towne, and gave very great fraunches and priviledges onto it. In knowlege wherof they pray in al their ceremonies for the ſoule of King Eadgar. And at *Whitſunday-tyde*, at the which tyme men ſay that Eadgar there was *crownid*, ther is a king *eleſtid* at Bath every yere of the townes men, in the joyfull remembrance of King Eadgar, and the privileges gyven to the toun by hym, This king is feſtid, and his adherentes, by the richeſt menne of the town,' " (Itin. ii, 68.)

Eliot

Eliot some years ago, when he was reconstructing the southern part of the abbey. This part contains some curious circumstances. We will only insert its conclusion.

" Yet let me note one circumstance more concerning Lord Eliot's ring. The marriage-ring of the Romans was iron, as late as the days of Pliny *. But it became gold afterwards, even so long before the days of Tertullian, that he mistook the new custom for the old one, and thought the ring had always been made of gold †. It was equally made so among the Saxons, as the Saxon appellation for our ring-finger demonstrates at once, being simply *gold-fynger*. And from the Saxons has descended, in the mere course of traditionary practice, without any impulse from written authority, the plain gold ring of our marriages at present ‡." P. 81.

In his second section of this chapter, the author opens an important discussion on the antiquity of the architecture of the cathedral. He denies that the peaked or pointed arch commenced after the Roman conquest. He gives a plate of the Roman gateway at Antinopolis in Egypt, which exhibits a pointed arch. This plate is taken from Montfaucon's *Antiquities*, and had been noticed by the Rev. Mr. Ledwich, of Dublin, in the *Archæologia*, v. 8. p. 192.

" This, however, is 'not perfectly Gothic, but that called *contrasted*,' and very sharp in the peak. See the plate here. 'Another *contrasted arch* appears in the *Syriac M.S.*' of the Evangelists at Florence, written A. D. 586, and full of pictures exhibited in twenty-six leaves. And 'in a very curious manuscript which I was once favoured with a sight of,' says *another* writer who happily harmonizes with both these evidences before, a manuscript 'containing an account of the late Earl of Strathmore's travels through Spain, mention is made of a singularity; for in the aqueduct near Segovia, which was undoubtedly built in the time of *Trajan*,' an emperor, the immediate successor of Adrian, 'there are some pointed arches §.'" P. 84.

As this is a very important and curious subject, which has much interested both architects and antiquaries, we will quote Mr. Whitaker's next observations at length.

" * Pliny, xxxiii. 1 : 'Etiam nunc sponsæ anulus ferreus mittitur.'" "

" † Tertullian Apol. c. vi."

" ‡ Among the Romans, even the iron ring of the bride was to be plain, 'isque sine gemmâ.'" (Pliny, xxxiii. 1.)

" § Arch. iv. 410."

“ ‘ In Horsley,’ adds Mr. Ledwich, ‘ are *Roman sepulchral stones with pointed arches.*’ In this vague mode of reference, which is becoming so indolently fashionable, yet is so thoroughly incompatible with the purpose of proving in contradiction to popular opinions, Mr. Ledwich appeals to no stone in particular. But there are no less than eleven in Horsley, No. 33 of Scotland, No. 90 of Northumberland, and No. 39, 71, 75, of Cumberland, No. 7 of Yorkshire, No. 1 of Lincolnshire, No. 11, 319, of Somersetshire, and No. 1 of Middlesex; all sepulchral. There is also a monument with a pointed arch, No. 1 of Scotland, inscribed to Titus Ælius Hadrianus; having on it ‘ a pediment supported by *two Corinthian pilasters channelled,*’ seeming therefore to coincide strikingly in form and in time, with what Montfaucon’s author notices, ‘ the Corinthian pilasters striated’ in the ruins of Adrian’s Antinopolis. But the inscription at full length is to Titus Ælius Hadrianus *Antoninus Pius*, and is commemorative of the wall erected in his reign between the friths of Forth and Clyde. We have likewise the goddess Minerva sculptured upon a rock near Chester, with a canopy of a pointed arch over her head. Yet on these instances, however numerous, we can hardly ground any reasonings concerning the use of the pointed arch in buildings here. But we have one stone in Horsley, which exhibits the pointed arch in so regular a form of an arch, and with accompaniments so purely Gothic in their very aspect, as arrested my eye more than thirty years ago, as must arrest every eye that views it, and loudly tells what so many years ago I resolved some time or other to proclaim from it, the use of the pointed arch in the Roman buildings of Britain. It is his No. 14 of Scotland. ‘ This is,’ says Horsley, ‘ a sepulchral monument, but imperfect. It still remains at Skirvay, about a mile and a half west from Kilsyth,—dug up at a place a little east from this house, I suppose at Barhill Fort, or near it,’ upon Antoninus’s wall. ‘ The name of the person for whom it was erected was Verecundus, who probably died young; and therefore the stone is adorned with a garland—. *The shape of the stone at top is somewhat peculiar—*.*’ So little did the sight of the original, so little did the very delineation of it, carry to the mind of this excellent antiquary, what it so obviously carries to every reflecting mind, the impression of an arch truly Gothic upon a monument certainly Roman; that he only noticed something peculiar, in the shape of the stone at top! The strongest light of evidence shines in vain upon any mind, that is not in the general habit of opening its eyes to evidence, and is not also disposed by some previous considerations, to receive the particular evidence at the moment.

“ The arch here is equally regular and sharp, consisting of

three ribs united, all curving into one peak above, and all sweeping downwards from it in one pillar on each side. The whole, indeed, is drawn upon a small scale, because the confined space of a gravestone made this necessary: yet the whole is exhibited in so full a proportion, and has been preserved in such a state of integrity, that we see it in all its principal parts completely." P. 85.

We shall subjoin three more paragraphs, as exhibiting the result of Mr. Whitaker's researches and reasonings on the origin of the Gothic arch.

"In that manner being begun among the Romans, in that being diffused along Roman Judæa, Roman Egypt, Roman Spain, and Roman Britain; the peaked arch went on of course through those ages, which succeeded the fall of the Roman empire, which are with a peculiar propriety denominated the Gothic, and have ignorantly been made to father it by giving it *their* appellation." P. 96.

"Found existing first among the Romans in Egypt; it went on undoubtedly in Egypt, in Judæa, in Spain, in Britain, in all the parts of the Roman empire; not the legitimate, the original, the severe architecture of the empire, but the pleasing, the fantastical, the affected; repeatedly observed at times in the ages immediately succeeding the empire, and so known to have existed in the period between both. From the elevated mount of history, we catch a view of the current in different points; and though we cannot trace its line of progression with our eye, yet are sure the sunny gleams that we see of its waters, are only the parts of one continued whole." P. 97.

"The use of the peaked arch then, if we go upon those facts which alone ought to fix our faith, is prior to the conquest within this island. The church of Kirkdale, the church of Aldbrough, the sanctuary of Westminster, and the coin of the confessor, shew the arch to have been used here in the confessor's days. The appearance also of the peaked arch, in the Empress Helena's magnificent church of Jerusalem, upon a monument of the Romans in the north of Britain, and in a remaining church of theirs within the south, proves it to have been equally used here as early as the days of the Romans. Then the old cathedral of St. German's comes in to fill up the vacuity of the ages between, and forms an intermediate link in the chain of transmission betwixt the Romans and the confessor." P. 103.

Mr. Whitaker discusses at some length the construction of the Saxon churches, and in his 4th section of his second chapter proceeds to prove that his Cornish cathedral is Saxon. This leads him to many fruitful discussions on our architectural

architectural antiquities, and some topics of manners, in which we cannot but admire the ardour and extent of his research. The antiquarian reader will always find him abounding in information, and frequently starting some novel opinions,—sometimes perhaps with too much license of digression—and sometimes with too much imagination,—but the indefatigable student every where appears. The zeal of his research, and the warmth of his style, are undiminished by his age. He writes with all the fire of his youth, and pours out the figures of his exuberant fancy with as much delight as ever. On this point, if we had not felt their effect in animating the perusal of some dry antiquarian subjects in these volumes, we should have taken a critic's liberty of suggesting that the tropes of oratory are the more beautiful for being rare; and that they require great delicacy in the expression, and much caution in the revival, before they can appear in that chaste and correct form which a cultivated taste requires. But Mr. W.'s figures are generally original, and always spirited.

He pursues his architectural inquiries in the third chapter,—notices some inaccuracies of Mr. Willis, and indulges in some digressions, frequently interesting, which branch out of the main subject. On the bishop's crozier his remarks are worthy of our attention.

“ *When the crozier became a mark of episcopacy, I know not; as I see no traces of it in the earliest antiquity. It was originally, I believe, the mere walking-stick of our aged prelates, religiously decorated with a cross at the top, and so forming the first crutch-stick ever used. Accordingly, the crozier, even of so late and so active a prelate as Becket, which was preserved as a relic to the reformation, is noticed by Erasmus to have been merely ‘a cane, plated over with silver, light in its weight, plain in its appearance, and no taller than to reach up from the ground to the girdle.’ It then became a baton of honour, and was lengthened into a crutch staff, for an ensign of episcopacy. Thus we find the patriarch of Abyssinia carrying in his hand a staff formed into a cross, even very recently. The Greek archbishop of Philadelphia too, says an author who saw him in the 17th century, ‘had a long staff, black, and silvered over; the top of it was like a crutch*.’ Even in our own country, and in the late days of Archbishop Chicheley, upon his monument existing at his cathedral of Canterbury, we see his crozier exhibited, and find it ‘is as substantial as that of an halbert, as tall as the man’ himself, ‘and has a*

“ * Arch. i. 344.”

cross at the top; so being, in fact, the very configuration of our croziers at St. German's*: Such was the original form of the crozier; the same in Africa, the same in Asia, and the same in Europe! But, in Europe, the form has been varied; the cross at the top being curved into a crook, and the whole denominated a *baculum pastorale*, or *pastoral staff*, in a fanciful allusion to the care of bishops over their flocks. The allusion gave rise to the form, and the fancy started forth into a reality. In this form have been almost all the croziers of our island, for some ages. Yet, as the very appellation of *crozier* in English, and of *crasse* in French for it, proves it to have been formed originally with a cross at the top; so do the two croziers, exhibited on the walls of St. German's church, and the two once existing, or now exhibited at Canterbury, come in very usefully to corroborate the proof, to shew us the crozier in its primitive form, and to carry this form up to an early period in our own country." P. 197.

His observations on the antiquity and use of the *episcopal mitre* in this island, are the following.

" This kind of episcopal coronet, which has been for ages appropriated to the heads of bishops, which is still worn by officiating bishops on the continent, which was formerly worn by our own, and is retained by them in signature or representation at present, makes its historical appearance in our island, even among the Saxons. Thus Elphege, who was appointed archbishop of Canterbury in 1006, is recorded to have continued through the whole day on high festivals in the same dress in which he had officiated at the altar before, 'robed in white, covered with a pall over that, and having a *mitre* tied upon his locks†.' Nor is this the only mention of that episcopal ornament in the Saxon period. The historian of Ramsey, writing, perhaps, after the conquest, as his history is continued by his own, or another's hand below this æra‡, but using certainly the language which had been long familiar to the ears of scholars; says that Etheric, a young monk of Ramsey, who was at last made bishop of Dorchester by Canute, was by his virtues preparing himself from his youth for the episcopal dignity; and expresses this sentiment in these words, 'was preparing for himself *the pontifical diadem*||.' Oswald, successively
bishop

" * Gostling, 286."

" † Twisdon, c. 1649: 'In vestitu candido, desuper amictus pallio, mitrâ cæsarie constrictus.' "

" ‡ See Gale's account of him."

" || Gale, i. 434: 'Pontificalem sibi insulam præparavit.'
So,

bishop of Worcester and archbishop of York, died in 992^{*}; was buried in the cathedral, which he built himself at Worcester; but left, as Stubbs informs us, 'his *diadem* of *purple* colour,' which was therefore fabricated of *cloth*, and not of *metal*, as the later mitres always were of silver gilt, I believe, and as the only mitre (I apprehend) now remaining in the kingdom, that of Wickham at New College in Oxford, is at present; 'decorated with gold and gems; to be preserved at this day in the church of Beverley, and to shine still with its original beauty †.' We even find an abbot of Ely in the same reign of Canute, presenting many fine dresses for the officiating abbot and monks, among which was 'a *diadem* of a *ruby* colour,' equally fabricated therefore of *cloth*, 'stiffened out behind,' as *cloth*, 'by wonderful workmanship with flowers both above and below, but guarded before with gems and gold in a kind of roof-work ‡.' Even that very cloak of purple, which Edgar used to wear himself, but presented to the church of Ely, 'was' (says positively the historian of Ely) 'made into a diadem ||.' These notices are as curious in their quality, as they are new in their exhibition to the public, demonstrate the existence of Saxon mitres, even inform us very clearly of their materials and their ornaments." P. 203.

The learned author observes, that a question still recurs to the inquisitive mind, when and from whence this peculiar kind of crown was selected as an ornament to the heads of bishops. He denies the assertion of Montfaucon that the episcopal mitre was 6 or 7 centuries ago only, a bonnet or cap with a sharp point, and not the mitre of these later ages.

Mr. Whitaker shews from Montfaucon himself, that the ancient Syrian goddess "had upon her head an EPISCOPAL MITRE, adorned in the lower part with towers and pinnacles." He says that the very appellation of mitre is derived from the language, as the very use of a mitre is found in the practice of the priests or priestesses of Cybele. He adds,

"She and they were all Phrygians together, and wore what they called the *mitra* in Phrygian, as the appropriate, exclusive

So, at the general wreck of ecclesiastical antiquities in the storm of the Reformation, we find brought to the sacrilegious king 'a pontifical of gold, wherein is set a great saphire, boith' it and a cross 'beinge parcells of such stufte as came from Wynchester.' (Steevens's Additions to Monasticon, i. 84.)"

"* Sax. Chron. † Twisden, c. 1699. ‡ Gale, i. 504."

"|| See ii. 3, before, and Wharton's Anglia Sacra, i. 604."

symbol

symbol of all; the mitre being originally a bonnet for females in Phrygia *, therefore worn by herself, and so worn by her feminine priests after her. This appears from some lines in Virgil, which Montfaucon has astonishingly overlooked. There the rough African, Iarbas, thus sneers at Æneas and his Trojans as Phrygians, as the votaries and priests of the Phrygian Cybele :

“ Et nunc ille Paris, cum *semiviro* comitatu,
Mæoniâ mentum *mitrâ*, crinemque madentem,
 Subnexus †.

“ So expressly is the *mitre* denominated the *Mæonian*, as the instituted ensign of *Cybele*, the daughter of *Mæon* ! So plainly did the eunuch priests of *Cybele*, in the days of Virgil at least, and for such a time before as could authorize even a poet to place the fact cotemporary with the Trojan war, move in their ministries to their goddesses; with mitres placed upon their heads, but tied under their chins, exactly like the mitres of our bishops ! Virgil has even applied the sarcasm a second time, and made Turnus, like Iarbas, to insult over the Trojans in a strain of allusion to the Phrygian priests of *Cybele* :

“ Vobis *piâ* croco et *fulgenti murice* vestis;
 Desidiæ cordi; *juvat indulgere choreis*,
 Et *tunicæ manicas* et habent *redimicula MITRÆ*.
 O verè Phrygiæ, neque enim Phryges, ite per alta
Dindyma, ubi assuetis *biforem* dat *tibia cantum*;
Tympana, vox, *luxusque* vocat *Berecynthia matris*
Idææ ‡.

“ The Trojans thus appear a second time insulted as Phrygians, as therefore the worshippers of the Phrygian goddesses, as consequently having priests emasculated, effeminate, clad in tunics half purple, half saffron in colour, with long sleeves to them, crowned with MITRÆS that had long strings, and dancing on the mountains of Phrygia, Dindymus, Berecynthus, or Ida, to the united sounds of their own voices, of their double flutes, and of their drums.”
 P. 208.

He then quotes Exodus, c. 28, v. 4, 36, 39, and c. 29,

“ * Ovid :

“ *Piâ* redimitus tempora *mitrâ*
 Affimilavit animum.

“ Pliny, xxxv. 9: ‘ Polygnotus Thasius—primus mulieres *lucidâ* veste pinxit, capita earum *mitris* versicoloribus operuit,’
 &c.”

“ † Æneid. iv. 215-217.”

“ ‡ Æneid. ix. 614-621.”

v. 6, to shew that the mitre was a part of the dress of the high priest of the Jews.

The author cites some authorities to prove the early use of chiefs in England, 225—227, and he disserts on the antiquity of armorial bearings, as exhibited in the Bayeux tapestry, &c. 233—254. These observations deserve much attention. Our limits will only allow us to refer to them.

He commences his fifth chapter, the first of his second volume, with an account of the Irish saint who came into Cornwall about the year 460. On this subject, as on many others, he vigorously wrestles with Dr. Borlase. The topic of his third section of this chapter may be seen in his own introduction to it.

“ I have now swept away, with the powerful hand of truth, that fabulous multiplicity of martyrs with which the golden legend of Dr. Borlase has filled the calendar of Cornwall; and so filled it forsooth, in compliment to the unyielding genius of the very druidism which had been beaten out of all its dominions to the east as well as north, but is credulously believed, in contradiction to a host of facts, to have retired into its impregnable lines in the west. Yet I must do Cornish druidism the justice to say, that it *was* in some instances most disgracefully unyielding, even as unyielding as the druidism of the north or east; and I must fix some martyrs for Christianity in the calendar of this country that are all unnoticed by the doctor, but are regularly answered by others in other parts of the island. In doing this, however, I shall have the Christian satisfaction of finding that the number of martyrs made by druidism in Cornwall, even under the hottest paroxysm of hostility against the Gospel, is less, much less than it is represented by the doctor to be: it is, indeed, very small; yet even in what it is, Britain in general, and Devonshire in particular, partake of the ignominy with Cornwall.” Vol. II. p. 60.

His sixth chapter inquires into the situation of the royal house in Cornwall, which St. German visited.—In his second section of this chapter he discusses the introduction of bell-towers and the erection of the church at St. Germans.—In his fourth section he labours to prove that Ruan-Lany-horne, of which he is the rector, derives its name from St. Rumor, whom Malmesbury mentions to have been a bishop, of whom no written account remained.

He pursues his enquiries into the British bishops of Cornwall. He conceives the see of Cornwall to have commenced about the year 614, and that it actually ended before the Saxon monarchy. P. 217. He states the annihilation of the Cornish bishopric of St. German's by Edward the Confessor,

fessor, who united the sees of Cornwall and Devonshire into one, and he endeavours to trace the names and benefices anciently attached to the Cornish bishopric. In discussing the state of the monks and canons in these parts, he takes occasion to dilate on the monasteries of our island. He concludes this subject with these observations :

“ I have thus laid open to the mind's eye, what is so little known to us Protestants at present, the interiors of a priory. We are accustomed only to view the enviroing walls with awe, and to deplore the fanaticism that reduced the buildings into mere walls. But the habits and modes of life, which a monk formerly practised within, are as little known to the generality, as the modes and habits of the man in the moon. I have therefore dwelt the more circumstantially, upon the disposition of this priory within.”
Vol. II. P. 357.

Mr. Whitaker annexes to his work three appendixes, one on the origin of chess, reprinted from a review of the Hon. Daines Barrington's Dissertation on that subject, which appeared in the English Review in 1792. To this review he adds a few pages of new remarks, being chiefly some observations on Mr. Douce's Dissertation on the Origin of Chess, inserted in the *Archæologia*, vol. 11. p. 397.

We have not leisure at present to enter into this controversy. We will only mention that Mr. Whitaker's object is to prove that the appellations of the pieces in chess ought not to be deduced from the language of India, but that they are Italian, and that Italy appears “to have been the transmitter of the Persian game to the western nations of Europe, at a time when Italy was the mistress of Europe, and when only she could form the chain connecting Western Europe with Persia.

His second dissertation is on the origin of Free-masons, which he had considered in the body of his work. He endeavours to prove that a tract, published in 1748; professing to be a set of questions put in privy council, and answers returned by some free-masons, “wryttenne by the hande of Kynge Henrye, the sixthe of the name,” and copied by Leland, is a forgery.

His third dissertation is on the Victory attributed to St. German in Wales. He considers Constantius's account of it, though very ancient, to be wild and false.

We now take leave of this respectable and learned author, happy to bear testimony to his multifarious knowledge, to his literary ardour, his industry, and his intellectual activity. If we do not adopt all his opinions, and do not always think that

that his conclusions are justified by his authorities, yet we have been every where instructed and pleased, and can satisfactorily recommend his work to the antiquarian student, as full of curious and original research, conveyed in an animated though sometimes exuberant style, and pursued with an independent spirit.

We cannot avoid lamenting that the author has not prefixed a table of contents to his work, because from this omission the public can have no idea of the number of valuable and curious topics which are discussed in it; and we are apprehensive that this may somewhat retard its circulation. The author has not even given a preface. It is true that he has a right to rely on his deserved reputation, as a pledge to the public that his work will be found to contain no trivial matter, and that his subject will not be confined within the narrow limits of his title. But many of the author's contemporaries, when he was in the full bloom of his reputation, are now no more, and the majority of the reading world at present is composed of persons to whom his works are not familiar, and therefore, in justice to himself, he should have laid before them a complete bill of fare, that the diversity and curiosity of the feast he had provided might have been generally known.

ART. II. *Supplement to the Memoirs of Richard Cumberland.*
Written by Himself. With an Index. 4to. 72 pp.
 Besides Five Sheets and a Quarter of Index. 5s. Lackington and Co. 1807.

WITH gratitude for much amusement, we gave an account of the Memoirs themselves*: the Supplement, which now follows, is written expressly to supply some deficiency in the former narrative, subsequent to the return of the author from Spain.

“ If,” says the author, “ I have written indolently of this latter period of my life, it was not because I had been more indolent in it, for I might have said without offence to modesty, that I have been much more active as a literary man, since I have ceased to be an official one; but it was because I had fallen into heavy roads, and like the traveller who, wearied by the

* Brit. Crit. Vol. xxvii. p. 457.

tediousness of the way, puts four horses to his chaise for the concluding stage, so did I hasten to terminate my task, shutting my eyes against those objects that would have operated to prolong it." P. 2.

Mr. Cumberland takes a very early opportunity, in his Supplement, of retaliating upon Mr. Hayley, for the very petulant and improper manner in which he had received this author's eulogy of his truly illustrious grandfather Bentley, and the good-humoured allusion to Mr. H. which accompanied it. Nor is it possible to deny, that in this whole business Mr. C. has completely the right side of the argument; and no less completely in the address, and quiet irony with which he handles it. The following paragraph may serve as a good specimen of Mr. C.'s manner in this question. Mr. H. having wished for life and leisure "to write such a preface as he wishes to prefix to the Milton of Cowper," with a manifest intimation that he means to attack Bentley in it, Mr. C. says;

"In the mean time I hope that Mr. Hayley, who piously refers his purpose to the will of Heaven, may have *life and leisure* allowed to him for all worthy undertakings, and *wisdom* to abstain from all ridiculous ones: and, as for this meditated preface, which he brandishes over the ashes of dead Bentley, I hope he will wish to write nothing but what will do himself credit, and then I hope it will be just such a one as he *wishes to prefix*; but if it shall be his pleasure to attack him with a repetition of hard names, and foul language, and calls that *paying his respects*, I trust there will be found some friend to truth and good manners, some temperate defender of the real character of that good and benevolent man, who will bring his rash assailant to a better sense, by convincing him how very little oil will serve to suffocate a wasp." P. 8.

In truth, if Mr. Hayley knows it not already, he ought to be told, that the name of Bentley is one of those from which Britain derives most glory in the eyes of Europe; and that though he will certainly attack his most vulnerable part, when he censures his attempts upon Milton's text, yet, (with every admittance of his failure in that respect,) his character stands, and will for ever stand so high, that the attacks even of Pope and Swift against it are become contemptible; and that a studied assault, from an inferior poet, will be like the attempt of a pigmy to overthrow the pyramids.

We turn, however, to a more pleasing part of this Supplement, when we peruse the disinterested panegyric of the

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author

author upon Mr. Pitt; and we have peculiar pleasure in giving a place to the following verses, written in praise of that exalted statesman, and with the idea of their being inscribed on a public monument.

“ To thee, great Orator, whose early mind
Broke forth with splendour that amazed mankind;
To thee, whose lips with eloquence were fraught,
By which the aged and the learn'd were taught;
To thee, the wonder of Britannia's isle,
A grateful Senate rears this marble pile,
Convinced that after-ages must approve
This pious token of a nation's love.

“ Here, though the Sculptor simply graves thy name,
He gives thy titles, and records thy fame;
Thy great endowments had he aim'd to trace,
The swelling catalogue had wanted space.
Though vast the range of thine expansive soul,
Thy God and Country occupied the whole:
In that dread hour, when every heart is tried,
The Christian triumph'd, while the mortal died;
In the last gasp of thine expiring breath,
The pray'r yet quiver'd on the lip of death:
Hear this, ye Britons, and to God be true,
For know that dying pray'r was breath'd for you.” P. 14.

There is, after all, little or nothing of narrative in this Supplement: it consists chiefly of characters, and eulogies of persons known to the author, or esteemed by him. The account of the origin and mode of composition of the Exodiad, is pleasingly given in page 53. The author very neatly notices the attacks of the Edinburgh Reviewers upon his Memoirs, and repays them with a few rather elegant than severe farcasms.

To his other Reviewers he is candid, and even grateful, even when they ventured to notice slight defects: and we feel particularly gratified at being thought to have merited his thanks, by pointing out a trifling error in a classical subject; which is abundantly excused by the plea, that the author was writing, at the time, without the aid of books. Mr. C. dates the beginning of this Supplement Feb. 19, 1806, on which day, he says, he was entering his 75th year. Too more years have since elapsed, and we trust that he enjoys, at the approach of his 77th year, the same vivacity of spirit and vigour of intellect, which he then possessed. To enjoy these blessings to so late a period is a rare indulgence. May they be continued to him as long as he himself can wish!

ART. III. *Richmond Hill, a descriptive and historical Poem, illustrative of the principal Objects viewed from that beautiful Eminence. Decorated with Engravings. By the Author of Indian Antiquities. 4to. Price 1l. 1s. Miller. 1807.*

MR. MAURICE has appeared before the public with various claims for literary distinction, and in all has been received with complacency and applause. His works on India are now become standard books, referred to as authorities by all who have either interest or curiosity in what relates to that portion of the globe. His poetical abilities have been successfully exercised from his earliest years, have grown with his growth, and strengthened with his strength. On the present occasion he has selected a subject of peculiar delicacy and difficulty, it involves so many scenes, situations, circumstances, and persons, as to require no ordinary judgment in their disposition and arrangement. He has produced, however, a beautiful poem, a poem which, nevertheless, must be contented to share the fate of all human productions, not to give satisfaction to every body. Some will wonder that certain names are omitted, while some may express both astonishment and displeasure that others are introduced. We shall, however, subjoin a specimen, which may proudly defy all cavil, and challenge the most acrimonious acuteness. Which of us has not listened with complacency and tenderness to the popular ballad of the Lass of Richmond Hill? Mr. Maurice thus pathetically and harmoniously relates the whole of the interesting tale.

“ Amid this confluence of sublime delight,
That bursts upon my soul, and charms my sight,
What deathful shrieks my startled ear invade,
And turn the blaze of noon to midnight shade?
Ye blooming virgins that, delighted, rove
SHEEN'S bow'ry walks, and HAM'S sequester'd grove,
Pause in exulting pleasure's full career,
To mark the martyr'd MIRA'S passing bier,
And o'er yon pavement, stain'd with vestal blood,
Heave the deep sigh, and pour the crystal flood.

“ Oh! Rubens, for thy pencil's magic skill,
To paint the LASS of RICHMOND'S beauteous HILL—
Oh! for the moaning dove's impassion'd strains,
Or her's, who to the silent night complains,

The sorrows of disastrous love to sing,
 And beauty blasted in it's dawning spring.
 Well, RICHMOND, might thy echoing shades bemoan
 Their glory darkened, and their pride o'erthrown;
 For SHE was fairer than the fairest maid
 That roams thy beauteous brow, or laurell'd shade;
 Than all the roses in thy bow'rs that bloom,
 Or lilies that thy blossom'd vale perfume.
 Her form was symmetry itself—design'd
 The perfect model of her lovely kind—
 Angelic sweetness, every nameless grace,
 Beam'd in the beauteous oval of her face.—
 Loose to the gale, in many a careless fold,
 Redundant flow'd her locks of waving gold;
 Her eye, whence love's resistless lightning stream'd,
 The dazzling brilliance of the diamond beam'd;
 While like the virgin blush Aurora sheds,
 When genial Spring its opening blossoms spreads,
 In charming contrast with her neck of snow,
 On her soft cheek the bright carnations glow.

“ This radiant Wander was Mercator's pride,
 For whom the winds, with every swelling tide,
 Wafted rich gems from India's rubied shore,
 And from Columbian mines the glowing ore:
 The fatal hour that life to MIRA gave,
 Consign'd her beauteous mother to the grave.
 Thus, when the gorgeous bird Arabia rears,
 The radiant symbol of revolving years,
 That loves to bathe amid the solar stream,
 Hatch'd by its heat, and cherish'd by its beams,
 Stretch'd on its costly bed of rich perfumes,
 Amidst the blaze of burning gums consumes;
 A lovelier Phoenix from its ashes springs,
 Rears its bright crest, and spreads its purple wings.

“ Where-e'er she trod, admiring crowds pursued,
 Her sex with envy, man with rapture view'd,
 Beauty that might the frigid Stoic move,
 And melt the frozen Anchorite to love!
 Like the bright star, that gleams around the pole,
 Its central beams on all attractive roll;
 The shining point that fix'd each gazing eye,
 The cynosure of SHEEN's serener sky.
 Pierc'd by this lovelier Helen's fatal charms,
 Each youthful Paris throb'd with soft alarms;
 RICHMOND through all her bounds, like Troy, was fired,
 And in severer flames her sons expired.

“ Foremost and comeliest of th' admiring train,
 Thus bound in beauty's adamant chain,

The brave **EUGENIO** sued; nor **MIRA** spurn'd,
 The generous flame that in a soldier burn'd—
 With love united, a sublimer guest,
 Un sullied honour reigned within that breast—
 While in the glow of life's exulting prime,
 Of aspect dignified, of port sublime;
 Skill'd equally to weave the mazy dance,
 And in the battle wield the thund'ring lance,
 His manly beauty every virgin charm'd,
 As **MIRA**'s every youth to rapture warm'd.
 Full twenty rolling summers scarce had fled,
 Their ripening honours on his youthful head.
 In war's ensanguin'd field with conquest crown'd
 That head a wreath of radiant laurel bound,
 For, fired with high ambition's noble rage,
 He gave to war's rude toils his tenderest age,
 And still, where Glory show'd the radiant way,
 Braving the polar ice, or tropic day,
 His sabre in the front of battle raised,
 Flamed in the trench, or on the rampart blazed—
 His soul no fear could daunt, no danger move,
 He own'd no victor, but all conquering Love.

“ With kindred virtues, kindred passion fired,
 For different, but resistless charms admired,
 Far from the curious crowd's obtrusive gaze,
 In the deep windings of the impervious maze;
 In the dark umbrage of the deepest glade,
EUGENIO and his lovely **MIRA** stray'd;
 Or, wand'ring slow by **Thames'** majestic stream,
 When **Cynthia** lends to love her guiding beam,
 And conscious orbs, on high, unnumber'd roll,
 Breathe the soft transports of the impassion'd soul.
 But who the unutterable strain shall tell,
 That from the lips of raptured valour fell?
 Or paint the scarlet on her cheek that glow'd,
 As through each vein the thrilling accents flow'd:
Titian! the task transcends thy vaunted pow'r,
 And ever seal'd be Love's mysterious bower!

“ On such distinguish'd worth, so fond a pair,
 So valiant *this*, and *that* so passing fair;
 To doubt that Heav'n would look benignant down,
 And virtuous love with full fruition crown;
 Seem'd impious to the Pow'r that reigns on high,
 And holds the balance of the impartial sky—
 But who, mysterious Providence! shall scan
 Those deep designs that mock enquiring man!
 Dark rolls the tempest through the turbid air,
 And through the gloom ensanguin'd meteors glare;

Cimmerian horrors shade th' Idalian grove,
 And furies revel in the bowers of love.
 A ravening dæmon, from the lowest hell,
 Avarice! stalk'd forth from her infernal cell—
 On stern Mercator rush'd the haggard wight,
 And each fair prospect veil'd in endless night,
 While Hymen with his purple train retires,
 With lamp inverted, and extinguish'd fires.

“ Girded with triple steel, his savage heart
 Was dead to love, and callous to his dart;
 No charms in valour could his eye behold,
 Nor worth but in Potosi's treasured gold;
 Ardent, but *secret*, was the flame that prey'd,
 On the adoring youth, and matchless maid;
 In vain with purest fires EUGENIO burn'd,
 And ardent love with ardour was return'd;
 No Indian gems were his, nor treasured ore,
 His only fortune was the sword he bore—
 Yet in his veins his generous lineage beam'd,
 And on his face no blood ignoble stream'd.
 Thus to despair's unpitied pangs consign'd,
 Full many a moon with wasting fires they pined;
 On MIRA's cheek the living roses fade,
 Corroding cares destroy the beauteous maid;
 Nor more with festive joy EUGENIO glows,
 While round the board the sparkling nectar flows—
 Despair, at length, and grief, resolve inspire,
 With trembling steps they seek the haughty fire;
 Submissive at his feet the lovers bow,
 And all the guilt of spotless love avow;
 The pangs that heav'd EUGENIO's struggling breast,
 With manly eloquence the youth express'd;
 While sighs, and bursting tears too well declare
 The keener anguish of the afflicted fair—
 But who the tiger's fury shall assuage,
 Who check the southern whirlwind's wasteful rage?
 The bare avowal of their cherish'd flame,
 With horror shook MERCATOR's trembling frame—
 He saw his treasured hoards, that buried lay,
 Dragg'd from their deep recesses into day—
 In air Ambition's tow'ring projects blown,
 And all the labours of his life o'erthrown:
 With frantic aspect, and terrific tone,
 He bade EUGENIO from those walls begone—
 Then from his struggling arms his daughter tore,
 Never to clasp those angel beauties more—
 Obsequious myrmidons rush in—and bear,
 Far from his longing sight, the shrieking fair—

With

With horror fill'd, yet glowing with disdain,
Scarce could th' indignant youth his ire restrain—
Vengeance on all the dastard throng to pour,
And deluge with their blood the crimson'd floor;
A parent's rights and venerated name
Check'd at its height resentment's kindled flame;
Slow he retires from all his soul held dear,
While down his cheek descends the starting tear;
That tear, which foreign to his soul was shed,
That cheek, by rage with glowing crimson spread,
With bolts of steel the massy gates are barr'd,
And fiends, in human form, the entrance guard;

“ Thus, from her loved EUGENIE rudely torn,
Thus, doom'd in endless solitude to mourn;
Debarr'd each joy the social passions bring,
When bounds the heart in youth's exulting spring;
For ever bath'd in tears her beauteous eye,
And bursting from her breast th' incessant sigh;
Of soul-distracting pangs the hopeless prey,
Desponding MIRA pass'd the tedious day;
While, direr than the dragon, famed of old,
That watch'd Hesperia's fruits of blooming gold;
Where'er she treads, a hideous hag is near,
Whose hoarse invectives, stun her deafen'd ear.
No Cupid's hover round her evening bow'r,
In painful vigils roll'd the midnight hour,
Or, oft invoc'd to suffering Beauty's aid,
Through the dire horrors of the incumbent shade,
If Sleep her opiate balm indulgent shed,
Terrific phantoms glare around her bed:
In blood now wading o'er th' embattled plain,
She seeks her love mid heaps of warriors slain;
Or, wrack'd with all the tortures of despair,
Beholds him wedded to some happier fair!
Graved on her breast the gloomy vision reigns,
And the high roofs resound her piteous strains!

“ One fatal morn—ere yet the Fount of day
Illumed the mountains with his golden ray—
When by prolong'd, intense, distracting thought,
To all the fever of delirium wrought;
Her guardian's eyes in leaden slumbers clos'd,
Those Argus eyes, that ne'er by day repos'd;
Soft from her tear-drench'd couch, unheard, unseen,
Stole the sweet Maniac of admiring SHREN—
To one belov'd balcony urged her flight,
Where boundless prospects charm'd the roving sight:
For o'er the skies, with glowing crimson spread,
Her richest vernal tints Aurora shed:

Eager around she roll'd her streaming eyes,
 While in her soul remember'd raptures rise;
 But chief thy bow'rs, enchanting SHZEN! invite,
 The groves of bliss, the gardens of delight!
 Where, with her vanquish'd heart's triumphant Lord,
 She oft had ranged, adoring and adored!

“ And now inciting dæmons stronger drew
 His pictured form before her phrenzied view,
 A form, the fainted maid with love to fire,
 Glowing with beauty—burning with desire—
 Not great Alcides, in his loveliest bloom,
 Wav'd with more majesty his warrior-plume,
 Than that fair Image which its outstretch'd arms
 Impatient spread, to clasp her bridal charms.
 The glittering vision fired her maddening brain,
 Nor did the phantom stretch its arms in vain—
 With furious transport, from that dizzy height,
 Headlong she sprang, and sunk in endless night!” P. 84.

As a specimen of typography, our artists, distinguished as they deservedly are, have seldom produced any thing of equal excellence to this Poem of Richmond Hill. The beauty of the ink, the paper, and the type, can hardly be exceeded. There are also two plates, one of the old palace of Richmond, fronting the river, as built by Henry VII. from an ancient drawing in the possession of the Earl of Cardigan; the other, a view of Richmond Hill and Palace, from a picture in the possession of Lord Fitzwilliam; the artist unknown, but two centuries old, exhibiting the dresses and morris-dancers of the time. The book seems to us so cheap, that we fear it will hardly compensate the author for his trouble and exertions: we hope, however, that when the awful moment arrives of *settling* with his printer and stationer, the balance may be considerably in his favour, and enable him to enjoy many pleasant excursions to the scenes he loves so well, and has so successfully described.

ART. IV. *A Statistical and Historical Inquiry into the Progress and Magnitude of the Population of Ireland.* By Thomas Newenham, Esq. Author of several Political Tracts relative to Ireland. 8vo. 369 pp. 8s. Baldwins, 1805.

OF the several branches of political economy, not the least important is that which relates to population, an accurate estimate of which, and of its increase or diminution at different periods, may have considerable influence on the political measures and internal regulations of a state. Yet it is only of late years that any inquiry into the population of these kingdoms has been instituted by government; and that of Ireland, in particular, has been so imperfectly investigated that writers of talents and respectability differ as widely as in the amount of two millions in estimating the number of its inhabitants.

After a judicious preface, showing the necessity of a much more accurate acquaintance with the internal circumstances of Ireland than the inhabitants of this country in general possess, intimating that the present magnitude of its population is far from being generally known, and stating the grounds which we have for distrusting the returns of tax-gatherers, (upon which most of the preceding estimates have been founded,) and the motives which have given rise to the present inquiry, the author treats, first, "of the Nature and Efficacy of the Causes which accelerate the Increase of People." These causes he briefly enumerates, namely, "plenty of food, frequency of marriage, a salubrious climate, a mild and equitable government, and an increasing demand for labour." When all these advantages concur, he thinks that "population will double in less than twenty years, unless its progress be retarded by plagues or pestilential diseases, by physical calamities, by wars, or by emigrations." Several eminent writers are quoted in support of this opinion, and it is illustrated by instances of increase in the population of some of the American States.

He next treats "of the causes which appear to have operated in augmenting the population of Ireland during the last century;" for (he observes) anterior to that period the circumstances of Ireland seem to have signally obstructed the progress of population. The chief of these circumstances is stated to be, the devastating war which began with the massacre in 1641, and lasted eleven years; and which

which appears to have diminished the stock and cattle of Ireland from about four millions sterling to less than half a million. But (he adds) during almost the whole of the last century, "plenty of food and frequency of marriage, powerfully seconded by a climate highly salubrious, did, in an eminent manner, conduce to multiply the people of Ireland;" and hence, he thinks, "we might infer, *a priori*, the existence of a dense population in that country."—The efficacy of the foregoing causes is then set forth in detail. Salubrity of climate is shown to operate greatly in favour of longevity and the procreation of children; and the plenty of food which the inferior orders of the Irish have enjoyed almost uniformly during the last century, is ascribed partly to the excess of their peculiar food (potatoes), and partly to their prevailing customs. According to the average produce of Ireland, the author (following Mr. A. Young) considers one acre of potatoes as capable of supporting eight persons throughout the year, or, by proper œconomy, even a greater number. This quantity of land, it seems, has hitherto in most parts of Ireland been attainable, in lieu of wages, by almost all descriptions of working people resident in the country. The general price of potatoes is also stated before the year 1799 not to have exceeded twopence per stone; and in the year 1801, after two years of unprecedented scarcity, the price of potatoes fell, in most parts of Ireland, nearly twice as much as those of wheat and oats. This abundance of food, and the assistance which the children of the Irish give to their parents, the author considers as the chief causes of the extraordinary frequency of marriage among the people of Ireland, so often remarked by strangers. It is also promoted by the Roman Catholic Clergy, who derive a great portion of their incomes from marriages and christenings.

It is further shown, that the climate of Ireland has undergone a considerable change for the better since about the middle of the seventeenth century, the thick woods which covered the greater part of the country having ceased to exist, and the rich deep soil, which pervades it in various directions, being no longer undrained or in a state of nature.

The author next treats "of the circumstances which have tended to frustrate, in a considerable degree, the agency of the causes of a rapid multiplication of people in Ireland." As to the first of these (the rigorous and vindictive government to which, according to him, the Roman Catholics were exposed during about three-fourths of the last century)

we

we are not prepared to admit its existence, in the degree supposed; since although some of those laws undoubtedly were oppressive, they had in general, we believe, lain dormant long before the entire abrogation of them. The illiberal and unwise shackles imposed on the trade of Ireland are considered by the author as another cause that operated against population; and he also observes, that during almost as long a period as that throughout which these restrictions continued, the pasturage of Ireland was ruinously disproportioned to its tillage. Owing to these causes, the country was during many years annually drained by considerable emigrations to America, and great numbers of the Irish were enlisted in the armies of France and Spain—a practice which (incredible as it may seem) the author states, and in a great degree proves, to have been connived at by the English Government. Having enumerated these several causes of depopulation, he concludes that “if, nevertheless, the population did, as it is known to have done, increase with considerable celerity,” there can be no ground of surprize “at its having increased with rapidity, since the removal of every obstruction to its progress, the different causes of its increase still continuing to operate with unabated energy.” P. 66.

The author next proceeds to the more positive proofs respecting the population of Ireland, and relies much on the assertions of Mr. A. Young, as to the increase in several districts which he visited. These assertions, however, are thrown out in very loose and general terms, neither specifying the amount of this supposed increase, nor the data upon which the opinion of its existence rests. We believe, however, the general fact, and agree with this writer as to the little reliance that can be placed on the returns of the collectors of hearth-money, and as to the defects and irregularities in the collection of the revenue in Ireland.

The period at which the population of Ireland doubles is next deduced from a combination of various Returns. The last of these, made in 1791, contains 701,102 houses, and (at 6 inhabitants to each house) 4,206,612 persons, which exceeds the Return immediately preceding it, made in 1788, by 51,102 houses, and 306,612 persons. The author, however, reckons the average annual increase throughout the last century, suited to the average stock of people during that period, at 59,052, and shows the average period of doubling to have been somewhat less than 44 years. Here he goes into a train of reasoning, to which it is impossible to do justice without giving the whole in detail, which our limits

limits do not permit; but concludes, that the period of doubling cannot, at all events, exceed 46 years.

He next lays before us "the considerations which warrant a presumption that the population of Ireland doubles in 46 years, and of the actual magnitude of the population of that country." Here also the author's reasonings go into very minute details, but appear ingenious, and, generally speaking, just. The late rapid increase of people in Russia, (a country apparently not so favourably circumstanced as Ireland,) and the increase of population in North America, (a country not more favourably situated,) are adverted to for the purpose of confirming the author's opinion. A variety of local circumstances, as to different parts of Ireland, are also detailed. Of these none is more gratifying than the general change in the disposition of the lower orders of people, within the last twenty-five years, from slothfulness to industry. This the author asserts with a confidence founded, we hope, in truth, and indeed to a certain degree supported by other respectable writers. The loss during that period by an external war, a transitory rebellion, and two years of scarcity, was not, in his opinion, greater than could be supplied by generation in less than four years.

Assuming then, and relying on the aid of other documents to support the assumption, that the population of Ireland has experienced, since the year 1791, an average annual increase of about 91,448 souls, or increased so as to afford a prospect of doubling in 46 years, the author computes that there are actually in that country about 5,995,436 people. He points out the mode of computation adopted by him, which, though less correct than the method of Dr. Price, appears from the circumstances of Ireland to have been necessary.

The trade of Ireland is next considered with reference to the increase of the population of that country; and undoubtedly the great extension of commerce and manufactures, together with the improvements in agriculture, which have taken place, must have a tendency to promote population. This part of the subject is discussed with much ability and information, on which we regret that we cannot so expatiate as to do it justice. There is here a digression concerning absentees. The author objects to an undistinguishing tax upon them, but proposes one which shall be modified according to the circumstances of the several classes into which he divides them; and shall be applied to the encouragement of manufactures, the improvement of agriculture, and the discovery and working of collieries. Whether a mea-
sure

sute of this kind be expedient, or (under the circumstances of Ireland) practicable, we are not prepared to decide.

The writer next very fully and ably argues from the consumption of different articles in Ireland, for the magnitude of its population. With regard to the produce of the hearth-tax (which has been deemed the chief criterion of the population of that kingdom) he shows that its fluctuations have been so great as to render it impossible to draw from thence, during the last nine years, any satisfactory inference respecting the increase of people. He also treats of the more apparent causes of the disparity in point of increase between the populations of England and Ireland, the chief of which seem to have been "a less uniformly abundant supply in the former than in the latter country of the sort of food which the inferior people have been accustomed to subsist on, and in part occasioned by this cause a comparative infrequency of marriage." In the subsequent section strong proofs are produced to show, that, contrary to appearances, (which the author admits to be against the supposition,) there is a more dense population throughout Ireland than in this kingdom. A very important question comes next under the author's review, namely, "the numerical proportion of the Roman Catholics to the Protestants of Ireland." On this point (as he observes) the opinions of public men in Ireland differ widely from each other, some asserting that the Roman Catholics are to the Protestants as little more than two to one," others deeming them "as upwards of four to one." This author (though he recommends the subject to a farther investigation by government) inclines to the latter of these opposite opinions; acknowledging, however, that at present he is limited to offering mere conjectures, "sanctioned by a few authoritative opinions and assertions, and, in some degree, warranted by a small number of detached facts." These opinions themselves are indeed, for the most part, conjectural; at least, the evidence in support of them is not stated, nor are the persons themselves, who have given these opinions, named. We are only told, that they enjoyed the very best opportunities of collecting information upon the subject in question. They speak too with different degrees of certainty. One of these gentlemen "is convinced;" another is only "persuaded;" a third asserts the facts more in detail, but without citing any authority in proof of them. The author, however, details several facts applying to particular districts and places, from which he deduces an opinion (which, after all, is but conjectural)

conjectural) that in the three provinces of Leinster, Munster, and Connaught, the Roman Catholics are to the Protestants as at least nine to one. He supposes that the city of Dublin and the nine northern counties contain about one-third of the general population, or 1,800,000, of the people of Ireland, and that the Protestants constitute about two-fifths of that number, or about 720,000. The number in the other provinces (supposing the Romanists to be as nine to one to the Protestants) would be about 360,000; so that the whole number of Protestants in Ireland would, according to this computation, be about 1,080,000, or somewhat less than one-fifth of the population of that country. From this circumstance the author infers, that since the proportion of Roman Catholics to Protestants was computed by Sir W. Petty in 1672 at eight to three, and in the year 1731 was only two to one, "the once persecuted, but now tolerated and protected religion must have gained ground most rapidly on the established one." The causes of this success are here intimated, and the subject undoubtedly claims the early and diligent attention of government.

The last subject of this writer's inquiry is, "the competency of Ireland to support a much greater population than it now contains." That competency he maintains by a detail of many important facts respecting the general nature of the soil, and present state of agriculture in that kingdom. These facts are principally extracted from the Tour of Mr. Arthur Young, and show, that, in his opinion,

"The unproductive land of Ireland may be converted with great profit into permanently rich soil; that many extensive tracts of the profitable land of that country are of singular fertility; and that the bounty of nature has been, in a great degree, defeated by man."

The conclusion of this work so well explains the author's motives, that we will extract it as an illustration of his object, and a specimen of his manner. It is almost needless to add, that although we are not prepared to admit all his deductions without further proof, we cannot but recommend his performance to the serious consideration of all whose situation and talents give them weight and influence in public measures, as it displays the result of laborious investigation, and appears to have been dictated by genuine patriotism.

"A due consideration of the various facts which have been brought into view in the foregoing pages cannot, it is presumed, fail

fail to impress every reader with the vast and increasing importance of Ireland in the political scale of the British empire: and to excite in every good, loyal, and patriotic man, the utmost solicitude for the continuance of internal tranquillity in that country, manifestly qualified to furnish, in the greatest abundance, the means of sustaining the power of the united kingdom amidst the momentous changes which Europe seems likely to undergo.

“ The recollection of recent events, accompanied by reflection on the nature and inveteracy of those principles of disunion, which have hitherto so frequently had the effects of blasting the growing prosperity of Ireland, and rendering it one of the most vulnerable parts of the British dominions, may create despondency in some. For my part, I think there are considerations which strongly tend to excite sensations of a very different nature.

“ Surely Irishmen, of all sects, have sufficiently experienced the diversified mischiefs of religious animosity; and must languish for its utter and final extinction. Surely Irishmen of all parties have had sufficient reason to lament the calamitous effects of internal feuds and commotions. Surely Irishmen have no longer to learn that dark, foul, and treasonous conspiracies, confederacies, and alliances, not only involve individual ruin, but induce political imbecility, national poverty, humiliation, and subjection: and that industry, civilization, internal tranquillity, and alacrity in maintaining the authority of the laws, while they must necessarily be productive of the happy effects, of drawing over a large proportion of British capital, ingenuity, and experience, and eventually giving additional and lucrative employment to thousands, are the *true and only means* whereby Ireland can attain that enviable pre-eminence which nature has qualified her to enjoy. Surely Irishmen are prepared to admit that although the late political system of their country did undoubtedly supply the means of rendering it conspicuous amongst the nations of Europe, yet that, under an equitable and well-cemented union, the sister islands cannot fail to experience the highest possible commercial and political advantages, mutually enriching, strengthening, and aggrandizing each other. Surely Irishmen must derive some consolation from the thought of their country's having become, after ages of political depression and turmoil, a prominent and most influential part of a vast empire, distinguished by an unprecedented combination of exalting circumstances; by great and increasing opulence, high martial renown, undisturbed internal repose, and perfect civil liberty, enjoyed by all ranks and descriptions of the community: an empire possessing the means of becoming irresistible; and much more likely to endure than any which has ever existed.

“ Surely

“ Surely Irishmen must perceive that while, on the one hand, it is demonstrably inconsistent with the real welfare of their country to urge any factious, frivolous, unfounded, or unnecessary claim; it is, on the other, no less so with that of England, to withhold any benefit which Ireland may acquire a right to enjoy. Surely Irishmen may find grounds for being persuaded that the statesmen of the united kingdom, sensible of the vast real importance of Ireland, will ever be disposed to investigate promptly, patiently, and minutely the grievances and claims of that country; to redress the former if real, and admit the latter if well founded, and notified in the temperate, cautious, steady, and becoming manner which accords with the spirit of the British constitution, and corresponds to the dictates of political wisdom.” P. 354.

ART. V. *The History and Antiquities of the County of Leicester.* By John Nichols, F.S.A. Edinb. and Perth. Vol. IV. Part I.—containing Guthlaxton Hundred. Fol. Pp. 548. Nichols. 1807.

ONE of those calamities, against which human wisdom and foresight does not always afford protection, occasions us to step a little out of our way to pay a tribute of sympathy, affection, and respect to an old and valuable friend. A dreadful conflagration has destroyed the office, printing materials, and vast literary property of the author of this great national work.

Schelhorn, in his *Amœnitates Literariæ*, has a dissertation upon scarce books, and the causes of their becoming scarce. Some are rare because suppressed by public authority, others because bought up by individuals, or destroyed by their authors, and great numbers become difficult to attain from the misfortune to which we have above alluded. This has been the fate of many valuable works in different countries, and not unfrequently in our own. It is no long time since a very large portion of the impression of the curious and beautiful edition of *Lucretius*, by Mr. Wakefield, perished in the flames, and we understand that, with the exception of such copies of the volume before us as had been previously delivered to subscribers, this whole work has been destroyed. In itself, therefore, curious and important, and forming a part of one of the most elaborate county histories that has ever been produced,

duced, it will now become of extraordinary value, and be ranked among the rarest of books.

Of the former parts a careful, and we trust an accurate, analysis, will be found in our preceding volumes, as we mean to extend our account of this to at least another article, which, from the combination of circumstances in which it is involved, it well deserves, we shall, for the present, satisfy our readers with giving a short abstract of its contents and one specimen of its execution.

The volume extends to 542 pages. Of these, 425 are occupied by the description of the townships in the Hundred of Guthlaxton. These townships are Arnsby, Ashby Magna, and Parva, Ayleston, Bitteswell, Blaby, Broughton Asley, Brunting Thorpe, Catthorpe, Claybrook, Cosby, Cottesbach, Dunton Bassett, Enderby, (in Sparkenhoe Hundred), Foston, Frolesworth, Gilmorton, Kilby, Kilworth, North and South, Kimcote, Knaptoft, Knighton, Leire, Lutterworth, Millerton, the Newark, Oadby, Peatling Magna and Parva, Shawell, Stanford, Stormsworth, Swinford, Whetstone, Wigston Magna, and Willoughby Waterless. The remainder of the volume is occupied by a description of the town and antiquities of Leicester. We cannot give a more agreeable specimen of the work than the description, which occurs at its very commencement, of Saint Guthlac, the celebrated founder of Croyland Abbey.

“ This Hundred seems indebted for the denomination of it to Saint GUTHLAC, a celebrated saint and anchorite, descended from the blood-royal of the Mercian kings, born A. D. 673, about the termination of the Saxon heptarchy, when Egbert, 17th king of the West Saxons, reduced the generality of the Saxon kings under his government, and became the first sole monarch of this kingdom, having won the affections of all the West Saxons by the gentleness of his administration, and by their assistance brought the other parts of the island under his obedience. He was the son of *Perwald*, a nobleman of Mercia, who lived in the midland parts of England, and his mother's name was *Telba*.

“ If we may credit the relation given us by Felix the monk *,
the

“ * St. Guthlac's Life, written by Felix not long after his death, was published by Henschenius and Pappbrochius, and thence abridged by Capgrave and Harpsfield. See also *Britannia Sancta*, printed at London, 1745, 4to. p. 217.—Three different
L copies

the sanctity of his future life was foretold by the appearance of a cross near the house of his mother, during her pregnancy with him. However, his younger years were employed in the exercise of arms and military studies; and as he grew up to maturity, he took up arms in the defence of his country, and obtained great reputation by his successful conquests; though his moderation, even in victory, was so remarkable, that he generally restored again to the vanquished one-third part of the spoils which he had taken from them; but at length, tired with this dangerous and laborious calling, and reflecting on the transient vanity of worldly glory, and the lamentable end of many celebrated heroes of this world, he bid adieu to war and bloodshed, and ordered his troops to elect a new leader in his room, declaring he would no longer fight under any banner but that of religion. Nor could all the arguments of his affectionate followers dissuade him from his resolutions; for, A. D. 697, he with great eagerness and haste retired to the famous monastery of Reppington, or Ripondon (Repton), in Derbyshire, and there embraced a religious life. Here our saint spent some time; but, aiming at still greater austerities as the road to absolute perfection, he determined to lead an eremitical life; and, for his greater mortification, chose for the place of his retirement the isle of Croyland, at that time a most horrid and uninhabited place. Of this his seat of retirement he took possession on the feast of St. Bartholomew, A. D. 699*, being then but 26 years old; and ever after esteemed and revered that Apostle as his peculiar patron and defender.

“ St. Guthlac acquired great reputation†, and was much re-

copies of this life are extant in the British Museum. One of these (which is copied in the Appendix to the History of Croyland, Bibl. Top. Brit. No. XI. p. 131.) is in Harl. MSS. 3097. 6. A second, whence the division of the chapters is chiefly taken, is among the Cotton MSS. Nero E. I. a large folio vellum MS. written about the tenth century, and contains the lives of about 140 saints, amongst which, at N. 44, is that of St. Guthlac, in 22 pages, double columns. The edges are damaged by the fire, but the writing is all preserved. In the Royal MSS. 13 A. is an older copy of the same, which has been collated with some other MS. and explanations interlined. At the end of the last-mentioned MS. is written, ‘Autor hujus libri dicitur esse Felix Croylandiensis, qui claruit anno D’ni 730 sub Ethelbaldo Merciorum rege. Scripsit etiam Mattheus Parisiensis vitam Guthlaci; & Gulielmus Ramsey, sed carmine.’”

“ * Willis’s History of Mitred Abbeys, vol. I. fol. 72.”

“ † William of Malmesbury, fol. 166. b. n. 50.”

spected

spected in his religious retreat at Croyland*, where he preferred the exercise of piety and devotion to that of arms and warfare. Historians inform us, that nature seemed to have inclined him for the toils of the latter profession; but he exchanged the military for a spiritual ardour, and in a few years the spirit of war decreased in him, and the practice of religion became his ruling passion.

“ Neither in this his solitary abode had he fewer or less terrible foes to contend with, than when he directed the scene of war on a more public stage; for the monk Felix, who wrote his life, assures us, that he was disturbed here by evil spirits, and infernal delusions, to as great a degree as St. Anthony ever was. The same author relates farther, that St. Guthlac was once hurried away from his cell by dæmons, and carried by violence to the very gates of hell, into which they threatened to cast him, for having invaded *their own* island of Croyland, as they called it; but his tutelar saint, Bartholomew, defended him in this as well as all other perils, and made them convey him quietly back again to his own cell; so that the faucy devils had only their labour for their pains. To make our saint amends for the disagreeable appearances of these vexatious visitors, he had (if our author Felix is not misinformed) the daily society of an angel, who conversed with him, and remained invisible to every one but St. Guthlac himself; for his disciple Beccelin declares, he had often heard him discoursing in his solitary hours with some other person, but was ever ignorant who it was, till St. Guthlac himself told him as he lay at the point of death.

“ The sanctity of this young hermit was so remarkable, that the venerable Hedda, bishop of Dorchester, and afterwards of Winchester, not only paid him a visit in his retirement, but also ordained him priest, making him sit down at the table with him; a form this saint had not been accustomed to since the day he first professed these religious austerities†. Guthlac was also in the highest esteem with King Ethelbald, who, long before he attained the dignity of a crown, had received prophetic assurances from St. Guthlac, that he should one day or other be a king; and accordingly, on the death of Coelred, A. D. 719, he was called to the throne of Mercia.

“ * Monast. Angl. vol. I. fol. 163. 8.”

“ † Hedda was a man whose example (says Godwin, fol. 211.) was of more utility to his charge, than his eloquence in the pulpit; and, according to Bede, though he abounded not in literature, he had the evidence of his good government demonstrated by many miracles. He died A. D. 705, or thereabouts, and is calendared as a saint on the 7th of July, and lies buried at Glastenbury. Willis's Mitred Abbeyes, vol. I. fol. 99.”

only the base, on the side of a bank, near to Brother-house and Gloom-bar, between Spalding and Croyland, from being one of those boundaries* usually erected to mark the possessions of the abbey of Croyland, and correspond with three others, whose names seem to be their only remains†.

“Such a veneration had this eminent man acquired by his virtues, that any thing relating to him was deemed to possess, inherently as it were, a greater proportion of sanctity than common. Thus his sister Pega had a religious house dedicated to her in the county of Northampton‡; but it was demolished in very early times, and the revenues of it absorbed probably by the larger ones of Peterborough abbey. The site of this little foundation was

brethren, contending that AIO, the first word of it, was the name of one of the brethren who assisted Turketill in restoring the abbey after its destruction by the Danes, and that the names of the other four must have preceded it; forgetting that AIO was the verb which governed the whole inscription, making it declaratory of the purpose for which the stone was set up. Mr. Scribo, the rector of Croyland, defending the received opinion the then worthy and learned president of the society observed pleasantly, that the controversy lay between AIO, *I say*, and SCRIBO, *I write*. See *Archæologia*, vol. III. p. 96; V. 101; VI. 391.”

“* See an engraving of this boundary-stone in vol. III. plate XXIX, under Beby, p. 167.”

“† The original use and intention of crosses seems to have been little adverted to; their use or service as boundaries having been only an accidental or secondary consideration. At first, I apprehend them to have been enlargements of the precincts of the sanctuary. Indeed, in later times, the Hospitallers and Templars set up crosses on the tops of their houses, to prevent the king's purveyor from visiting their tenants, or taking their stock, &c. as to the king's use; and afterwards the laity as they are called, or freeholders or tenants, no way related to the monastic orders or houses, set up crosses, in hopes or expectation of receiving or being allowed the benefit of the privilege granted to or claimed by these orders; in so much that a statute was made, forbidding a repetition thereof under severe penalties, *i. e.* a forfeiture of their houses and land, either to the superior lord of the fee, or to the crown. See *Fleta*; where, if I remember right, the particular statute is referred to, and the purport or contents thereof are set out and distinguished. S. CARLE.”

“‡ Tanner's *Notitia*, p. 374. Peakirk. *Monast. Ang.* vol. I. p. 305. Gunton's *Peterborough*, pp. 251, 252. *Inglus*, p. 5.”

within

within the district of a village, which evidently appears to have been indebted to her for its name, and is now called *Pea-kirk*, *i. e.* Pega's church, and lies in the hundred of Nassaburgh. Nor was the monastery of Croyland without some kind of proof that bore witness of their endeavours to preserve the memory of this their patron's near relation; for Egelricus, their abbot, having (among many other large donations to his house) given them a new and fine cast of bells, dignified one of them with the name of Pega. Nor was this regard confined absolutely to the family of St. Guthlac; for even those who received their education from his hand, and had been so fortunate as to have been brought up at the feet of this Gamaliel, were thought to deserve a particular remembrance on that account. Thus his disciple Bocceline had another bell of the same peal inscribed to his memory likewise; as well as St. Bartholomew, who had so often protected our saint in the several dangers he had been exposed to in his solitary recesses*.

“ Even distant parts of the kingdom were not unacquainted with the singular merits of this Christian hero; for, he had not only the honour of being one of the three patrons of the abbey of Croyland, but (as I have been informed by a very learned friend, deeply conversant in church antiquities†) there was a nunnery in the county of Chester dedicated to him.

“ As a farther instance of the universal esteem St. Guthlac had acquired, I find that in the year 883‡, a national council was held at London, in which, we are told§, remarkable privileges were granted to his monastery of Croyland, and particularly that of sanctuary for such criminals as should fly thither, and put themselves under the protection of St. Guthlac; and this great privilege is said to have been procured by the favour of Witlaff, a tributary king of Mercia.

“ I shall add one more proof of the respect paid to him and his memory by after-ages||; for, in a deed of donation to the monastery of Croyland, he is mentioned in conjunction with no less a name than that of the Supreme Maker and Director of all things. How far it may be justifiable to make immortality and infinite essence a party in the same deed with a frail and corruptible being, I determine not; but surely this antient style and method of join-

“ * Willis's *Abbeys*, vol. I. p. 76.”

“ † Samuel Carte, LL. B. an eminent solicitor, son of the vicar of St. Martin's at Leicester.”

“ ‡ Inett's *Origines Ecclesiæ Anglicanæ*, p. 265.”

“ § *Concilia Britannia*, vol. I. p. 336.”

“ || MS. *Collectiones Johannis Bridges, Armigeri*; vol. D. fol. 76; et e librorum cartarum MS. inter libros Vincent, N. 88. p. 3.”

ing the name of the most perfect with that of the most deficient being was preferable to the modern practice of using it to vain purposes, whether it be by open and fashionable perjury in a court of law, or hastily produced by the heat of a fiery constitution, and, most of all, when genteelly delivered as a polite ornament of speech in common conversation. The deed itself runs thus:

“ ‘ Sciant, &c. quod ego Hugo de Lambert dedi, &c. Deo, & Sancto Guthlaco, & monasterio de Croyland, tres acras prati in Weston [co. Northampton]. T. Reginaldo Giffard; Waltero, capellano; Rogero, clerico; Godwino Ringe; & Everardo de Pinchoile.’ ”

“ The possessions of this monastery consisted of the whole isle of Croyland, which may properly be so called, as it is inclosed by deep bogs and pools, except on the north and east sides; and even these approaches to it are not the most commodious. The singular and retired situation of this spot of land was heretofore the parent of many strange appearances of dæmons and spirits; but the writers of those times inform us, they were all expelled by the piety and authority of St. Guthlac.

“ Whether the monastery of Croyland in course of time, attracted any endowments that had been made by munificent benefactors to the hermitage of St. Guthlac, I cannot say; but I have met with the following mention of it in an inquisition taken in 1397.

“ ‘ Inquisitio capta apud Burgum Sancti Petri, &c. quod non est ad dampnum regis, si rex concedat Jacobo le Roos, chevalier, & aliis, quod ipsi dare possint unum messuagium & duas acras terre, vocat’ *Le Hermitage Place of St. Guthlac in Marham*, capellano cantuarie per ipsos assignando, prefato capellano & successoribus suis capellanis cantuarie predictæ, in perpetuum, infra hermitagium predictum; & quod predicta tenentur de abbate de Burgo pur servitium unius floris rose, & valent per annum xii d *.’ ”

“ Whether there is any error in the date of this inquisition, or whether the premises were granted as above-mentioned without permission so to do (which is not probable, as the inquisition must have been returned), does not appear; nevertheless, the following record appears to have been made two years after the date of the before-mentioned inquisition:

“ ‘ Jacobus de Roos & alii dant unam marcam pro licentiâ quod ipsi unum messuagium & duas acras terre, vocat’ *The Hermitage-place of St. Guthlac in Marham*, dare possint capellano cantuarie per ipsos infra hermitagium Sancti Guthlaci in Marham nuper fundate, habenda ad manum mortuam. Teste, &c. 6^o No-

“ * 20 Ric. II. No. 73; Bridges’s MS. Collections, vol. D. fol. 104; and his Northamptonshire, vol. II. p. 521.”

vembris*.'—It is not unlikely but that this second proceeding was intended to supply the deficiency of licence to alien in the former donation; or else we must suppose the former grant was not intended to take effect till the above-mentioned authority to make it was procured.

“ The following writers have either written the life of St. Guthlac, or mentioned so much of his virtues as may justify the account I have given of him :

“ 1. Ordericus Vitalis, Hist. Eccles. p. 537.

“ 2. Dugdale, Monasticon, vol. I. p. 164.

“ 3. Vetus Calendarium de vitis Sanctorum in Bibl. Cotton. sub Julio, A. X. agitur de vitâ Sancti Guthlaci sub numero 6:

“ 4. Vita Sancti Guthlaci, per Elfridum monachum, ad Al-voldum regem Saxonum Orientalium. Vespasian, D. XXI. 2.

“ 5. Godlac the Holy Man. No. 2576, in Bibl. Bodl.

“ 6 Vita Sancti Guthlaci anachoretæ, MS. quod notatur scriptum fuisse ante Conquestum, in Bibl. Collegii Sancti Benedicti, Cantabrigiæ.

“ 7. In Armario Regali apud Westmonast. est. Alia MS. Vita Sancti Guthlaci,

“ 8. Altera in Bibl. Cathedrali de Carlisle.

“ 9. Vita Guthlaci, per Petrum Bloreman †.

“ 10. Felix, an antient monk, also wrote his life ‡.” P. 1.

With this brief notice we shall conclude our account for this month, anxiously hoping that the much respected author may meet with every encouragement from the public which his misfortunes demand and his abilities deserve; may resume his spirits to prosecute his literary labours, to their final accomplishment, and close his career in the bosom of domestic tranquillity, and with the honourable reputation which has hitherto accompanied him.

It should have been added, that this volume also abounds with maps and prints, most of which are entitled to the praise of fidelity and elegance; the head of Wicliff in particular, at p. 298, who was rector of Lutterworth, is worthy of the highest commendation.

“ * Bridges's MS. Collections, vol. I. G. fol. 117; Rot. in Turre Lond. 22 Ric. II. m. 17 ”

“ † Bibl. Cott Jul. C. VI. fol. 188.” “ ‡ See before, p. 1.”

(To be continued.)

ART. VI. *A Review of the Affairs of India, from the Year 1798 to the Year 1806: comprehending a summary Account of the principal Transactions during that eventful Period.*
8vo. Pp. 140. Price 3s. Cadell and Davies. 1807.

THE political history of Lord Wellesley's administration in India will always form an interesting part in our national annals, when time shall have rendered its great events remote; but the present is the period when the motives, the principles, and the system acted upon by him, most imperatively concentrate the attention of the world: as a judicial inquiry is probably about to be instituted into that series of events which took place in India, from the year 1798 to the treaty with the Rajah of Burtpore, subjecting to its decision the fame, the fortune, and the fate of that great man, by whose councils, and under whose auspices, they were brought about.

This "Review" professes to give an account of the maxim and spirit of the administration of the noble Marquis, in both its branches, domestic and foreign: and what the writer professes he has here executed, as fully and as perfectly as the limits he has prescribed to the extent of his work could permit. These limits impressed upon him a necessity of giving something between an epitome and an entire philosophical account of the principles and causes of the greater transactions and institutions of the Governor-general, with respect to the native powers of India, and in our own provinces.

It therefore resembles a general map of a kingdom on a middle scale; on which the geography of the whole, as a whole, is most conveniently studied, and whence the best universal idea of it is to be acquired. In such a delineation even the interior of every province is so sketched out, that much particularity may be admitted without confusion. When we want to make ourselves acquainted indeed with the subdivisions and secondary subdivisions of each, recourse must be had to provincial Maps on such a scale, that the most minute detail of the face of the country can be conveniently laid down in them. It is such a general account that we have now before us: and those who shall have to examine any one of the transactions in this Review, considered in its fullest extent, will be convinced that nothing more particular or perfect can be comprised in such bounds; and will admire to find so many of the leading and master points

points of view so exactly and adequately, although concisely, given in it.

The measures considered here are either internal or external: we shall advert to each following that division. The local improvements round the seat of empire, Calcutta, are the first: the drainage of the inundated tracts on the banks of the Hoogly has converted a large extent of noisome and putrid marshes near that city into a wholesome and fertile tract of country: and while its salubrity has been thus increased, the new roads opened have facilitated its supply of provision, and improved its markets.

Among the highest of the acts of Lord Cornwallis we rank his having introduced into the British provinces the administration of as much of our laws, and of their spirit, as the circumstances of the country seemed to him to permit; that he erected permanent courts of justice in Calcutta; ordering biennial circuits in the rest of our dominions: but, with the best intention, he seems to have committed an error, by lodging the ultimate power of appeal in the Governor-general in council: for the council of Calcutta does not in that resemble that of England, to which certain appeals lie, which always contains a number of law-lords. Lord Wellesley transferred this ultimate decision to three civilians, or from the executive to the judicial power*.

Of a state that during a considerable period of years is making great additions to its income, at an expence equal only to two years, one month, and fifteen days purchase of their amount; (we neglect hours, minutes, and seconds; for politics, like law, consider not the fraction of a day;) it may be affirmed, that its finances are in a condition highly

* We must be permitted to step aside a little here from our character of reviewers. An authentic, and, we believe, unpublished, document has fallen into our hands, and it gives an account of the ultimate establishment of the new system of civil jurisprudence in its most improved form, in provinces to which it had never before been extended; the Carnatic, Malabar, Canara, Tanjore, and the ceded territories of the Nizam. This was a close copy of the institutions formed for the government of the ceded provinces of Oude, which in two years had realized every benefit which had been expected from them. This great measure was the last, and, in its extent, the greatest of the Marquis Wellesley's plans of internal administration. One of the few governors which India has received from Britain, in whose attention those cares always occupied an equal share with those of our external relations.

flourishing. Ought such a state to see the accommodations of government most sordid?—ill-placed, ill-planned, and thus giving the greatest obstruction to the public business daily increasing with increased celerity? Such, we are informed in this work, were the accommodations of the supreme power at Calcutta at the beginning; and such the state of finances in India during the whole of the period* here considered. The government-house was then so mean and dilapidated, that the preceding governor had not deemed it a proper habitation for his family: the buildings for the other public offices were also not in a superior state; giving every inconvenience to business that distance and dispersion could produce. They are all now brought under one roof, and other improvements effected. The charge of the whole is stated by this writer to have been reduced by sales to 97,797l. By further savings it will be diminished in the year 1813, when the charter expires, to 45,000l.; to answer which, the company will be possessed of a building, the neat charge of which, 97,797l. initially, we will admit to have fallen at the end of the term to 90,000l.; the present value of which, which at 9l. per cent. discount, will be 79,911l. at the end of six years. And the first of these sums is not one hundredth part of the fee simple of the average yearly gain of the revenue; the expence at which that augment is procured, or yearly increase of debt, being deducted.

If buildings were necessary for transacting the various and complicated business of an Indian government, there was a superior necessity that there should be a supply of persons qualified in the best manner, by education, for that purpose. The youths formerly sent over to become the civil servants of the company, left this country with perhaps a small knowledge of arithmetic and merchant's accounts; and those of the best education with that classical learning ordinarily acquired at that age: qualifications totally inadequate to the great functions they were to be called hereafter to fulfil; and which they could not increase in that country: for there a totally uninforming mechanical routine of business occupied those years, which intervened between their arrival in India and their being sent off to the exercise of different high functions, in the courts of justice, to which one division of them was detached; where every thing is decided by the Hindu and Mahometan law, with a certain admixture of the spirit of our own. Of those three systems their education

* Pamphlet, p. 117.

left them equally and totally ignorant, as well as with the language used in their proceedings, and the character in which they are written. This ignorance of the languages, and the various modes of writing in the different parts of our territories, likewise equally disabled them from acquitting themselves duly in another great branch of administration, in which many officers are engaged: for another division was placed at the head of the affairs of the public income in their respective districts; and from the class thus informed besides were to be drawn the directors of the public commerce, and the managers of our political affairs in that country. But ignorance was not the only evil to be guarded against: no where is the danger of moral corruption of youth so great as in India; and every evil the latter can add to the former is there the most to be apprehended. 'The danger is imminent, and almost inevitable, that the virtue and principles of a youth shall be wrecked on that shore on which he lands personally in safety. His first appointment requires the exercise of some oeconomy: and relying on no remote augmentation of it, the native usurers press round him; the voluntary panders of every passion, and of all the extravagance of a young man not yet eighteen. Lord W. seems to us to have applied the only adequate remedy to these evils, by the institution of the College of Fort William: there all the various country languages were taught by the best professors; and the different laws prevailing in Hindoostan, and the law of nations, explained; and every thing requisite for an education for India. The statutes of the College provided not only for the instruction of the youth entering into it, but for the preservation of their morals and religion: both these objects were attended to with the most assiduous care, which was rewarded with the completest success. The established expence of the foundation was 26,000l.: the oeconomy of the company at home revolted against this charge, as by far too much for the purchase money of a body of magistrates for their immense territories; who alone understanding the laws, and the language of the laws, could maintain an adequate security of persons and of property; whereby its territorial revenues were known to be capable of the most important augmentation; although to this was added the acquisition of a body of revenue officers, who could read the characters of the accounts they were to settle; understood the language they were written in; and were not totally under the guidance of the native interpreters, a most corrupt class; or their Banians, to whom they had generally contracted such great debts, as placed them almost under their controul.

controul. This collegiate institution the company has ordered to be dissolved, as we learn by the papers of November last. Its total expence had been defrayed by a small tax, still yielding a surplus to the company. They had reduced the institution before they dissolved it: After the first measure, they retained the whole of the tax, *and nothing of its remission* is now mentioned. The College has been superseded by an Asiatic seminary in England, at Hertford; where the pupils must sacrifice more than double the number of years to study, which were necessary in India; where the languages to be taught were constantly spoken by natives*. The company, we think, will find too late, that œconomy has been ill consulted in this change of a feeble institution for one that was effective. It is justly here observed also, that although some good may result from the present institution, it will always be rightly esteemed to be derived only from what that retains of the former; to the author of which, the Marquis Wellesley, it must therefore be totally ascribed.

These arts of peace, those wise plans which, operating silently, render a nation flourishing and happy, are not among the incidents which fill our Gazettes, and occupy the general attention: the great majority of the people are totally ignorant of their existence, their mode of operation, and their effects. For this cause in our account of these excellent measures, we have been rather full. We now proceed, with less detail, to the political history of Marquis Wellesley's administration, as given by this writer.

At his arrival in India, there was displayed to him a scene of affairs he was little prepared to expect. Tippo Saib in the closest conjunction with France; the Nizam, with a French General, Mons. Raymond, at the head of 14,000 disciplined troops in his service; and the great Mahratta chief, Scindia, with 20,000, under the command of Mons. Perron; to whose custody the person of the Mogul was committed, and who occupied the imperial provinces. Such was the ascendancy and power which, by new means, the French had acquired in India; the annihilation of which was of the first

* Sir William Jones, profoundly learned in the Asiatic languages, could for a long time neither understand nor be understood by a native. In India a gentleman who smokes must have a servant for the particular purpose of filling and lighting his pipe: he is called his pipe-filler. The only native teacher of language in the College here, is said to be a pipe-filler, who came to England with his master.

necessity to our existence there. That arduous task was completely effected by Lord Wellesley.

The objects of these French generals was to render themselves independent of the powers employing them, or to reduce them to nominal princes, by usurping the exercise of their authority. The Nizam already had been so reduced under the controul of Raymond; to whom Perron succeeded. At his solicitation, the Marquis undertook his deliverance, and he there gave the first example of his ability in laying down the plan of a campaign, by the celerity and decision of which the French force was instantly dissipated. By the rapid movements of our infantry, joined by the horse of the Nizam, this dangerous force was surrounded: it surrendered at discretion. Dispatches were forwarded by the secret Committee, to put the Governor on his guard against the designs of France upon India: and the date of the first was found, when received, to be thirty-five days after this annihilation of so great a part of the force of the enemy. The Nizam solicited and obtained an auxiliary force to be stationary in his country, for which he offered a subsidy.

The hostile measures entered into by Tippo Sultaun were next completely developed: the collecting and marching an army against him, the taking of Seringapatam, his death, the total conquest of his empire, and the placing of a descendant of the last Indian prince on the Musnud, were events following each other in the most rapid succession. Part of the conquered countries were retained in our possession.

Of what is said of the treaty of Bassein, the consequent restoration of the Peishwah to his legitimate supremacy over the Mahrattah States, and his cession of a territory for a subsidiary force to maintain him on a throne, on which he had for years been held a prisoner by one rebellious feudatory, and from which he had been driven as an exile by another, we shall give no further account. We come in the order of time to that very important article, the treaty of the Governor-general with the Nabob of Oude, in 1801.

So much is the public attention concentrated on this charge, that we think our duty engages us, in the most compressed form possible, to lay before our readers what is found in the present work on the merits and policy of the measure.

By the treaty at the accession of the Nabob, it was provided; that, in consideration of the constant aid of a British force, the greatest and least amount of which was limited, he should pay a stipulated subsidy, in a mode there defined; but if his defence should call for an augmentation of those

troops, a proportionably augmented subsidy was to be paid; and if arrears were incurred by him on those payments, a satisfactory security, that is, satisfactory to the company, should be exigible.

After the treaty, two separate and imperative necessities arose, to augment the troops stationary in Oude, for its defence; the one external, the other internal. The danger of a foreign attack was imminent: on the borders of Oude, *Monf. Perron* commanded a great force of effectively well disciplined *Seapoys*, under French officers. The service of the country called for frequent detachments from our stationary force there; and none could be made without leaving *Lucknow*, the rich capital of Oude; almost the certain reward of an attack. The person of the Mogul was in the custody of *Perron*: his own army he called the imperial army. In his name also (still revered by the *Mahometans*) he would have made war on his revolted vassal; to whom his own army was hostile, and with whom, by his own account, his subjects were disgusted, and he with them. This attack indeed never took place: but while *Perron* maintained such a military position, it must have been his object, whatever reasons restrained him. An increase of the forces stationed for the defence of Oude, was therefore, on this account, become necessary.

For this increase there existed also at the same time an internal and present necessity, at least equal in degree. The country, although there existed therein certain nominal courts of justice, was in an absolute state of anarchy: pillage and massacre reigned in every part of it. The troops of the several districts received their pay from the *Aumils*, or provincial collectors of taxes, who were the great nobles of the country. By the authority they possessed over them, they dictated to, or controuled the judgments of, every nominal court of the Nabob, or opposed its acts by open force. The taxes they demanded were not fixed by any settled rule: their amount in general was, all that their military followers could by force extort.

To this anarchy and extortion the *Marquis Wellesley* determined that an end should be put. To effect this, it became necessary, that the army of Oude, undisciplined, hostile to the Nabob, far worse than useless in an invasion, should be disbanded. It was, however, to be apprehended, that they might join the banditti, scattered over the whole country, and already so numerous as not to be reduced to order without the appearance of force: and that they would be aided, openly or privately, by the *Aumils* and *Zemindars*;
whose

whose oppressive power and extorted profits, a reform in the state would annihilate. Previous to an attempt at such an arduous measure, it would have become necessary to augment the British force in Oude. The augmentation of the subsidy followed from that of the troops, by the express provision of the treaty. It had run into great arrears, for which, security satisfactory to the company was exigible: but there were only three securities possible: that of the native throffs, or bankers, the mortgage of the revenue of a district, or an absolute cession: but the two former were absolutely invalid, and therefore not satisfactory: the latter was consequently demanded and obtained, although with reluctance.

The writer proceeds now to give his account of the frustration of the last and strongest effort of the aspiring despot of France to establish an empire in India, the annihilation of the army of Perron. The treaty of Bassien guaranteed to the Peishwa, and at the same time to the coestates of the Mahrattas, constitutionally under his authority, all their respective rights. Immediately after the signature of this treaty, Holkar evacuated Poonah, and the Peishwa was restored. Scindia openly and explicitly declared his approbation of it, but instantly after discovered by his measures, which could admit no other construction, his determination again to reduce his feudal superior into the degrading personal controul under which he had long before held him: to usurp all his power, and again to leave him only an empty title. This resolution, thus demonstrated, compelled us into a war with him, after the strongest endeavours to avoid it, which is here proved to have been defensive in the strictest sense. A series of splendid victories followed, gained by Lord Lake and Sir A. Wellesley; the consequences of which were, that the French force under Perron was intirely dissipated, the old Mogul liberated, and Scindia received a peace, the terms of which were dictated by moderation.

Holkar, expelled from Poonah, remained at the head of his ferocious hordes, whom he had no other means to support, than by making feudatory incursions on the dominions of our allies, and by his ambassadors menacing our own. Invited to a peace, he refused to submit to any equal conditions; and his demands, peremptory, extravagant, and novel, were coupled with insolent terms of defiance. Our engagements by treaty in the defence of our allies, obliged us ultimately to have recourse to arms. By repeated defeats, his total
M . . . reduction

reduction seemed infallible: nor could the aid given him by the Rajah of Bhutpore, contrary to the faith of treaties, have long protracted it. That Prince having been, after a defence which would have done honour to a better cause, compelled to purchase peace by submission; Molkar was now chased to the banks of the Hyphasis, and on the point of falling into our hands. At that very instant the system of Marquis Wellesley ceased to be followed by the cabinet of Calcutta: and the dominions of which he had possessed himself, without any right, or shadow of right, were restored to him. On this, however, it is not the object of the publication before us, or of our own, to make any kind of reflection; nor shall we add any further remarks on a tract certainly of great merit.

ART. VII. *The Code of Health and Longevity; or a concise View of the Principles calculated for the Preservation of Health, and the Attainment of long Life. Being an Attempt to prove the Practicability of Condensing, within a narrow Compass, the most material Information hitherto accumulated, regarding the most useful Arts and Sciences, or any particular Branch thereof. By Sir John Sinclair, Bart. 2d Edit. 4 Vols. 8vo. Pp. 2234. 3 Plates. 2l. 8s. Constable, Edinburgh. 1807.*

THE patriotic and benevolent intentions of the respectable author of this work, must be allowed to entitle it to a more indulgent reception than could have been granted to the performance of a professed book-maker, instigated only by the desire of furnishing his employer with four ponderous volumes for sale. He informs us, that about the year 1797, having fallen into a weak and enervated state; and finding that the health of many of his contemporaries was equally, or still more, deranged, he wished to ascertain the cause of these events, and to seek for a method of preventing a decay so premature. He was also astonished to find, in the course of his statistical researches, how few of the human species attain any considerable extent of years, and how much their existence is embittered, even during its short continuance, by diseases of various kinds. These circumstances united, naturally directed his attention to the subjects of health and longevity. He began by endeavouring to procure the re-establishment of his own health; and in this object, with the assistance

assistance of some eminent physicians, he has fortunately succeeded; and finds himself in all respects as well as a person born in the year 1754 has any right to expect. He next ventured to give hints to others, whether advanced in life, or in a sickly state, how they might secure the same advantages; and having had the satisfaction of receiving, from various persons, in all ranks of life, the most grateful acknowledgments for the benefits which they had derived from his advice, he was at last induced to think of a greater and bolder attempt, "that of instructing his fellow-creatures in general, how they could best preserve their health, and attain a comfortable old age."

Having printed, both in English and in French, a short treatise on health and longevity, containing several questions relating to the subject, he has obtained a variety of communications in answer to his enquiries: he has also made a collection of about two hundred volumes, more or less immediately connected with the object of his researches. From these materials he has endeavoured to consolidate into one volume all the knowledge which he considers as essentially necessary for the attainment of health and longevity; and he has filled the remaining volumes of this work with an account of foreign and domestic authors who have written on these subjects, a re-publication of such of their works as he judges the most interesting, and a collection of original communications and documents.

"It has often occurred to me," says Sir J. S. (p. 1.) "that a plan might be formed, by which human knowledge, regarding at least some particular arts or sciences, might be so distinctly arranged, and condensed within so narrow a compass, as to diminish the necessity of perusing the innumerable volumes now extant on the same subject; and by which men in general might be better informed, and consequently would be better enabled to enjoy the pleasures of their existence, than they are at present."—"Indeed, in its present state, (p. 3.) knowledge may be compared to a small portion of gold, dispersed throughout a great quantity of ore. In its rude condition, the strongest man cannot bear its weight, or convey it to a distance; but when the pure metal is separated from the dross, even a child may carry it without difficulty."

"As the preservation of health is one of the most important subjects to which the attention of mankind can possibly be directed, why not begin with that branch of inquiry?"—"If such a view of the subject, as is given in this work, be approved of, let it be translated, either at the expence of the government, or of a society established for that purpose, into all the principal languages

guages of Europe ; and let premiums be given to those who will transmit the most valuable communications upon, or will point out the most essential improvements in the volume to be thus circulated." (P. 2.)

After having laid before our readers this account of Sir John Sinclair's plan and intention, it is our duty either to present them with a brief abstract of the contents of these volumes, or to assign some reason for declining the task. We are therefore obliged to confess candidly, that we think both our own time and that of our readers would be wasted in making any attempt of the kind, unless we undertook to remodel the whole, and make it into a new work ; for in its present form, although we have perused it with as much attention as possible, we have not been able to discover in it any original merit whatever.

That an author should imagine himself qualified for a work of this kind, without being a medical man, merely because its principal object is to prevent and not to cure diseases, is as absurd as it would be for a landsman to take the command of a fleet employed in blockading an enemy's port, because it is not his object to give chase to his adversaries, but only to prevent their coming out. No one of the arts or sciences, as far as we have any acquaintance with them, is comparable for the difficulties which attend it, to the profession of physic : and it is remarkable, that these difficulties are of so refined a nature, that their very existence is unperceived by vulgar eyes. And, as Lord Bacon observes, " in all times, in the opinion of the multitude, witches, and old women, and impostors, have had a competition with physicians. And what followeth ? Even this, that physicians say to themselves, as Solomon expresth it upon a higher occasion ; If it befall to me, as befall to the fools, why should I labour to be more wise ? " Hence it happens, that not one medical book in a hundred is worth reading by any body ; and not one in a thousand by any but a medical man. Observations contradict observations, and opinions are at variance with opinions, so that the more matter we collect, the greater is the obscurity in which the subject becomes involved, unless the most minute investigation, and the most delicate powers of discrimination, be employed in the comparison. These powers it was morally impossible that the present author should possess, and his work could therefore consist of nothing but a useless mass of contradictory and ill-digested facts, a continued series of " iteration without addition," and a collection of groundless opinions, suggested by caprice, and admitted only by an immeasurable credulity.

Notwith-

Notwithstanding, however, that we shall not attempt a regular analysis of this performance, we shall endeavour to give our readers a general idea of its nature and distribution, and to select a few particulars from it, which may not be wholly undeserving their attention: leaving the dignified and benevolent employment of pointing out those passages which are most open to ridicule and to censure, for such as are more attached than ourselves to the edifying amusement of "cutting blocks with a razor."

The plan of the first volume, which is hitherto executed only in part, consists of three divisions; the first, relating to the circumstances which necessarily tend to promote health and longevity, independent of individual attention, or the observance of particular rules; the second, to the rules for preserving health, and promoting longevity; and the third, to regulations for the health of the community. The author has completed his plan with respect to the first part, and with respect to the second, he has considered the rules which relate to the objects essential for man in every situation; such as air, food, digestion, exercise, and sleep; but he has not yet extended them to the objects of clothing, habitation, amusements, medicine, temper, habits, cleanliness, bathing, relief from accidents, and travelling, which he considers as belonging to the same department; nor has he attempted the discussion of the subject of medical police, which ought to constitute the third division of his work.

The conclusion of the author's remarks on a place of residence, will serve as a specimen of the first part.

"It should be placed," he says, (p. 92) "if possible, in a temperate climate, in a situation moderately elevated; if in Great Britain, with a southern exposure, in the neighbourhood of the sea; and, if possible, near a rapid stream or river, having a command of water fit for drinking, sheltered by trees, but not environed with extensive woods or forests, with a dry soil, having fuel in abundance, with a moist, rather than a dry, atmosphere; in an island, rather than on an extensive continent; and either in a well-planned village, or totally in the country. It may be added, that in advanced years, a person ought either to remove to a warmer country, or make an artificial climate, constantly living, during the severe and inclement seasons of the year, in well-constructed houses, in which the genial warmth of summer may at all times be commanded."

With regard to the importance of a good parentage, especially on the mother's side, we are entertained (p. 91) with a singular method of accounting for the unequalled talents of the great Mr. Pitt.

“The abilities and the eloquence of that branch of the Pitt family who were created Earls of Chatham and Lords Camelford, *was* owing to a fortunate connection they made with a Miss Ianes of Redhall, in the Highlands of Scotland. The talents of the family of Dundas, of Arniston, have also been attributed to the marriage of one of their ancestors to a Miss Sinclair, of the family of Stevenson, in East Lothian.”

The inhabitants of London, and of some of the eastern counties, will thank the author for a dietetic hint respecting the milk of cows fed on turnips, if they find it confirmed by experience. He observes (p. 216) that the disagreeable taste of the milk of cows fed on turnips or cabbage, and of the butter made from it, may be corrected by mixing a little nitre with the fresh milk; and it has been suggested, but perhaps without much reason, that the same effect might probably be produced still more conveniently, by mixing nitre with their food.

A domestic receipt for removing costiveness, may possibly deserve to be occasionally employed. A friend of the author's

“Takes three full table spoonfuls of olive oil, nearly one spoonful of vinegar, and the yolk of two boiled eggs, to which he adds a little common salt. He eats this at dinner, with sallad, in the spring and summer; with boiled peas or beans in the autumn; and with raw celery in the winter. This prevents costiveness; and is, at the same time, a nourishing diet.” (P. 422.)

Another detached remark, on the benefit of friction, is worthy of notice.

“Having been very subject to sore throats,” says Sir J. S. “I was accustomed to wear flannel about my neck, hoping to prevent them by its warmth. But I am convinced, that the mischief was rather increased than diminished by that practice. The idea of trying the flesh-brush originated from a perusal of the works of Celsus. It occurred to me in the winter season, and even in the midst of snow; yet, with the aid of the flesh-brush, I threw off the flannel coverings of the throat, without suffering in the least from the change, and have never since had any occasion for them; and for several years have never had any tendency to a sore throat, except once, when I had neglected the use of the flesh-brush for some time.” (P. 512.)

The first part of the second volume is occupied by an historical account of ancient authors, who have written on the subject of the preservation of health, with extracts from several works of a similar nature; the second, by a catalogue of books,

books, more or less connected with the objects of the present work; and the third part, which is called an appendix, consists principally of original communications. The extracts are chiefly from Hillary, De Goguet, Scuderi, the Philosophy of Medicine, Boerhaave, and Haller: and the books enumerated amount to more than 1800, although a great number of these are of a very mixed nature. The first article in the Appendix is a collection of concise rules for preserving health, written in the year 1648, without any indications of greater acuteness than might be expected from the obscurity of their origin. We have then a letter from the Chevalier Edelcrantz, and Sir John Sinclair informs us that it is "a most valuable" letter. The next paper consists of some hints, by Dr. Molleson, of View Bank, near Montrose, and contains some very sensible remarks, together with a number of interesting particulars respecting a variety of aged persons in the neighbourhood of Montrose. The fourth article is a collection of papers on the subject of athletic exercises, and is perhaps not the least important part of the volume: but its contents may be very much compressed without losing any of their value. The principal subject of enquiry is, the method of training men or horses for particular exertions, and the advantages which are proposed from the several means that are adopted. The general principle appears to be, to reduce the bulk of the superfluous, and to increase that of the essential parts; the fat, and probably the more aqueous part of the blood, being rather an impediment than an advantage in such cases, and the strength and size of the muscles requiring to be increased to the utmost. Thus, it is probable, that exhaustion, either by purging or sweating, is most immediately effective in diminishing the quantity of serum, and stimulating the absorbents to remove the superfluous fat; while, at the same time, abundant exercise in the open air gives force and bulk to the muscles, and vigour to the constitution in general. According therefore to the degree in which these different changes are produced, it is probable that the effects will be more or less permanent, and also more or less salutary to the constitution; and they may be combined in various proportions, from the winking of the jockey who rides a race, to the habitually athletic muscularity of a drayman, or a pugilist. The answers of Mr. Jackson appear to be the most intelligent communications on these subjects, and we shall therefore insert some extracts from several of them, with a few verbal alterations.

“ For running, any size, from five to six feet, is sufficient; but no first-rate runner has been above six feet high: the age should be from eighteen to forty; and perhaps, by proper care, the power of running rapidly might be retained much later. West, of Windsor, is only five feet four, and he ran thirty-one miles in four hours and a quarter, at the age of forty-four. Long thighs and short legs are considered as advantageous: a short run is generally a test of what may be done by the same individual after training. In general, two months are sufficient for this process, but sometimes three are required. The training is begun with an emetic, which is followed by two or three liberal doses of salts, at intervals of about three days. The diet is confined almost entirely to animal food, with stale bread: some vinegar, but very little salt, is given with the meat, to avoid thirst. Lean beef and mutton, rather broiled very moderately, than either roasted or boiled, are recommended, both for breakfast, at eight in the morning, and for dinner, at two; and occasionally a little cold meat, with a biscuit, is taken for supper. Veal, lamb, and fish, are supposed to contain too little nutriment, and pork is said to act on some people as a purgative. All other kinds of food are forbidden, except the yolk of an egg, which may be taken raw in the morning. For drinking, three pints of old home-brewed beer, not bottled, are allowed in the course of the day: all spirits are positively forbidden, and wine is not encouraged, even in small quantities. Under this regimen the skin is said to become much finer, and more elastic, and the flesh more transparent, so that the light of a candle will shine through the hand: the appetite is rendered keen, the bones tough, the strength increased, and the whole person made much more capable of bearing exertion without giddiness, and of supporting pain with firmness. But exercise is also a material part of the process: it is begun at five in summer, and in winter as soon as it is light; the pupil runs a mile or two in flannels, so as to perspire freely; he is then rubbed dry on his bed, and has a change of clothes: and this mode of exhaustion is carried further when running is the object, the person being then placed after his exercise between two feather beds. After breakfast, the rest of the day is spent in walking, or in playing cricket, but always in the open air, whatever the state of the weather may be, only taking care to change the clothes as often as they are wet.”

Boxers do not appear to be either remarkable for longevity, or deficient in this respect, except so far as they are intemperate. Mr. Jackson is persuaded, that all people in high life eat and drink to excess: that no person should drink more than half a pint of wine; that the gout might always be avoided, and sometimes cured, by temperance and exercise; that bilious complaints, and too great corpulency, might be effectually removed by a course of training; that

rheumatism might be prevented, and calculous complaints relieved by it; that consumptive people would be too weak to bear it, but that they would be materially benefited by continual exposure to the open air. He observes, that muscular men are more affected by electricity than others.

The morning air is preferred, chiefly because it is cooler. The use of water only, as a drink, in training, does not appear to have been tried: eight hours of sleep are considered as generally necessary to persons who take much exercise; nervous disorders are of course unknown to pugilists: the mental faculties are also said to be improved by training, perhaps from their connection with the functions of the stomach: vegetables appear to contain too little nourishment to afford sufficient strength: a small head is supposed to indicate a vigorous body; and the principal test of a person's being in a proper condition for exertion, is said to be the clearness and elasticity of his skin.

The answers of Mr. Scott do not afford much additional information. The next communication, by Mr. Duffin, relates to the letter-carriers among the Hindoos: they are said to go from Calcutta to Bombay in twenty-five days. Several short papers and extracts follow, relating to the wadding of jockies, the treatment of race-horses, the feeding of game-cocks, and the advantages of wrestling and fencing, with some remarks, by Dr. A. P. Buchan, on the manner of training the ancient athleteæ. Game-cocks are fed, for a few days, after giving them a little cream of tartar, principally with bread and milk. There is a certain weight at which they are in the most perfect condition; and it appears to be ascertained, that they cannot remain at this standard longer than about a single day, even if the same diet be continued, as they are either too much reduced, or recover their fat. As a specimen of Sir John Sinclair's method of "condensing," we think it worth while to mention, that the extract from Fewterell's pamphlet on pugilism, in p. 112, 113, and 114, occurs again in the same words 51 pages further on.

To Dr. Robertson we are indebted for an accurate account of all the persons, above eighty, resident in Greenwich Hospital, and to Dr. Jamieson for some general observations on the table transmitted by him. It appears, that out of about 2400 men, 96 are above 80, and of these 13 are above 90, and one above a 100. About one half of them belonged to aged families; more than two thirds had been upwards of twenty years in the King's service; they were almost all married; almost all used tobacco, and most of them

them had been in the habit of drinking freely; fourteen only had good teeth; one half had very imperfect vision, and one fifth had their hearing impaired. Of 2500 out-pensioners, it appears, that there are only 23 above 80, so that the comparison is much in favour of the attention paid to the health of the in-pensioners. Of these, one in fifteen has a hernia, of the out-pensioners, one in forty. In Kilmainham Hospital, out of 31 above 80 years of age, two only were above 90; about half were descended from long-lived families; almost all had been above 20 years in the service; all had been married, some above 50 years; all but one used tobacco; most of them called themselves but moderate drinkers; about one third had their sight; but only seven their hearing impaired; and two thirds had their mental faculties and organs in a good state.

From a very extensive table of the state of 471 aged persons in the different workhouses in London, procured by the assistance of Mr. Colquhoun, it appears that more than three-fourths of these are females; 420 have been married; four-fifths have been temperate; more than a third have used tobacco; and more than half have become very infirm, and have lost the use of their faculties. Hence the author concludes, that "on the whole, this table does not furnish any strong inducements to aspire to great longevity;" and it may deserve his consideration, whether or no it would not be better to burn his book, lest mankind should be burdened with too long lives.

The remaining seventeen papers, contained in this volume, consist principally of accounts of several other persons who have attained a great age, chiefly residing in Scotland; and of a variety of miscellaneous hints, which do not require particular notice.

The account of authors, and the extracts from their works, begun in the second volume, is continued in the third, which is devoted to foreign authors, who have written in modern times; beginning with the Schola Salernitana, in Latin and in English, and going on with Cornaro and his contemporaries and followers, to the time of Sanctorius, whose *Medicina Statica* is inserted at large, with additions. A variety of later authors, little known, are then enumerated, the last of whom is Ramazzini; and an account is given of the art of medicine among the Chinese. We have next an essay on the means of preventing diseases by the well-known Professor Kant, and a translation of the article *Hygiène* in the *Encyclopédie Méthodique*, by Hallé, which, although very copious, has been hitherto extended to the literary history of
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the subject only. An essay on longevity, by Lucian, "in his worst manner," closes this heterogeneous compilation.

Nor would the fame of the three luminaries of science, the Bacons and Boyle, whose works occupy the greatest part of the fourth volume, be by any means injured, if no other copy of this part of their works remained, than that which is here presented to the public; and if all were prohibited from reading them, but the very few who will have the patience to labour through the preceding volumes. Sir William Temple's remarks are in general more entertaining, at least, if not more instructive. The extracts from Mead and Heberden, are valuable as far as they go; and Dr. Macnab's letter on a consumptive habit, is a very proper remonstrance with a dissolute young man, although not generally applicable to the subject of consumption. Dr. Rush's account of the state of the body and mind in old age, and Dr. Waterhouse's lecture on health; are better written, and show more knowledge of the subject, than almost any article in the whole collection; although Dr. Watherhouse's audience might think that the report from Greenwich would furnish them with a tolerably satisfactory answer to his Philippic against tobacco; and at the same time the professor might urge, with sufficient justice, that this mechanical mode of inventing arguments by wholesale on medical subjects, is too little calculated to admit of proper distinctions and refinements, to be employed with advantage for the improvement of practical knowledge.

ART. VIII. *Sermons on several Subjects; by the late Rev. W. Paley, D.D. Sub-Dean of Lincoln, Prebendary of St. Paul's, and Rector of Bishop-Wearmouth.* 8vo. 535 pp. Sunderland; printed. 1806.

PREFIXED to this volume is an extract from the Will of the excellent author, in the following words:

"If my life had been continued, it was my intention to print at Sunderland a collection of Sermons—five hundred copies to be distributed gratis in the parish—to deliver them to Mr. Stephenson, to print and distribute one copy in a family—first to those who frequent church, then to farmers' families in the country, then to such poorer families as have a person who can read, or are likely to read them.—I would not have the said Sermons printed for sale."

Having

Having received a copy some time ago, by favour of a very kind friend, and finding, on examination, that the discourses are truly worthy of the character and talents of the author, we applied to the person to whom we were indebted, for leave to give a public account of them. By some accident this letter received no answer, and we remained in suspense, between our unwillingness to withhold from our readers the excellent instruction we might thus give them, and the point of honour, with respect to the executors of the author; who for some reason, not easily to be guessed, forbade them to be printed for sale. At length, seeing them advertised as published, our scruples were at an end; but now again a doubt seems to be thrown upon the publication*. Finally, however, we adhere to our last resolution; for published they must be at some time or other, and nothing but good can be produced by encouraging the ardour of the public to hasten that event. If this be in the smallest degree contrary to the wish of the friend who sent them, the fault must rest with him, for leaving our question unanswered, but in the effect we must cordially rejoice; for to have been enjoined silence, on such a subject, would have been very painful.

We have very carefully read the discourses, and are clearly of opinion that they are, on the whole, not inferior in value and importance to any prior work of the learned and acute author. The style, it is true, has not received all the polish which he was capable of bestowing on it, and this, perhaps, was the principal reason why he determined to restrict the distribution of the volume; it has indeed a plainness, apparently studied, to assist the comprehension of the class in which he intended the volume to be distributed. There is a merit, however, far above that of style, which some of these discourses possess in the highest degree, that of elucidating difficult points in a manner, clear, original, and convincing. The talent to perform this was possessed by Dr. Paley, in so very eminent a way, that no person who knows his other works will be surprised at the fact; yet, even they who estimate his powers at the highest, would not, perhaps, have expected so much light, as he has been enabled to throw upon that most important as well as difficult subject, the ordinary

* We are told that it has been stopped by the executors. In compliance with the duty of that office they are doubtless obliged to do so; but it is a misfortune to the public that such was the determination of the author.

operations of the Holy Spirit. This doctrine being so momentous to every Christian, and so decisive, when rightly understood, against the vain pretensions of enthusiasts, shall take the lead in our account of the volume: after we have merely premised that the whole number of sermons is thirty-five, and that they are all instructive, and not only pious, but calculated to inspire the zeal and fervour of true piety.

The Sermons which we shall particularly notice, for the reasons above mentioned are properly two only, but they are divided into six, each having three parts. They begin with the twenty-third, as p. 352; which, with the two following, is on 1 Cor. iii. 16. The very accurate author begins at once with a statement which shows the nature and necessity of his whole design. "There are ways," he says, "of considering the subject of SPIRITUAL INFLUENCE, as well as a want of considering it, which lay it open to difficulties and to misconceptions." Nothing can be more true than this position; nor any thing, certainly, more wretched or more dangerous, than some of the misconceptions, which are the result of false ways of considering it. But, as he immediately adds, neither these, nor the difficulties which arise from a want of consideration, ought to be regarded as objections to the doctrine. "I know of no doctrine which is not liable to the same: nor any which has not, in fact, been loaded at times with great mistakes." There is certainly no doctrine more firmly founded on scriptural authority than that of SPIRITUAL INFLUENCE, both the difficulties and the misconceptions of which, may be, in our opinion, effectually removed by an attentive perusal of these six discourses.

The first objection which Dr. P. notices, is that of its being what is called *an arbitrary system*; that is, that it makes our salvation to depend, not upon ourselves or any exertion of our own, but upon the gift of the Spirit. To this he replies first generally, that a free gift is not to be canvassed like a debt; and that, as such it might be arbitrary, without being unjust. But secondly, that it is *not arbitrary*, 1st. In its *origin*, for it is promised to prayer, which depends upon our endeavours. But, it may be asked, is it not given sometimes prior to our praying for it? It may be so, he replies, and yet not be arbitrarily given, and his explanation of this point is clear and solid.

"The religious state of the human soul is exceedingly various. Amongst others, there is a state, in which there may be good latent dispositions, suitable faculties for religion, yet no religion. In such a state the spark alone is wanting. To such a state the elementary

elementary principle of religion may be communicated, though not prayed for. Nor can this be said to be arbitrary. The Spirit of God is given where it was wanted; where, when given, it would produce its effect; but that state of heart and mind, upon which the effect was to be produced, might still be the result of moral qualification, improvement, and voluntary endeavour." P. 356.

2d. It is not arbitrary *in its degree*; for it has a rule, which is this, "Whosoever hath, to him shall be given, and he shall have more abundance; and whosoever hath not, from him shall be taken away, even that which he hath." This rule expressed, with no great difference of phrase, in the three first Gospels, is then clearly explained and justified; particularly by allusion to the parable of the talents.

3d. It is not arbitrary in its *final success*. For the Spirit may be grieved, resisted, and even lost; so that our co-operation and endeavours are in every step required. Thus is the first objection disposed of, in a manner the most satisfactory.

The second objection comes, Dr. P. says, from an opposite quarter: and it is this; "that if the influence of the Spirit depend, after all, upon our endeavours, the doctrine is nugatory." To this he replies, that it is not so. It is not the same as if our salvation was put upon ourselves, either in reality, in opinion, or in the consequences of that opinion. 1st. It is not the same in reality, because it is one thing to perform a work by our own strength, another by means of help. 2d. Not in opinion; because it carries with it a sense of obligation to the divine benefactor, by whose assistance our endeavours are made sufficient and successful; and without which they could not be so. 3d. Not as to the effects of that opinion, which are humility, as to ourselves; affection, and gratitude, as to God. Both the objections therefore are invalid, and the author is at liberty to pursue his subject, without further regard to them.

This he does in the second part of this discourse, p. 366. —He begins by stating a difficulty, which many Christians have felt.

"It is undoubtedly a difficulty, in the doctrine of SPIRITUAL INFLUENCE, that we do not so perceive the action of the Spirit, as to distinguish it from the suggestions of our own minds. Many good men acknowledge that they are not conscious of such immediate perceptions. They, who lay claim to them, cannot advance, like the apostles, such proofs of their claim, as must necessarily satisfy others; or, perhaps, secure themselves from delusion."

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This is modestly stated; merely so far as the argument requires; though the certain truth is, that they who lay claim to them do, in general, and most dangerously delude themselves. But this want of perception is, he justly contends, no valid ground of objection to the doctrine itself. They, who expect that the operations of the Spirit should be perceivable, expect what they have no right to expect. It is not necessary in the nature of things that they should be so; it is not asserted in the Scripture that they are so; nor is it promised that they shall be so. The manner in which it is explained, that it is not necessary in the nature of things that such influences should be perceptible, appears to us a discovery; at least it is stated with a clearness which we never saw before. The author's own words must be given.

“The case appears to me to be this, The order, in which ideas and motives rise up in our minds, is utterly unknown to us; consequently it will be unknown when that order is disturbed, or altered, or affected: therefore, it may be affected by the interposition of a foreign influence, without that interposition being perceived. Again, and in like manner, not only the *order*, in which thoughts and motives rise up in our minds, is unknown to ourselves, but the causes also are unknown, and are incalculable, upon which the vividness of the ideas, the force and strength and impression of the motives, which enter into our minds, depend. Therefore that vividness may be made more or less, that force may be increased or diminished, and both by the influence of a spiritual agent, without any distinct sensation of such agency being felt at the time.” P. 368.

What can be more clear than this? yet it is further illustrated by the author, by supposing the contrary to be the fact. He then proceeds.

“But, in the ignorance under which we are, concerning the thoughts and motives of our minds, when left to themselves, we must, naturally speaking, be, at the time, both ignorant and insensible of the presence of an interfering power; one ignorance will correspond with the other; whilst, nevertheless, the assistance and benefit, derived from that power, may, in reality, be exceedingly great. In this instance (he adds) philosophy, in my opinion, comes in aid of religion.” P. 269.

Most truly it does so! It comes to the clearing away of the grand doubt and difficulty, which reasonable Christians have been used to feel on the subject: and this is truly sound philosophy. He also fairly pursues it further.

“It

“It follows again,” he says, “that immediately and at the time of perceiving the operation of the Holy Spirit is *not only not necessary* to the reality of these operations, but, *that it is not consonant to the frame of the human mind that it should be so.*” P. 370.

He guards this statement, however, with the proper exception.

“I repeat again, that we take not upon us to assert that it never is so. Undoubtedly God can, if he please, give that tact and quality to his communications, that they shall be perceived to be divine communications at the time. And this probably was very frequently the case with the prophets, with the apostles, and with inspired men of old.” *Ibid.*

But this, as he justly observes, was miraculous; and we are not now under a dispensation of miracles. It follows irresistibly, though he does not state the conclusion in words, that they who now expect sensible and perceivable communications of the Spirit expect miracles: and this is what Christians, not fanatical, have always felt; though perhaps, till now, it was never so clearly demonstrated. A discourse containing a demonstration of such importance may well be considered as inestimable. Dr. P. proceeds to illustrate it by the close analogy of the interpositions of Providence in the course of nature, which are certain but not perceivable; efficacious, but not miraculous.

If it be inquired, as it will be, how can we know any thing of the influence of the Spirit, if it be not distinguishable at the time; Dr. P. answers, *by its effects*: and this, as he shows, is in fact, the account given of it by our Saviour to Nicodemus. The remainder of this discourse, (or part of a discourse) is occupied in impressing the necessary caution, “*not to expect more than is promised, nor to take upon ourselves to determine what the Scriptures have not determined.*” He means particularly as to the mode in which the Spirit acts, which he allows to be probably various; conformably to our Saviour’s comparison of the wind: sometimes sudden; sometimes, and perhaps more ordinarily, gradual.—But if sudden, surely not violent or strongly perceivable, for that would be miraculous. It is the internal change of heart which may be sudden, but yet not perceivable, till it shall have had time to become manifest in its effects.

The third Discourse on this text is occupied in considering the obligations which follow from this doctrine. “It is always to be remembered,” Dr. P. tells us, “that the grace and Spirit of God no more take away our freedom of action, our personal and moral liberty, than the advice,
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the admonitions, the suggestions, the reproofs, the expostulations, the counsels of a friend or parent would take them away." There is consequently a class of duties relating to this subject, and perhaps, as he says, "more important than any other."

The author first notes an objection which is sometimes made to this part of the subject; namely, that in practice, the doctrine leads to too contemplative a religion, placing it too much in feelings and sensations. To this he replies, that if in any persons it has this effect, it must be because they do not rightly hold the doctrine; because they do not recollect that the promise of salvation is not "to those who *have* the Spirit, but to those who *are led* by it," or act according to it. Consequently, whatever internal persuasion they may feel, that they have the Spirit, if they find no *course of conduct* entered into under that influence, the persuasion, right or wrong*, will be equally vain. We have therefore only to adhere to the test before given, and to judge of the influence of the Spirit solely by its effects on our lives and actions, to be free from the danger here stated. The example of St. Paul is brought to illustrate and confirm this position; the activity of whole life, under the most certain impressions of the Spirit, was a perfect contrast to all contemplative quietude.

Having disposed of this objection, which, after the principles he had laid down, might perhaps have been neglected; Dr. P. proceeds to the practical duties, the first of which is *to pray for the assistance of the Spirit*: and that prayer must, as he truly directs, be earnest, and founded on a real sense of the necessity we have for it. It ought to be prayed for with peculiar force "when we have any thing of great importance to decide or undertake:"—when we are recovering from any sin;—when we would offer effectual devotions and services of piety.

The next duty to that of praying for the Spirit, is that of *attending to its suggestions*. But here is an apparent difficulty. If its influences are not perceivable, how are they to be attended to? The answer is clear and satisfactory:—By attending to the suggestions of conscience, for through those it

* It is surely more likely to be wrong than right; for, according to the sound doctrine of the preceding Discourse, the agency of the Spirit does not produce any internal sensations, which can evince its presence: and the persuasion that it ~~does~~ produces them is the grand source of enthusiastic error.

is that the divine teacher speaks to us. Conscience must be our apparent guide, but that conscience directed and illuminated by means of higher influences, the result of piety and prayer.

Another duty, or rather disposition, flowing from this doctrine, is that of humility.—“There is one train of sentiment belonging to him, who has achieved a work by his own might, and power, and prowess; and another to him, who has been fain to beg for succour and assistance, and by that assistance alone has been carried through difficulties, which were too great for his own strength and faculties.” The latter is the true sentiment of a Christian; whose humility justly refers every thing that is good, even in himself, to God.

Lastly, the doctrine of *Spiritual influence*,

“Shuts the door against a most general, a most specious, and a most deceiving excuse for our sins; which excuse is, that we have striven against them, but are overpowered by our evil nature; by that nature which the Scriptures themselves represent as evil; in a word, that we have done what we could. Now until, by supplication and prayer, we have called for the promised assistance of God’s Spirit, and with an earnestness, devotion, perseverance, and importunity, proportioned to the magnitude of the concern; until we have rendered ourselves objects of that influence, and yielded ourselves to it, it is not true ‘that we have done all that we can.’ We must not rely upon that excuse, for it is not true, in fact. If, experiencing the depravity and imbecillity of our nature, we see in this corruption and weakness an excuse for our sins, and taking up with this excuse, we surrender ourselves to them; if we give up, or relax in, our opposition to them, and struggle against them, at last consenting to our sins, and falling down with the stream, which we have found so hard to resist; if things take this turn with us, then we are in a state to be utterly, finally, and fatally undone. We have it in our power, to shut our eyes against the danger; we naturally shall endeavour to make ourselves as easy and contented in our situation as we can; but the truth nevertheless is, that we are hastening to certain perdition.

“If, on the contrary, perceiving the feebleness of our nature, we be driven by the perception, as St. Paul was driven, to fly for deliverance from our sins, to the aid, and influence, and power of God’s Spirit; to seek for divine help and succour, as a sinking mariner calls out for help and succour; not formally, we may be sure, or coldly, but with cries, and tears, and supplications, as for life itself; if we be prepared to co-operate with this help, with the holy working of God’s grace within us, then may we trust both that it will be given to us;—and also that the portion of help

help which is given, being duly used and improved,—more and more will be continually added, for the ultimate accomplishment of our great end and object; the deliverance of our souls from the captivity and the consequences of sin." P. 295.

The next Discourse, also in three parts, is on the subject with which the preceding concludes, in the words now cited; namely, "on the mode in which sin is encountered by Spiritual influence." The three parts are all on the text, Rom. vii. 24,—“O wretched man that I am! who shall deliver me from the body of this death.” We shall not, however, analyze these three Discourses, as we have the three former. They are excellent, both in the interpretation of the passage of St. Paul, and in the instruction given to the sinner: but the foundation of the whole is laid in the Discourses above examined, which are indeed so important that nothing can be more so; and we should be sorry to weaken the impression which may be made, even by the abstract we have given, by adding what is not equally new, and may indeed be deduced from the former.

There are two great evils by which the Christian world is infested; opposite completely to each other, but both extremely pernicious. The one is the error of those who think nothing of divine aid, but fancy that all is to be done by their own strength and efforts, and that what cannot thus be effected, cannot justly be required at their hands. The other, the error of those who expect from divine influence more than is promised and more than can be given, without a miracle; namely, sensible impressions, calls which they can hear or feel, raptures and passions which belong not to true devotion, but to mere infatuation. Against both these great errors, which may almost be said to divide the common mass of Christians, these admirable Discourses are exactly pointed; and however the hand of the law may, with propriety, restrain their immediate circulation, in compliance with the author's directions, it will be a serious misfortune to Christians, every month that their circulation shall be impeded. May our representation of the substance of them in the mean time supply, though imperfectly, the deficiency.

Many other of the Discourses in this volume are of admirable tendency and great originality, and we shall, on another occasion give such a general account of them as may be useful to the serious reader. ~~But for the present we conclude,~~ requesting all such to meditate profoundly on what has been already detailed.

(To be continued.)

ART. IX. *Letters from England.* By Don Manuel Alvarez Espriella. Translated from the Spanish. In three volumes, 12mo. 18s. Longman, Hurst, Rees, and Orme. 1807.

HARDLY any thing which issues from the modern press is calculated to convey so much amusement, blended with instruction, as descriptions of the manners and customs of our own country, by a candid foreigner of learning and genius. Degenerated as the Spaniards unquestionably are, from the high sense of honour which characterized their ancestors, they can surely still boast of some writers uncontaminated with French principles, on whom the shades of those who flourished under their Austrian sovereigns might look down with complacency. Half hoping to find the author of the letters before us one of those respectable men, we opened the first volume with sanguine expectations of an intellectual feast; but, alas! we had not got half through it when we discovered internal evidence incontrovertible, that the pretended Don Manuel is no Spaniard, but some Englishman discontented with the institutions of his native country. Of that evidence we had collected a part, to be laid before our readers, when we found it not very secretly whispered that the *Letters from England* were written by two Englishmen *! The accuracy with which London is described, and the respectful terms in which Quakers, and other fanatics, are mentioned, no longer surprised us; for the obvious tendency of the whole work, whatever may have been the intention of its authors, is to inflame vulgar prejudices against the principles on which Mr. Pitt conducted the administration of the empire; to excite among the lower orders of society discontent with their lot, and malignant envy of the comforts enjoyed by their superiors; to represent the church of England and the two universities as establishments worse than useless; and to exhibit dissenters, of almost every denomination, as men highly meritorious.

The first occasion which the pretended Don Manuel finds to inflame what prejudices may yet exist against the principles of Mr. Pitt and Lord Grenville's administration, is in

* Mr. Southey and Mr. Duppa. This we do not undertake to assert. But that they are the work of one or more Englishmen, is past all kind of doubt.

passing through Dorchester, in his way from Falmouth to London! Though this Spaniard had then been only *three days* in England, he becomes all at once thoroughly acquainted with the character and principles of Gilbert Wakefield, whom he discovers (vol. I. p. 89) to have been a man of integrity and learning, unjustly and cruelly prosecuted by the government! True, indeed, he professes to have derived his information from an *English friend*, whom he represents as having been for *some time in Spain*; but how came this friend to find his way so easily to Spain during the late war? and why did not he give to a foreigner a full and fair account, not only of the single pamphlet for which Mr. Wakefield was tried by a jury of his countrymen, and sentenced to two years imprisonment, but also of that author's unremitting hostility, for many years, to the laws, the religion, and the constitution of his country?

Our *Spanish* author next represents the great body of the English nation as overjoyed when Mr. Pitt, Lord Grenville, Lord Melville, (then Mr. Dundas), and the rest of the ministers, who had so long guided the helm of state, retired from office. "That change," he says, (p. 127), "was considered as a national blessing. The *system of terror, of alarm, and of espionage*, was laid aside; the most burthensome of the taxes were repealed, and a sincere desire was manifested on the part of the new minister to meet the wishes of the nation."

By the dates of his letters, it appears that Don Manuel had not, when he wrote this, been a fortnight in England; and in that short space of time he had become acquainted with the wishes of the nation! But he had become acquainted with more than this: he had discovered that the former administration employed their power *unfortunately* for their country, and all Europe; just as Gilbert Wakefield had discovered the same thing before him! In making discoveries of this kind, however, our pretended Spaniard had, in the space of a fortnight, far surpassed Mr. Wakefield during the whole course of his factious career; for he assures us, (p. 128), that Mr. Pitt and his colleagues "had held out the *promise* of emancipation to the Irish Catholics, as a means of reconciling them to the union," and that they had even "*pledged themselves* to grant that emancipation after the union should have been effected!" In the House of Commons, indeed, Mr. Pitt had solemnly affirmed that no such pledge was given by him, nor, with his knowledge, by any of the illustrious statesmen with whom he had acted so long; but the affirmations of Mr. Pitt are entitled to no credit, for this *candid*

Spaniard quickly found out, (vol. 2, p. 311), "that pride and obstinacy were the predominant parts of his character, and that, *right or wrong*, he never yielded!!"

To such absurd calumnies as these, we should insult the understanding of our readers, were we to make a single reply. None but democrats and jacobins perceived any thing like *a system of terror* in Mr. Pitt's administration; none but democrats and jacobins *rejoiced* at his retiring from office; and the man must now be blind indeed, who does not perceive that all the vigour of his administration was not more than sufficient to preserve the British empire from fraternizing with France.

As the author or authors have taken Wakefield for their guide, when animadverting on Mr. Pitt, so have they adopted his methods of exciting a spirit of discontent among the lower orders of the people.

Wakefield, in one of his seditious pamphlets, tells us * that,

"It is not yet decided what the *rights of men* are; whether three-fourths of the human race should not think themselves favoured, to have the honour of starving, to feed—of sinking to the ground to carry, like asses, the other fourth, on those shoulders which the difficulty of procuring a subsistence for themselves and families, has bent to the soil on which they stand." He likewise asks,—“What advantage have the oppressed mass. of mankind gained by *civilization*, and chusing one common parent—government, for protection against the abuse of savage liberty and power? Does the superior protection which their *lives* are said to receive,—for their *property cannot have less in any state*,—prove that they have bettered their condition by entering into the civilized state?”

In perfect harmony with this, our pretended Spaniard, after grossly misrepresenting the nature and operation of our poor laws, says,

"We talk of the liberty of the English, and they talk of their own liberty; but *there is no liberty in England for the poor!* They are no longer sold with the soil, it is true; but they cannot quit the soil, if there be any probability, or suspicion, that age or infirmity may disable them. If in such a case they endeavour to remove to some situation where they hope more easily to maintain themselves, where work is more plentiful, or provisions cheaper, the overseers are alarmed, the intruder is apprehended as

* See Brit. Crit. vol. xvii. p. 439.

if he were a criminal, and sent back to his parish. — Many causes have contributed to the rapid increase of this evil. *The ruinous wars of the present reign, and the oppressive system of taxation pursued by the late premier, (Mr. Pitt),* are among the principal. But the manufacturing system is the main cause; it is the inevitable tendency of that system to multiply the number of the poor, and to make them vicious, diseased and miserable.

“ To answer the question concerning the comparative advantages of the savage and social states, as Rousseau has done, is to commit high treason against human nature, and blasphemy against omniscient goodness; but they who say that society ought to stop where it is, and that it has no further amelioration to expect (who has ever said this?) do not less blaspheme the one, and betray the other. *The improvements of society never reach the poor: they have been stationary, while the higher classes were progressive. The gentry of the land are better lodged, better accommodated, better educated than their ancestors; the poor man lives in as poor a dwelling as his forefathers when they were slaves of the soil, works as hard, is worse fed, and not better taught. His situation is therefore relatively worse.*” P. 298.—306.

There is not an Englishman fifty years of age, who has paid any tolerable attention to what has passed around him, who can be ignorant that all this is false;—that the comforts of the industrious poor have, notwithstanding the wars of the present reign, and the system of taxation pursued by Mr. Pitt, been at least as progressive as those of the rich; that such poor are much better lodged and better fed than they were even in his childhood; and that in England the law protects alike the life, liberty, and property of every order in society. The idle and vicious poor are indeed miserable; and have always been so, not only in England, but every where else; and as commerce and manufactures have increased the number of the people, they must have increased the number of the poor as well as of the rich; but the account which this pretended Spaniard gives of the number and miseries of the manufacturing poor in Birmingham and Manchester is extremely exaggerated.

He observes, when speaking of Manchester, (vol. 2, p. 145), that “ to talk of *English happiness* is like talking of Spartan freedom; the *Helots* are overlooked. In no other country can such riches be acquired by commerce, but it is *the one* who grows rich by *the labour of the hundred*. The hundred human beings like himself, as wonderfully fashioned by nature, gifted with the like capacities, and equally made for immortality, *are sacrificed body and soul!*” He had, a few pages before, given a similar account of the manufacturers in Birmingham; but they, he says, feel not their

own miseries, nor appear in the smallest degree discontented with their lot; and therefore, to quicken their feelings, he is pleased to inform them, (vol. 2, p. 116), that the system with which "they are so perfectly well satisfied, poisons them, *soul and body!*" that they are, in fact, two legged *beasts "of labour;"* that, (p. 122), "there is more excuse to be made for *dishonesty* in Birmingham, than could be pleaded any where else!" and that it is not indeed *to be expected* (p. 125), that such ingenious men as they are "will patiently be starved, if, *by any ingenuity of their own*, they can save themselves from starving!" That they may profit by this precious hint, he takes care to inform them of what, we dare say, they never knew before, that during the late war they were encouraged by Mr. Pitt, Lord Grenville, and the rest of "those wise politicians, to *forge assignats*, as the means of ruining France;" from which the only inference which they can draw is, that *forgery* is no great crime!

This indeed is a doctrine which the *Spaniard* is himself at some pains to teach; for he affirms, (vol. 1. p. 258), that, "of all crimes there is none which involves in itself *so little moral depravity*, nor which is *so easily* committed, as forgery!" By what criterion he judges of moral depravity we know not; but there are surely very few crimes more pernicious in their consequences than forgery, and hardly one against which it is so difficult to be effectually on our guard. From the thief and housebreaker a man may in some degree secure his property by locks, and bars and bolts; and when he has occasion to travel where highway robbers prowl for their prey, he may travel armed, and, if a rich man, attended; but what security can rich or poor have against the circulation of bank bills dexterously forged, or base money ingeniously coined? The man too, who is capable of forging successfully, must be supposed to have received an education better calculated to make him acquainted with his duty, than the education which falls to the share of the generality of thieves and house-breakers; and therefore, if it be true, which no Catholic surely will deny, that "unto whomsoever much is given, of him will much be required," it follows that forgery involves in itself *greater moral depravity*, than sometimes accompanies theft or house-breaking.

But it is not by the degrees of *moral guilt* which crimes involve, that their punishments in this world can be regulated, but by the degrees of mischief which they produce in society. Of the degree of moral guilt, which an individual has, in any case, incurred, no human tribunal can form an exact judgment; and to establish a system of penal law, on the

the principle of *vengeance*, would be an absurdity such as the world has not yet seen, except perhaps in some of the late decrees of the French emperor. The pretended *Spaniard* indeed affirms, that "vengeance is the foundation of *all* penal law, divine and human"; but can he think of the *atonement* for the sins of the world, which every Catholic believes to have been made by the sacrifice of Christ, (not *once* indeed, but *repeatedly* offered, *according to them*,) and still maintain, that the Divine law, which exacted that penalty, was founded in *vengeance*? He may do so; but let him no longer affect zeal for the Catholic faith; for the man who believes that the scheme of human redemption proceeded from the spirit of *vengeance*, is neither Catholic, nor Protestant, nor Christian.

As these authors labour thus earnestly to make the lower orders discontented with the station in which Providence has placed them, and with the laws of the empire enacted for the protection of property, so are they equally strenuous in their endeavours to misrepresent the constitution of the British legislature. Of *rotten boroughs*, the *influence of the Crown*, and the necessity of a *parliamentary reform*, the clamours have before now been loudly repeated, till the ears of every loyal subject were stunned by the senseless noise; but we do not recollect to have hitherto heard it asserted, that the majority of the House of Commons is returned by the *rotten boroughs*. This is a *discovery* which was reserved for DON MANUEL ALVAREZ ESPRIELLA, who gravely tells us, that any thing like election, in the plain sense of the word, is unknown in England!

"Some seats are private property; that is, the right of voting belongs to a few householders, sometimes not more than half a dozen; and of course these votes are commanded by the owner of the estate. The fewer they are, the more easily they are managed. Great part of a borough in the west of England was consumed some years ago by fire, and the lord of the manor would not suffer the houses to be rebuilt, for this reason: If such an estate be to be sold, it is publicly advertised as carrying with it the power of returning two members; sometimes that power is veiled under the modest phrase of a *valuable appendage to the estate*, or the *desirable privilege of nominating to seats in a certain assembly*. Government *hold* (holds) many of these boroughs, and individuals buy in at others. The price is as well known as the value of land or of stock, and it is not uncommon to see a seat in a certain house advertised for by the public newspapers. In this manner are a majority of the members returned!" (Vol. ii. p. 315.)

The rotten boroughs are bad enough, nor do we mean to appear as their apologists; but there is not one Englishman who can read, to whom this last assertion is not known to be a *palpable falsehood*; nor one foreigner of sense and candour, who would have related as true, on the authority of any factious informer, a tale in itself so utterly incredible! It is impossible that a *majority* of members could be returned by the rotten boroughs, unless the number of rotten boroughs exceeded the number, not only of the boroughs which are sound, but of all the other boroughs, and cities, and counties, in the empire. But it seems to be one object of this work, no matter by what means, to excite a general spirit of innovation as well as discontent; and hence the people are gravely told, that in England, institutions are retained after their utility has ceased, to cripple man on his march to perfection (vol. iii. p. 152); that the war, in which we are engaged, might have been easily avoided; and that "there was not one syllable of truth in the information given by the King to Parliament, concerning the formidable armaments fitting out in the French ports, against which he deemed it necessary to be prepared!!" (p. 129.)

As this author, or authors, had assumed the character of a Spanish catholic, consistency required him to write with apparent abhorrence of the reformed Church of England, we were not therefore surprised nor offended by the phrases—*heretical church*—*schismatical church*—and *ragged robe of heresy*, by which he denominates that church. Even the exultation which escapes him, when speaking of what he calls the re-establishment of the monastic orders in England; the zeal of the French refugees, male and female, in making converts; the controversial arts of Bishop Milner; and the eagerness with which, he says, the daughters of Protestant parents profess in these English nunneries, was extremely natural under his assumed character. The guardians of the constitution in church and state are indeed much indebted to him for the information, which, in his 28th Letter, he communicates on this subject; for if one half of what he says of the conduct of these refugees be true, the magistrates will probably find means of shutting up the convents, without withdrawing from their inhabitants that protection which is due to their sufferings for what they believe to be the truth; but which, on a change of circumstances, protestant refugees would not obtain from them. All this therefore is unexceptionable. Even the epithet *accursed* so often applied to Elizabeth and Henry VIII.; the *damnation* of Archbishop Laud, so confidently pronounced, though pronounced with regret;

regret; and the denominating all the sects of dissenting enthusiasts, the *spawn of Luther and Calvin*, we can easily forgive, on account of what he may think due to his assumed character; though we do not believe that any *foreign Catholic*, who is a gentleman and a scholar, would employ such epithets so frequently as they have been employed by DON MANUEL ALVAREZ ESPRIELLA! Consistency, however, did not require him to suppose it probable that *real miracles* may have been wrought in favour of the QUAKERS!

“ They lay claim to miracles; and it is good proof of the fidelity of their chronicler that none of these miracles can be considered as impossible, nor *even unlikely*. George Fox came into a house at a time when they had bound a *mad woman*, and were attempting to bleed her. He addressed her with his wonted gentleness, quieted her fears, soothed her, persuaded the people to unbind her, and converted her to his own opinions. *Her frenzy never returned*; it had found its proper channel. A few of their numerous persecutors came to untimely ends: one in particular, who had been active in torturing and putting them to death in New England, was thrown from his horse and killed upon the *place of their execution*: it was *natural and perhaps not erroneous to ascribe this to divine vengeance!*” (Vol. iii. p. 87.)

Such language as this no judicious Catholic could have used, when speaking of the persecution of one sect of heretics by another; but if this pretended Spaniard chose to represent the Quakers as the peculiar favourites of Heaven, for the purpose of exalting the distinguishing doctrines of George Fox above those of the British churches, why not? Those churches have nothing to dread from such folly. The Church of England, we trust, is able to defend her faith and constitution against every antagonist, who may think fit to assail her with *open hostility* and *arrows not poisoned*. But the hostility is not open, and the arrows are certainly poisoned, which are employed by one or two Englishmen, who, in the assumed character of a foreign Catholic, write a book of pretended travels, for the purpose of misrepresenting the *laws, constitution, and religion*, of their country; that they may thus instil their own factious discontent into the minds of unsuspecting youth, who have never studied controversy, political or religious, and who read only for amusement. Speaking of the young men at the two universities our DON is made to say,

“ It is of little consequence whether they *shoot water-fowl, attend horse-races, frequent the brothel, and encourage the wine trade,*

trade, in one place or another; but as a few years of this kind of life usually satisfy a man for the rest of it, it is convenient that there should be a *place appointed*, where one of this description can *pass through this course of studies* out of sight of his relations, and *without injuring his character*; and from whence he can come with the advantage of having been at the university, and a qualification which *enables him to undertake the care of souls*. The heretical bishops *never inquire into the moral conduct of those upon whom they lay their unballooned hands*; and as for the quantity of learning which is required, M. Maillardet, who exhibits his *Androides* in London, could *put enough into an automaton* ! /" (Vol. ii. p. 291.)

To every man who has been at the university, and knows any thing of the constitution and discipline of the Church of England, the falshood of all this must be as apparent as its malignity; but there are well-meaning men, members of the Church, merely because their fathers were so before them, on whom assertions so confident may make some impression. We therefore request these persons, before they give credit to an author, who knows not more of the discipline of the Church than themselves, to read the 34th and 35th Canons, where they will find that if the *heretical bishops*, as our Spaniard calls them, shall ordain any man, of whose moral character and competent learning they have not sufficient proof, they are liable to *suspension for the space of two years from ordaining either deacons or priests*. Of these canons the author probably knows nothing; for he seems not ever to have looked even into the Calendar prefixed to the Book of Common Prayer, and certainly has not been accustomed to attend the church service. In his character of translator (vol. iii. p. 35) he gravely affirms, that "the Apocrypha is never read in our churches;" though every man, who frequents those churches, or has looked at the Calendar, knows the contrary.

But while we thus point out the pernicious tendency of great part of these volumes, we readily admit that they contain much that, were it purged of the dross with which it is mixed, would be excellent. The credulity of the English respecting the efficacy of quack medicines; the extravagance of their expences in the furniture of their houses and tables; their love of horse-racing and *pugilism*; and the fopperies of fashion, are deservedly held up to ridicule and scorn.

But even in treating of quack medicines, &c. the author is not always accurate; and on one occasion he confounds Galvanism with Perkinianism; honouring one of the most impudent impostures that ever quack practised on an enlightened

ened people, with the name of a brilliant discovery in physical science made by the celebrated *Galvani* of Bologna. This strange ignorance is almost beyond credibility. He confounds likewise the Abbe Barruel with the late Dr. Robison of Edinburgh, giving to the work of the former of these authors, on the connection of the Illuminati with the French revolution, the title of the work published by the latter at the same time, and on the same subject. That the author disapproves of both these works the reader will not be surprised, who reflects on his malignity to the principles of Mr. Pitt's administration; but we think that the two following extracts, when compared together, must surprise every man who has the slightest pretensions to candour.

"A friend of J.'s said, there was about as much truth in it (Barruel's book) as in one of Madame's Scudery's Romances; the characters introduced were real persons, to whom false motives and manners were imputed; a little of what was ascribed to them had really occurred, but the whole plot, colour, and costume of the book was fictitious. It was a work, said he, written to serve the purposes of a party, with the same spirit and the same intent as those which in old times led to such absurd and monstrous calumnies against the Jews; and had its intent succeeded, there would have been a political St. Bartholomew's day in England. True it was (is) that a society had existed, whose object was to change or to influence the governments of Europe; it was well organized and widely extended, but enthusiasm, not infidelity, was the means which they employed." (Vol. iii. p. 226.)

This society the Spaniard traces to Avignon, and publishing some of its predictions, he says of them, and says truly:

"These are no common prophecies. Honest fanaticism has had no share in manufacturing them. Vague as the language necessarily is, there is an end and aim in it not to be mistaken; and it is almost startling to observe how much of what was designed has taken place, and how much may still be applied to these immediate times." P. 242.

On these two extracts we make no comment. The reader may reconcile them if he can, and infer from both, that Dr. Robison and Abbe Barruel were employed to write each a romance, to gratify Mr. Pitt and his bloody colleagues with a political St. Bartholomew's day in England! That he may the more easily draw this logical inference, it is proper to inform him that DON MANUEL, with his usual consistency

consistency on such subjects, *admits* that a society of political Jesuits is incontestibly proved to have existed; and that when the revolution broke out, they who had raised the storm, could not direct it, but became its victims.

“ What became of the Avignon society Heaven knows. The honest dupes, whom they had sent abroad fully prepared to welcome any novelty as the commencement of the Millenium, were left to their own direction. A king of the Hebrews appeared in England, and Wright and Berger (two fanatics who had gone from England to visit the society at Avignon) were, as you may suppose, among the first to acknowledge him. They imagined that the appointed time was come, and published the secrets of the society which they had been ordered to keep concealed.”
P. 253.

We have a full account, indeed too full an account, of the mad king of the Hebrews and his followers; as well as of the fanatocisms and falsehoods of Joanna Southcott and her adherents, among whom, we are carefully informed, were one or two clergymen of the established Church. We have likewise, in a preceding part of the work, as intelligible a view as, we believe, could easily be given, of the doctrines of the New Jerusalem Church, founded by Baron Swedenberg; and, on the whole, we have no hesitation to say, that the *judicious* reader will find in these three volumes some information and much amusement; but it is not a work which can with safety be put into the hands of the young and inexperienced; and in the lower orders of society, if it could be generally read, it must be productive of the very worst effects. The author or authors may indeed excuse their own conduct, as they attempted (vol. i. p. 39) to excuse the conduct of their friend Gilbert Wakefield, by alledging that *The Letters from England* “ are designed as a warning to rulers, not as an address to the mob;” but this plea cannot be admitted, for any book which is publicly advertised for sale, under a title calculated to attract readers of every description. It appears, however, that the work, with all its faults, has attracted attention enough to induce the authors to continue it, in two additional volumes, now advertised. How far their success will continue, when it shall be universally known that they are the production not of any foreigner, but of very mischievous, though ingenious Englishmen, we cannot undertake to predict. Censure is but too much relished, in whatever form it appears; which is now so well known, that it has become one of the most hackneyed, as it must always be one of the basest, arts of bookmaking.

ART. X. *Authentic Narrative of the Death of Lord Nelson: with the Circumstances preceding, attending, and subsequent to that Event: the professional Report of his Lordship's Wound, and several interesting Anecdotes. By William Beatty, M.D. Surgeon to the Victory, in the Battle of Trafalgar, and now Physician to the Fleet under the Command of Earl St. Vincent, &c. &c. &c. 8vo. 99 pp. 7s. Cadell & Co. 1807.*

CONCERNING a man so justly loved and admired by a whole country, as the subject of this narrative, all authentic particulars must be sought with avidity: and this little volume is well calculated to gratify the general curiosity, so far as its boundaries extend. It takes up the account from the 15th of September, 1805, when Lord Nelson sailed from St. Helen's, and continues it to the landing of his remains at Greenwich. The narrative is clear, simple, and from the very nature of the circumstances, extremely interesting: it is still intended to be incorporated into the magnificent publication on Lord Nelson's Life, undertaken by Messrs. Clarke and M'Arthur: but is published, in the mean time, in a smaller form, to gratify the wishes of the public.

To copy any material quantity of so short a narrative, would neither be just nor satisfactory; for what part of such a piece of history could be omitted without the reader's regret? We shall therefore notice only one remarkable feature of it; his lordship's ardent piety, connected with that which has been thought inconsistent with it, his attachment to a particular lady. It appears from his own memorandum book, that when he left home for the last time, he wrote the following ejaculation, in an early part of his journey.

"Friday night, at half past ten, drove from dear, dear Merton, where I left all which I hold dear in this world, to go to serve my king and country. May the great God whom I adore, enable me to fulfil the expectations of my country! and if it is His good pleasure that I should return, my thanks will never cease being offered up to the throne of his mercy. But if it is His good providence to cut short my days upon earth, I bow with the greatest submission: relying that he will protect those, so dear to me, that I may leave behind. His will be done!

"Amen, amen, amen." P. 75.

It is related also, that immediately before the action, he wrote the following devout prayer, and the codicil to his will, which we shall also copy.

"May

" May the great God whom I worship grant to my country, and for the benefit of Europe in general, a great and glorious victory ; and may no misconduct in any one tarnish it, and may humanity after victory be the predominant feature in the British fleet ! For myself individually, I commit my life to Him that made me ; and may His blessing alight on my endeavours for serving my country faithfully ! To Him I resign myself, and the just cause which is entrusted to me to defend. Amen, amen, amen."

P. 14.

Yet at the very time when his mind was full of these pious as well as heroic sentiments, he forgot not, in giving directions to remove the fixtures in his cabin, to insist upon a peculiar care being taken, in taking down the picture of lady Hamilton, applying to it these remarkable words. " Take care of my 'guardian angel !'" When it shall be found that almost the whole of the codicil to his will, written immediately after the above prayer, relates to the same lady, readers more full of rigour than of knowledge of human nature, will be apt to exclaim against this employment of his mind, as inconsistent with his other sentiments. On us the effect is very different. It inclines us to hope, and in great measure to believe, that the attachment which the most fervent feelings of piety could not disturb, was of a different nature from what the world in general, judging from its own vices, is determined to conclude. That it was, in fact, a pure friendship, founded on admiration of great merits and great obligations, and though not to be defended, in point of prudence (in some particulars) by no means stained with crime. We are aware of the improbabilities, which perhaps the majority will see in this surmise. We adhere to this. That it is not in human nature to appeal confidently and devoutly to the Almighty for his protection, and at the very same moment, under the very same feelings to cherish and to avow that, which was a glaring insult to one of his most positive commands. At different times it might happen, such is the inconsistency of man.—But at the very moment when life was put to the hazard, and every feeling of religion roused by that reflection, in the same unaltered frame of mind, to contemplate with complacency a known subject of gross offence to heaven, must surely be impossible. We conclude therefore, that Lord Nelson knew, that whatever the judgment of man might pronounce, the eye-of Omniscience could not see any direct violation of the divine laws in the attachment which he cherished. We pretend not to defend so warm a friendship between a married man and a lady not his wife ; but we would shield it from that worst interpretation, which
many

many suppose to be the only meaning it could have. We go not into other particulars, of which many might be stated on both sides*; we adhere only to this, that, even in his most solemn and devout moments, Lord Nelson repented not of this friendship. We now give the codicil of his will, written, as well as the last cited prayers, while the enemy was actually in sight. P. 15.

" October 21st, 1805. Then in sight of the combined fleets of France and Spain, distant about ten miles.

" Whereas the eminent services of Emma Hamilton, widow of the Right Honourable Sir William Hamilton, have been of the very greatest service to my king and country, to my knowledge, without ever receiving any reward from either our king or country :

" First, that she obtained the king of Spain's letter in 1796, to his brother the king of Naples, acquainting him of his intention to declare war against England; from which letter the ministry sent out orders to the then Sir John Jervis, to strike a stroke, if opportunity offered, either against the arsenals of Spain or her fleets:—that neither of these was done, is not the fault of lady Hamilton: The opportunity might have been offered†.

" Secondly: the British fleet under my command could never have returned the second time to Egypt, had not lady Hamilton's influence with the queen of Naples caused letters to be wrote to the governor of Syracuse, that he was to encourage the fleet's being supplied with every thing, should they put into any port in Sicily. We put into Syracuse, and received every supply; went to Egypt, and destroyed the French fleet :

" Could I have rewarded these services, I would not now call upon my country; but as that has not been in my power, I leave Emma lady Hamilton therefore a legacy to my king and country, that they will give her an ample provision to maintain her rank in life.

" I also leave to the beneficence of my country my adopted daughter, Horatia Nelson Thompson: and I desire she will use in future the name of Nelson only.

" These are the only favours I ask of my king and country, at this moment when I am going to fight their battle. May God bless my king and country, and all those I hold dear! My

* As the entire acquiescence of Sir W. Hamilton, &c.

† " This phrase has been subjected to misconstruction; to the writer of these pages, however, both the purport and expression of it seem very clear, thus: "*might have been offered*" (though it *was not*.")

relations it is needless to mention, they will of course be amply provided for.

NELSON and BRONTE.

“Witness { HENRY BLACKWOOD,
T. M. HARDY.”

Such were the dying requests of this distinguished hero. How far they have been complied with, we have no means of being correctly informed; but to us it seems, that they ought to have all the force of a command. The services stated are in themselves very eminent; to the second indeed it appears that the country owes, in the opinion of the conqueror, nothing less than the victory of Aboukir. For such a service, the public gratitude ought to be neither tardy nor imperfect; especially when stimulated by the earnest, and what may be called the dying request of Lord Nelson.

This little volume is adorned by an admirably engraved head of the hero: and a plate representing the fatal ball, &c. The latter may to some appear superfluous, but fervent attachment does not so calculate proprieties.

ART. XI. *General View of the Agriculture of East Lothian; drawn up for the Consideration of the Board of Agriculture and internal Improvement, from the Papers of the late Robert Somerville, Esq. Surgeon in Haddington.* 8vo. 326 pp. 6s. Wilkie and Robinson, &c. 1805.

IT is no mean commendation of this book, to say that it is one of the most unexceptionable which have been patronized by the Board of Agriculture. In turning over, not inattentively, the pages of it, we had marked more than twenty, as containing matter worthy of being placed before our readers; a very few others, as deserving of obliteration. Let us show, by a few extracts and occasional remarks, that six shillings will not be altogether wasted in the purchase of this volume.

Stables.—“It may not be improper to hint, that a little more attention to cleanliness would be serviceable in more respects than one.

“Except in a few instances, the dung is not taken out of the stable so often as health and cleanliness require; the consequences of which are, that while the horses have the appearance of a dry comfortable bed, they are half suffocated with the stench and fermentation

mentation of the dung thus accumulated. This is the case even in winter, when the dryness of their food, and the coldness of the atmosphere, prevent the process of fermentation from advancing hastily; but, in summer, when they are fed upon clover, or other green herbage, the moisture contained in which, aided by the heat, occasions a rapid fermentation, the smell of a stable where the dung has been allowed to remain for a week or ten days, is intolerable, and the volatile alkali generated, so strong as to penetrate and affect both the eyes and nose of persons entering into it, in a very disagreeable manner. The consequence is, the horses are sickened and enervated by the heat and offensive smell during the night; a part of their food being impregnated with the effluvia, is loathed and rejected; and, in the morning, when they are taken out to work, in place of the sprightly appearance exhibited by animals that have been well fed and had a comfortable bed, their hanging ears, and heavy sluggish appearance, distinctly mark the state of the stables they have quitted." P. 45.

On this point, of *Stables*, we find much good advice; to which we should have added, that the more free admission of *light* is an improvement greatly wanted.

On reading at pp. 55, 56, an account of the *character of Farmers*, in East Lothian, we could not forbear to wish that many of them would come and settle in England:

"Though most of them are adepts in their profession, and very desirous of giving and receiving information, upon every point relating to it; their early education, which, in many instances, is perfected at the University, together with their application to books afterwards, enables them to make a very respectable figure in conversations upon scientific and literary subjects. In short, they are a respectable and highly estimable body of men; and perhaps enjoy a greater share of that distinction and recompense to which their abilities and capital give them so just a title, than the same number of their brethren can boast in many other districts." P. 56.

The Section, p. 57, on *Paor's Rates*, is short; and at pp. 59, 60, very unsatisfactory. In a forgetful moment, the substance of this section is repeated at p. 237.

The following hint, on *Harvesting*, may be useful to many perverse or ignorant farmers.

"The period at which wheat, and indeed all the white crops, ought to be cut, is when the straw begins to shrink and becomes white about half an inch below the ear; the circulation is then cut off, and all farther benefit from its standing is at an end; the grain has taken every thing requisite to perfect it from the soil, and, as far as the value of the straw, whether for fodder or other purposes,

poses, is concerned, an advantage is gained by cutting it while the circulation is going on, and by that means preserving a part of the natural juices; the value of straw, like that of hay, depending upon the proportion of natural juices it contains, and the pains that have been taken to preserve these." P. 116.

"The demand for *malt* has greatly declined of late years; at one period the demand was considerable, and a great deal was made; much of which was sent to Edinburgh, and other places." P. 124. What materials can have been substituted for malt? Let *brewers* answer; and let them answer *positively*,—*nothing used, but malt and hops*.

"Cattle kept for the dairy, or fed for the butcher-market, comprehend all that are to be found in the county; none are employed in labour. Every part of farm-labour, in which beasts are used, is executed by horses. At an early period, it is probable that oxen were generally employed for labour here, as there is reason to believe they were over all Scotland; but it has been remarked, that they have been laid aside exactly as modern improvements in agriculture have advanced. In this county an ox has rarely been seen in a plough or a cart for many years; and all that has been done by reasoning or experiment in other quarters to bring them in fashion, cannot convince any of our farmers, that the change would be for their interest." P. 189.

"Good roads constitute one of the most important of all public improvements. Without an easy communication among the various parts of a country, many of the most important improvements, particularly in agriculture, could not be effected at all. Our forefathers, who had roads which could not bear a carriage during a great part of the year, and transported every thing on the backs of horses, could not, with all the talents that ever fell to the lot of man, have carried the agriculture of the country to its present improved state. Good roads may be considered partly as the cause perhaps, and partly as the consequence of internal prosperity; it is certain, however, that they are inseparably connected, and advance in the same ratio." P. 215.

We have (some of us) been especially attentive to the *roads* in our neighbourhood; and we are convinced, that the money properly expended on the improvement of them, is an expenditure highly beneficial to the public, and to *farmers* in particular. But with sorrow we attest, that in the framing of *turnpike-bills* "private interests do frequently interfere, and are consulted in preference to public convenience." P. 218.

Agricultural clubs have lately sprung up in many parts of the kingdom. We hope that Mr. Somerville's apprehensions have not been justified by most of them:

"Every

“Every society of this kind is in danger, if not managed with care, of degenerating into a mere disputing club, or convivial meeting, where the members eat, and drink, and wrangle, for a few hours, and afterwards part as wise as they met; or they are amused by the theories of some speculatist, who instructs them with his little flower-pot experiments and fanciful deductions, instead of that useful information and sound reasoning, which can apply to practical purposes.” P. 242.

The Appendix, p. 320, No. IV. — *Thirlage*; contains some exceptionable matter; but as it merely swells the volume, by an extract from another work, (the vile practice of agricultural writers in general), we shall dismiss it, without any other animadversion.

ART. XII. *Memoirs of the Life of the Rev. Dr. Trusler, with his Opinions on a Variety of interesting Subjects, and his Remarks, through a long Life, on Men and Manners. Written by Himself. Replete with Humour, useful Information, and entertaining Anecdote. Part I. 4to. 192 pp. 14s. Bath, Browne; London, Whelliar. 1806.*

AMONG the various novelties to which the ingenuity of modern authors has given birth, may be ranked Memoirs of their lives written by themselves. We have indeed among the performances of the ancients some specimens of partial self-histories, or narratives of certain important transactions, in which the narrator himself bore the most conspicuous share; such as the *Anabasis* of Xenophon, and the *Commentaries* of Cæsar. But we do not possess any complete detail of the whole life of a remarkable personage executed by himself; such as we are now frequently favoured with by literary characters, most of whom probably are possessed of more importance in their own eyes, than they will ever obtain in those of posterity.

We are by no means inclined to deny the usefulness of this kind of writing; on the contrary, we think that, if executed with tolerable fidelity, it may not only be rendered amusing, but highly instructive. We should indeed be well pleased that every author of *real* eminence, and we may add every statesman and public character, should occupy his leisure hours in this sort of employment. We should then be possessed of a mass of curious information, which we have at present no means of attaining. We should learn the minute

minute circumstances which gave its peculiar bias to the youthful mind; we should have satisfactory information concerning the studies, occupations, and amusements of those eminent characters, respecting whom the most trifling particular excites our curiosity; and we should have some insight into the gradual progression of intellect in its happiest and most favoured aspects. It is vain, indeed, to expect an impartial picture of a man executed by himself. Failings will of course be kept in the back ground, vices alleviated, and errors concealed; but the varnish of self-love may easily be seen through by a discriminating eye; and it would be strange indeed if some important information might not be gleaned, even from the most flattering portrait that self-conceit could delineate. Had the eloquent and accomplished Cicero left us Memoirs of his own life and occupations, we should no doubt have been frequently disgusted with the predominant and acknowledged vanity of this celebrated Roman; but we should at the same time have been exquisitely gratified by the details of his youthful employments, his favourite pursuits, his gradual acquisition of fame, and the causes by which he was prompted to devote himself alternately to the cultivation of philosophy, and forensic eloquence.

But while we recommend it to every eminent man to commit to writing whatever he thinks may hereafter interest posterity respecting himself, we by no means approve of the practice being extended to those concerning whom the public cannot possibly feel any lively interest, nor do we think it always advisable that they should be published during the life of the author.

The Memoirs, of which the first part is at present before us, are written in a very peculiar style, and relate fully as much to other subjects as to their author. They indulge very amply in digression and in extraneous anecdote, and seem to aim neither at consistency of matter nor regularity of arrangement. It appears, in short, to have been the author's intention, to make a book that would go down with the public, and the title page is as much the advertisement of a literary quack, as the promissory note which accompanies the volume is the undisguised production of a quack in physic. By this promissory note the public are informed, that on delivering it, together with the corresponding ones in Parts II. and III. to the publisher, the bearer will be entitled to a sealed paper, containing a specific remedy for the most inveterate ulcers!!! It is proper here to intimate to our readers, that Dr. Trusler, though styled the reverend, is not a doctor in divinity, but in physic, and that he thus ingeniously

ingeniously contrives to exercise at once his various employments of physician, memorialist, and book-maker. In the latter capacity he has for some time been known to the public, and some of his multifarious labours have acquired a considerable share of popularity; in his medical character he is not properly amenable to our tribunal; it is as a memorialist alone that we have at present any thing to do with him.

The author informs us, that he was prompted to undertake the task of writing his own Memoirs, by having been frequently requested, by those who publish biographical accounts, to furnish materials for that purpose, and from the consciousness that no one can display the motives of a man's actions so well and truly as himself. He professes a readiness to acknowledge the errors of which he may have been guilty; and to give a faithful account of whatever he may have seen and heard, that can in any degree contribute to the amusement of the public. In this he endeavours to follow the advice of Gray, who, according to Horace Walpole, observed with justice, that if any man were to form a book of what he has seen and heard himself, "this alone *must*, in *whatever* hands, prove a most useful and entertaining one." Dr. Trusler's book, therefore, may be said to consist of two parts, the Memoirs of himself, and the details of his opinions and observations, and the facts and anecdotes which he thinks worthy of record. We shall present our readers with a specimen of both these departments of the work, and of the very singular manner in which they are blended together, before we proceed any farther.

"I was born in London, in July 1735, and am the elder son of reputable parents, though in business; I may indeed say the *only* son, my brother dying when a youth. My family, on my father's side, I know very little of, except that they were industrious and virtuous.

"The name of *Trusler*, I am told, is of Swiss extraction, (or perhaps of *no* extraction), and there being scarce any of this name in England seems to favour the report. It was originally spelt *Tressaur*, and corrupted by time, (having no pedigree to boast of) into *Truslaer* and *Trusler*. The anonymous author of a *Comparative View between Great Britain and France*, published in 1768, enumerates, in that work, a number of French authors, and with these some few of Switzerland; among others we find a *Truslaer*.

"Being requested by a friend, in the year 1738, to apply to the Herald's Office, in London, for the coat of arms belonging to

to his family, and wishing at the same time to know something of my own, I took that opportunity of searching; to find out, if possible, whether there were any armorial bearings annexed to my name; from a conception then, that my father's ancestors were of this country. No such name as mine was to be found in their books, nor any name like it, a kind of corroboration of our foreign extraction. Seeming surprised at this, and asking the Herald (a youth) what he thought of it, his reply favoured of his profession, that is, enobling or disenobling: however, whether his answer was professional or not, it was not the retort courteous. He said I was probably of the *mustroom* tribe: conscious that I am the offspring of a day, I felt no resentment. In order to make some atonement for his rough reply, this sprig of heraldry told me that it was in his power to enoble me, and that at much less expence, than if done by the Sovereign. For the small sum of forty pounds, continued he, I can make you out a coat of arms, and ally you to some of the first families in this kingdom. I smiled and said, that not being ambitious of adscititious honors, I would neither give forty pounds nor forty pence for the best and most honourable distinctions which the College of Heralds could bestow; and that when I wanted a coat of arms, I could make one myself. He gave me to understand that the College had furnished arms for many persons of late, and though there are numbers who ransack all their connections for court-interest, and expend considerable sums to be *dubbed* gentlemen; the Heralds, on the first application, always conferred that honor for about forty pounds. Let me tell you, said he, it is forty pounds *well* laid out—a good coat of arms is a warm covering, and adds more to a man's consequence than any coat he wears. Forming a coat yourself, continued he, and wearing any arms not sanctioned by the College, is punishable in the Marshall's court. The Earl Marshall formerly held visitations, from time to time, throughout the kingdom, when an enquiry was made into assumed arms, and other borrowed badges of distinction, and if any person was found, that used armorial bearings which did not belong to him, or assumed a title he had no pretensions to, he was brought forth into the market-place, on market-day, placed upon a stool, and there made to disclaim all title to gentility:—What *has been*, said this man of office, *may be* again, and if you are wise, you will never attempt to take any shield or arms, that is not first authorised by this College.

“ I heard of a Burgo-master, in Holland, who wore all the English orders by turns, considering them as ornamental dress;—was an Englishman to do the same, who is to punish him for his folly, if his own mind does not? Though I believe there is some punishment annexed to it,—possibly it may be considered as a misdemeanor. When Mingotti, the Italian singer, was in this country, she frequently performed the parts of men, and, after the opera was over, used to meet many of the musical performers,

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at the Prince of Orange's Coffee-House, in the Haymarket. She then and there instituted, what she called the Order of the Lyre, confined it to twelve members of that club, presented each with a gold lyre to hang at the button-hole, and swore them in, *in her way*, always to wear it. Giardini was one; Pasquali, another; and Storace, the father of the late composer, a third. To shew its use, in one respect, I was in company with the latter at Harrow, when the arrow was shot for, and the croud was so great, that I could no way get within the ring, but the instant Storace came forward, who was an Italian, and his order discovered,—‘Make way there,’ was the word, they took him for a foreign minister; the people opened right and left, and we had free admission:—so much for appearances!

“The State now has, in some measure, put a negative upon assumed arms, by obliging those, who use any armorial bearings, to pay annually for a licence so to do; availing itself of the pride and folly of the wealthy. But, as in the act for licencing persons to sport, the licence does not exempt a man from the penalty of the game-laws, who is unqualified to carry a gun; so the licence to use armorial bearings does not authorise any one to wear such as are not sanctioned by the College of Heralds. There cannot, I conceive, be a more proper tax. Was a tax likewise to be put upon sealing wax, these men of arms would still use it, with the greatest profusion; for their letters are often half blazoned over, with their mantles and shields impressed upon wax.

“I did not dislike the oddity of this king at arms, and asked him what mode was generally pursued, to make out a new coat. He answered, *various*; such as taking part of the escutcheon of any family, whose name had one syllable the same as, or similar to, that of the *gentleman* that was to be; or by giving some device emblematical of any thing, either he or his ancestors were renowned for. In short, this conversation brought to my recollection the following story, which will *illucidate* the plan at once.

“A man applies to the College for a coat of arms, and was asked if any of his ancestors had been renowned for any singular achievement?—The man paused and considered—but could recollect nothing.—‘Your father?’ said the herald, aiding his memory,—‘Your grand-father?’—‘Your great grand-father?’—‘No,’ returns the applicant,—‘I never knew that I *had* a great grand-father, or a grand-father.’—‘Of yourself?’ asks this creator of dignity.—‘I know nothing remarkable of *myself*,’ returned the man, ‘only that being once locked up in Ludgate prison for debt, I found means to escape from an upper window; and that you know is no honor in a man’s ‘scutcheon.’—‘And how did you get down?’ said the herald, ‘Odd enough, retorts

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the man, 'I procured a cord, fixed it round the neck of the statue of King Lud, on the outside of the building, and thus let myself down.'—'I have it'—said the herald—'No honor?'—'Lineally descended from King Lud!—and his coat of arms will do for you.—I wish many of our great men were as well descended.'—

"I must not be asked where I met with this story, or with any other that may be found in these pages: some are new, some are old. I have committed them to paper as they occurred, and whether they are to be found in Joe Miller, or any other facetious recorder, is immaterial, so they enliven and illucidate the subject I am upon.

"My reader must consider this work as the composition of a dramatic poet, which, as Dryden observes, is like that of a gunsmith or a watchmaker; the iron and silver is not his own, but these are the least part of that which gives the value, it lying wholly in the workmanship, and making up.—And he who works dully on a story, is no more to be accounted a good poet, than a gunsmith of Birmingham, or a watchmaker of Sheffield, are to be compared to the best workmen in town."

From this extract our readers will be able to form a tolerable estimate of the materials and execution of the present work; and of the curious manner in which it is put together. As we do not greatly admire this excessive spirit of digression, we shall not copy it, nor do we think the *Memoirs* of the author of sufficient importance to make any abridgement of them.

Along with his biographical records, the author has intermixed a heterogeneous mass of anecdotes, opinions, and disquisitions. Some of which are amusing, some extremely dull, some rather praiseworthy, and some reprehensible. We have, in rapid succession, dissertations on armorial bearings and titles of honour, on university education, on duelling, on female manners, on law-suits, and on the nature and effects of chance. Among the anecdotes, many are of a nature little tending to edification, and altogether unsuitable to the pages of a moralist and divine. Dr. Trusler is indeed, when he writes in his own person, the steady advocate of virtue; but certainly the cause of virtue will not be promoted by detailing stories of intrigues and immorality; or recording the memorabilia of debauchees, freethinkers, and kept mistresses. If he is indeed the wellwisher to purity of conduct that he always represents himself, let him consign to their native darkness such records of vice; or drag them into light, only to brand them with the reprobation which they justly deserve.

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We think Dr. Trusler not less reprehensible for the disrespectful manner in which he talks of the constitution and practices of the church of which he is a member. It ill becomes a priest of the Church of England to inveigh against the law of tithes, or the unequal distribution of church preferment and emoluments; these are incidents inseparable from the form of our ecclesiastical constitution, and the man who disapproves them ought never to have made a solemn profession of attachment to its ordinances. It is scarcely less indecent in this author to sneer, as he occasionally does, at the practices in the ecclesiastical courts to which he is amenable, and to hold up to ridicule the salutary acts of discipline to which they find it necessary to resort. This is defeating the very intention of the sacred office to which he has devoted himself, and encouraging rebellion rather than submission to the church, which he has vowed to support to the utmost of his power.

Among the digressive articles in this volume, we were best pleased with some remarks on the absurdity and immorality of duelling: a practice which, to the reproach of the age, seems rather to be gaining ground than diminishing among us. The absurdity of this practice is admitted by all; and yet all continue to sanction it by acquiescence. An officer of the army is exculpated if he refuse a challenge, nay, by the articles of war, he is liable to be broke if he accepts it; yet if he should actually decline such a rencontre, he is treated with contempt by his brother officers, and even totally excluded from their society. Nothing can be more monstrous or absurd; and while such continues to be the public *sentiment* upon the subject, it is in vain to enact prohibitory regulations, or to try a man capitally for the violation of a law, which public opinion will not permit him to comply with. Nothing therefore, we apprehend, can ever put a stop to this pernicious practice but a change in the sentiments of the nation respecting it. When the public come to view the duellist in his proper light, as the murderer of his friend, the disturber of the peace of society, or the fool-hardy destroyer of himself, then, and not till then, will the abettors of this practice be put to the blush, and be more inclined to apologize for an unintentional offence, than to risk their lives, or the commission of murder, from their devotion to the mandates of a fictitious honour.

Our readers will perceive, from the specimen we have given above, that the style of Dr. Trusler is not, any more than his arrangement, or choice of materials, a fit object of criticism. The whole performance, indeed, is precisely what he himself denominates it, in his last page, a *desultory sarrago*.

BRITISH CATALOGUE.

POETRY.

ART. 13. *The Resurrection, a Poem, by John Stewart, Esq. Author of the Pleasures of Love.* 12mo. Price 6s. Longman. 1808.

We have no hesitation to pronounce this a very fine Poem; and if it has not a place among our principal articles, it well deserves it, and is only excluded from its seat by the pressure of multitudes. It opens with these fine lines:—

“ When the lone pilgrim by Loretto’s shore,
As day’s last sunshine gilds the heavens no more;
Sees, girt with storms, the night her throne assume,
While length’ning wilds augment the savage gloom:
Flung on the winds, should some monastic bell
Its solemn chime in doubtful distance swell;
How springs his heart, with joy’s impatient glow,
Once more the social happiness to know;
And hail the taper’s ray, and toil to gain
A pause from woe, a sabbath from his pain.”

The Poem is divided into five books. The first treats of the Wrath of God, and the Atonement; the second, Christ’s Birth, Life, and Sacrifice; the third, the Resurrection and Ascension, with remarks on Christianity, doctrines of Socrates, Duelling, &c. Book 4. The intermediate state—Heaven: The abode of the unhappy Spirits, &c. Book 5. The Resurrection.

It is hardly enough to say, that the perusal of this volume has afforded us gratification of the purest kind. We would recommend it to all who love poetry, and who delight to have before them the purest doctrines of our Religion in beautiful language. We could give abundance of specimens of fine composition; but we think the following, which is the exordium of the third book, will justify to the reader the commendation we have given.

“ Daughters of Zion, when oppress’d with woe,
Pensive ye sat, and wept for Salem low;
While by Euphrates’ banks your harps unstrung,
Mournful and mute on withering willows hung;
Ye vow’d thy Zion’s song no more to sing,
Till other years should Salem’s glory bring;
Now wake your plaintive harps that slept so long,
Tune the bold strings and swell the tide of song.”

With

With loud Hosannahs fill the world around,
 Since guilty man the sacrifice has found;
 Scarce dawn'd the third dread morn with dubious ray,
 And wak'd the purple orient into day;
 But faintly stretch'd the mountains saffron height,
 Or chased the beams of silver mantled night:
 When death subdued in chains eternal led,
 The Almighty victor rear'd his glorious head:
 Back at his nod the massive rock is rolled,
 Burst is the tomb, He radiant to behold.
 With floods of light dispels the cavern's gloom,
 And moves majestic from the conquer'd tomb."

The author we presume to be a young writer; but when the fervour of youthful imagination shall be tempered by maturer judgment, we think he will arrive, or may arrive, at great poetical excellence. He has a very good ear and good taste, and still a little of the Darwinian monotony appears in the rhythm of his verse, but the Poem contains many very beautiful passages. The notes which are subjoined are creditable both to the author's piety and reading. We lately examined a Poem by the author on a very different subject, "The Pleasures of Love." Since this time he is much improved.

ART. 14. *Poems, chiefly Descriptive of the softer and more delicate Sensations and Emotions of the Heart; original and translated; or imitated from the Works of Gesner.* By Robert Fellowes, A. M. Oxon. 12mo. 151 pp. 4s. 6d. Mawman, 1806.

We cordially rejoiced to meet with this author on any other ground than that of theology, trusting that here at least we should be enabled to give undiminished praise to his ingenuity. The truth, however, is, that we have encountered only mediocrity. Verses intended to describe "the softer and more delicate Sensations and Emotions of the Heart," should themselves be soft and delicate; but an imperfection of ear seems to have opposed this effect, for the verses are by no means eminently sweet; and occasionally are very unmusical. Nor are the ideas often otherwise than trivial and common. A poem, which, by a whimsical blunder of the press, is entitled "the Sensations of *Incipient** Love," will exemplify all these positions; and we do not think that many could be found in the book, which would not.

"O, why these unusual emotions I feel?
 Why flutters my heart? from my breast soft sighs steal?"

* For "*Incipient*."

Why from thee are my eyes so unwilling to stray?
 Or why so dejected, when you are away?
 Unless *you're* by my side, my mind's never at ease,
 No female besides has one charm that can please?
 And I find that with sorrow, with sadness oppress'd,
 Thy bosom alone is my pillow of rest*.
 Should you gaze on another, 't would torture my soul;
 Yet wherefore forbid I thy glances to roll?
 Ah, I love thee—*that's it!* if of love I may tell,
 Oh how blest should I be did you love me as well.
 'Tis true that my eyes thy eyes often will meet,
 When sudden, as if half-asham'd, they retreat.
 A suffusion of red then *will just tint* thy cheek;
 My heart overflows, but my tongue fears to speak.
 Oh, if you should love me! but ah, you are fled,
 And my home now resembles the vault of the dead.
 By thy image my constant companion shall be,
 While I live will I cherish *the image of thee*.
 It is fix'd in my heart—it can never take flight,
 It shall cheer me by day, and not leave me by night.
 When I sit by the *riv'let*, or roam thro' the grove,
 Thy remembrance shall waken the raptures of love."

P. 19.

We almost fear that some readers will think, when they read these lines, that the title of them is rightly spelt. The most considerable poem in the volume is the last, which is entitled, "the First Seaman; or Love teaching the Art of Navigation;" a poem, founded on a most improbable fiction, and by no means well conducted. A promontory is torn from the main land, and made an island, three persons are left upon it, and continue to live there without difficulty. Even after the man dies, who is the husband and parent of the others, the two females continue to subsist, without undergoing any hardship, as it seems, but that of being cut off from society. The young woman is educated without the knowledge that there are any other persons in the world, or even that she ever had a father, who must therefore have died in her extreme infancy. A young man, on the main land, falls in love with her in a dream, and makes a boat very awkwardly, and goes to her. This was not much worth versifying, but if at all, was worth versifying better. Here we have various irregularities. An Alexandrine, beginning a couplet, (p. 97), imperfections in measure, and many in expression. But, what is worst, from the total want of probability, the tale is never made interesting.

* ~~This~~ is rather beyond the beginnings of love.—*Rev.*

ART. 15. *Trafalgaris Pugna: the Battle of Trafalgar; a Latin Poem: enumerating most of the leading Circumstances of that memorable Day; with a literal Translation in English Prose. By Juvenis.* 4to. 2s. York, printed, sold at Bath, &c. 1807.

That youthful ardour for literature should be encouraged, and laudable attempts to succeed in it commended, is not only just but useful. But when very young persons are pushed forward, as candidates for public fame, the case is very different. Vanity is likely to be the chief fruit of such premature authorship, and the cause is really brought before a tribunal incapable of judging it. For the merit of such productions cannot be absolute, it is merely relative; it can be measured only by the knowledge of the exact age, the course of education, the opportunities and assistances which the young pupil has enjoyed: to all which circumstances the world in general must be a stranger. That which would be extraordinary at a private school, would be despised at Westminster, Eton, and Winchester; and that which was performed without any adequate education, might be very extraordinary in itself, and yet not fit for any learned man to read.

By intelligence conveyed to us with this poem, we find that extraordinary pains have been taken (doubtless with the very best intentions) to circulate it, and to obtain commendations of it. We conjure the young author, who doubtless is ingenious, not to be intoxicated by this very injudicious proceeding, but to believe that the politeness of the persons consulted, rather than their judgment, dictated their replies. For our parts, where the welfare of a person entering into life is concerned, we must prefer sincerity to truth. We can assure him that the exercises of the schools we have mentioned very often by far surpass his production; and that, if he had belonged to either of them, he would have feared the ridicule, much more than he would have sought the glory of being thus brought forward to the world. We refrain from making a quotation, lest we should excite the sarcastic wit of such readers. Let him read Virgil diligently, till his mind is full of the style and refinement of that admirable writer, and then let him read his own again if he can.

A prose translation is annexed, doubtless for the benefit of the young ladies of the author's family and acquaintance. If any of them will take the trouble to turn their side of the book into English verse, they will probably be encouraged to shine in another publication.

ART. 16. *Some Occasional Verses, on the opening of the Reading Literary Institution. By John Berkeley Monck, Esq. For the Benefit of the Reading Girls' School.* 4to. 1s. Reading, printed; sold by Cowllade, &c. 1808.

It is a great thing for one country town to produce not only a Literary institution, but a poet to celebrate it. Nor will the lines be thought unworthy of the occasion, by those who shall peruse the following exordium:

“Where silver Kennet, like a wedded dame,
Loses, in Thames' embrace, her native name,
Pleas'd Thames beholds bright READING rear the head,
'Mid characters of age still faintly read,
Defenceless bulwarks, now a peaceful walk,
Huge, mouldring walls, where plaintive echoes talk,
Retreats for holy contemplation made,
And only well exchange'd for useful trade,
With trim-built houses, and with gardens green,
Which o'er the ruins shine, a motley scene,
As whiten'd spires on antiques turrets show,
Or on some aged oak, the mistletoe.
Such Reading was; But, hence shall Reading be,
Illustrious Oxford, next in fame to thee;
And Thames and Isis shall contend no more,
Now one in honour, as in streams before,
For, *here* too Science, at her sons' request,
Consents to sojourn, an eternal guest.
Auspicious æra; which shall late descend,
Embalm'd, in record, as fair Learning's friend,
And, gathering favour, as confirm'd in worth,
Reflect in manhood splendour on its birth.” P. 3.

Every friend to literature will naturally wish well to such an undertaking; and since charity is united with the celebration of it, will think the poet worthy of more kinds of praise than one.

It ought to be added, that the author of those lines may, with more justice than any other person, be considered as the parent of the institution he celebrates. Not only the suggestion of this very useful and liberal design came from him, but its rules and regulations were, we understand, very principally the result of his careful and studious comparison of similar societies already established.

Talibus inceptis nos omnia fausta precamur.

ART. 17. *The Epics of the Ton; or the Glories of the Great World; a Poem, in two Books, with Notes and Illustrations.* 12mo. 269 pp. 7s. 6d. Baldwin. 1807.

We have here no common satyrist. We thought for a time of the author of the *Pursuits of Literature*; but not finding sufficient similarity of sentiment, in some parts, relinquished that conjecture, and have formed no other. Perhaps it is a new writer, and if so, we rejoice to find so able an addition to the poetical corps. We should have rejoiced more if he had not taken Satire as his walk; but as he has done so, our regard for truth requires us to say, that he is formed to be conspicuous in it. But he is also an able panegyrist, and as that is the more pleasing, and indeed more difficult effort of the muse, we shall cite his lines on four noble ladies, the daughters of a lady celebrated before. Their initials are thus printed,

“ L—M—P; D—of R—; M—C—;
D—of M; D—of B—.

“ Say not my epic quill o’erflows with gall
Or spirts around a venom’d juice on all;
Eager to praise, where praise can be allow’d
I haste to snatch black cygnets from the crowd.

“ From vale, from garden, where the lily grows,
O bring its sweets, my muse, and join the rose;
The loveliest wreath around their temples bind,
And hold them forth a pattern to their kind.
Though in the giddy rounds of fashion bred
Through all its follies by example led;
With ev’ry beauty which the bosom warms,
With ev’ry talent which the fancy charms;
Though from the cradle to the altar blest,
Admir’d and follow’d, flatter’d and carest;
Yet them no reigning folly e’er has claim’d,
No rampant vice amidst her votaries nam’d;
No tongue in this licentious age has shed
Its poisoning slander round their marriage bed:
But meekly shrinking from the public gaze,
They court alone the modest matron’s praise;
And plac’d in scenes of glare, of noise, and strife,
Seek for no fame that misbecomes a wife.
In vain the very mother’s sought in these,
One half retrench’d, and t’other purged of lees.

“ So have I seen a mountain torrent pour
With troubled waters, and with angry roar;
Through noisy cataracts tumble down amain,
And rush with threat’ning billows on the plain;
But there arriv’d, its blustering waves divide,
And o’er the mead, in gentlest rivulets glide,

Upon whose verdant banks sweet violets grew,
 And on their surface water-lilies blew ;
 Sooth'd by their gentle murmurs shepherds dream,
 Or love to sip from their pellucid stream." P. 27.

Another very worthy subject of panegyric is seized by this author, in the highest female name among us : and he has written upon it with force, elegance, and truth. Male heroes fill the second book of his Epics, as female had the first. But here we do not find the same deviation into praise. In Satire he is often severe, but not coarse. We are not sure that we are *romantic* enough to guess at all the subjects, either of his male or female book, from their mere initials, but many are so marked as not to be mistaken. The notes are sometimes witty, but more often characteristic. There is in particular a character of Mr. Pitt, which, with exception of a very few touches, is the most correct and masterly that we have seen.

POLITICS.

ART. 18. *The Policy of reducing the Property Tax, and of carrying on the War for the next Five Years without any additional Taxes; recommended in a Letter to a Noble Earl, by a Friend to the present Administration.* 8vo. 40 pp. 1s. 6d. Symonds. 1806—7.

The plan of this writer (which seems to have been pressed strongly by him upon the late administration) was, instead of raising the Income Tax from a sixteenth to a tenth, to lower it from a sixteenth to a twentieth. He estimates the produce taken at a twentieth, at three millions five hundred thousand pounds a-year. Presuming the minister to require ten millions, he proposes to raise this sum by a loan, and pay the interest of the first year out of the Income Tax; then borrow the next year only seven millions, taking the three millions that remained of the first year's Income Tax to make up the ten millions wanted for the second year. Thus he would go on for five years, paying at the end of each year the interest of the successive loans from the Income Tax, and applying the remainder of the produce of that tax in aid of the loan for the succeeding year.

As a totally different plan has been adopted, and there seems no probability of this author's suggestion being again taken into consideration, we shall not here discuss the merits which it claims, or the objections which may be brought against it. We cannot, however, avoid entering our protest against some of this author's opinions, particularly as to the sinking fund established by Mr. Pitt. He seems not to be aware that the commissioners for redeeming it are, in effect, trustees for the public, and that the debt redeemed

redeemed may be at any time annihilated, should such a measure be deemed more expedient than that of receiving the interest for the purpose of further redemptions. We conceive also, that this author erroneously ascribes to Mr. Fox the plan of raising one per cent. more than the interest of each loan towards the redemption of the principal. Mr. Fox indeed did offer a suggestion for the improvement of the Sinking Fund; but, if we do not much mistake, it was of a different nature; and the measure of adding one per cent. upon all loans to the Sinking Fund, originated with Mr. Pitt himself. It is needless, however, to discuss the collateral opinions of an author whose plan appears to have been rejected by an administration to which he was attached, and with some of the members of which he seems to have been connected. We deemed it right, however, to state the substance of his suggestion, as it is ingenious, and differs from any which we recollect to have seen.

A letter to a Member of Parliament (dated February, 1807) is added, by way of Appendix, respecting Lord Henry Petty's plan of Finance; which, the author says, was borrowed from him, and which he proposes to amend, by a mode not likely, we think, to be adopted by parliament.

ART. 19. *The Fallen Angels! A brief Review of the Measures of the late Administration, particularly as connected with the Catholic Question; to which is added, Advice to the Yeomanry and Volunteers of the Imperial Kingdom, to whom this Work is addressed.* 8vo. 135 pp. 4s. Hatchard. 1807.

This is a very zealous work of some person, equally a friend to the Protestant establishment, and to the volunteer system. It does not so much contain arguments or discussions, as collections of facts and statements relative to the great questions just agitated at the time of its publication, which was early in the last summer. After an Address to the Yeomanry and Volunteers, the following subjects are distinctly taken up. Dissolution of Parliament in 1806.—P. 23. Slave Trade.—P. 29. Abolition or Commutation of Tithes.—P. 33. Catholic Emancipation; or Extension of Immunities.—P. 37. Where is distinctly stated what has been granted to the Catholics in this reign, and what is further required by them. Particulars relating to the Irish Rebellion in 1798.—P. 48. Particulars relating to the Measure proposed by the late Ministry immediately before the Change.—P. 102. Advice to the yeomanry and Volunteers.—P. 119. These are chiefly of a military nature, to which profession the author says he was bred, and therefore may deserve, probably, more particular attention. A portrait of his Majesty, surrounded by mottos and emblems, stands opposite to the title. It is engraved with spirit, and is full of loyalty. The book certainly deserves commendation, as useful both for reference and admonition.

ART. 20. *A Letter to the Right Honourable the Earl of D***, on the political Relations of Russia, in regard to Turkey, Greece, and France; and on the Means of preventing the French establishing a permanent Control over Russia: with Strictures on Mr. Thornton's present State of Turkey, &c. By William Eton, Esq. Author of "A Survey of the Turkish Empire," of "Materials for a History of the Maltese," &c. 8vo. 135 pp. Cadell and Davies. 1807.*

The "Survey of the Turkish Empire," by this author, was noticed by us soon after its appearance, as a work containing much important and apparently authentic information: nor have we since seen occasion to retract that opinion.

It has lately, however, been attacked in a publication intitled, "The present State of Turkey," by a Mr. Thornton*; who calls in question the accuracy of Mr. Eton, in many particulars, and holds political doctrines opposite to his. The pamphlet before us contains a reply to this antagonist; whom Mr. E. accuses, and (we think) in some instances convicts, of misquoting and misrepresenting his book. For these particulars we must refer our readers to the pamphlet itself; which the possessors of Mr. Eton's former work will do well to procure. In regard to the great political question, in controversy between these writers, we cannot hesitate in adopting *as a general principle*, the opinion of Mr. Eton; that we ought to cultivate the alliance, and promote the interests of Russia, in preference to those of the Ottoman government. We say, *as a general principle*, because under particular circumstances, and more especially in the present state of Europe, it may be a different question, whether, or not, we should countenance the supposed plans of Russia for the dismemberment of the Turkish empire. The character and manners of the Russians in general are also vindicated in this letter from certain aspersions of Mr. Thornton; but the chief object of the writer is to show that no danger, and indeed that great advantage would arise to Britain from the preponderance of Russia on the continent of Europe. We have always inclined strongly to this sentiment: but, unhappily for Europe, there is at present little occasion for such a discussion, Russia having thrown itself into the arms of France. Mr. Eton notices this circumstance in a postscript, and considers it as rendering our possession of Malta of the highest importance, as our fleets from thence may block up the French in the Adriatic. "Our exertions," he says, "must be directed to liberate Prussia. At Malta we must stand between her and France."

There are many other remarks in this publication; which, though thrown together without strict order, seem well deserving of attention.

* Mr. Thornton's own book we shall notice very soon.

DIVINITY.

ART. 21. *On the Doctrines of final Perseverance and Assurance of Salvation: A Sermon preached at Leicester June 6, 1806, at the Visitation of the Right Reverend the Lord Bishop of Lincoln. By the Honourable and Reverend H. Ryder, M.A. Rector of Lutterworth.* 8vo. 1s. 6d. Payne. 1806.

Surely there never was a time in which sound theological learning, with strenuous activity in diffusing its benefits, were so much required in the ministers of the established Church, as the age in which we live. With great satisfaction on our part, and to the honour of our Universities, we attest that the Clergy are neither deficient in such learning, nor failing in such activity. Among numberless proofs of this which have come before us, (and not a few from the diocese of Lincoln, animated as it is, no doubt, by a strong example) the Sermon now to be noticed holds a respectable rank.

The preacher states briefly these *two* legitimate deductions from the text, "that peculiar moderation in worldly pleasures becomes the minister of a pure and spiritual religion;" and that "moderation in exacting our temporal rights is a matter of high expedience, if not of strict duty, lest we offend our weak brethren, and thus hinder the due influence of our doctrine." P. 1. Forbearing to dwell upon these inferences, the preacher brings forward one "of a different kind, to be drawn from the text, which has not been overlooked by the ancient commentators." P. 2.—"If St. Paul, say they, who had preached and laboured so much, still feared, lest he should be a cast-away; what cause have Christians in general to dread, lest this should be their lot. Considered in this point of view, this passage becomes of peculiar importance. If the inference be fairly drawn, is it not in direct opposition to that doctrine of *indefectible grace*, which has been set up as the standard of orthodoxy, and as the test of saving faith? May it not well be made the ground-work of a *contrary* opinion:—That, as far, as human knowledge is concerned, there is in this life no absolute certainty of the perseverance of any individual: that *doubt* of fulfilling the duties necessary to salvation, is the proper feeling of a being still subject to inward frailty and outward temptation: that this apprehension of final failure will differ infinitely in degree, according to our progress in holiness, and vary according as our tempers are sanguine or desponding; but that no common Christian can have just reason wholly to lay aside that fear, which as it is the beginning, so is it, under divine grace, the preservative of human virtue and wisdom." Pp. 2, 3.

To ascertain the just meaning of the text, and to make it bear with its full weight upon the doctrine in question, its connection

is traced with the part of the Epistle which immediately precedes. This is done in a manner very satisfactory; including a sound note of *Hammard* on this subject; and a confutation, at some length, (further enlarged in a note to the Sermon) of *Beza*, the friend of *Calvin*. Misconstructions of some passages in the Old Testament are then rectified, and the preacher returns to the New Testament, "particularly styled, *the covenant of grace*."

Having thus disproved, by Scripture, the doctrine of *indefectible grace*, Mr. Ryder shows that it was rejected by "the Fathers of the four first centuries, and the venerable chiefs of our reformation." P. 27.

The 16th Article of our Church, and the Homily on the danger of falling from God, are then properly adverted to.

As the question here discussed is in these days especially interesting, we shall make no apology to our readers for prolonging our account of this very useful discourse, by an extract from the two last pages, the matter of which is equally just and charitable. "It must be allowed that persons in our Church, whose claims to literary distinction have been indisputable, whose attention to their duties has been exemplary, who no doubt have taught in integrity and singleness of heart, have adopted and disseminated this doctrine; but our high respect for their characters should not deter us from pointing out the errors in their opinions. It will not be denied, that some Christians have, under the influence of this opinion, persevered unto the end, and been ready on their death-beds to exclaim with St. Paul, "Henceforth there is laid up for me a crown of righteousness." But this is a concession which cannot be denied even to *Papists*, under the burden of many other unauthorized additions to Scripture. As, however, the abuse of a doctrine is no argument against its truth; so neither are a few instances, in which it has failed to be injurious, decisive proof of its innocence and safety. It must be granted that, if unfounded, as I have endeavoured to prove it, this doctrine has a strong tendency to encourage presumption, or to create despondency. Those who think they feel the certain assurance, will be but too apt to rest in security, and to neglect the means necessary to perseverance; those who find that they cannot attain it, will conceive that they want the earnest of God's favour, and abandon the pursuit in despair. Let us, therefore, relinquishing all vain expectation of preternatural conviction, pursue the plain path which the Gospel points out, and to which our Church will lead us: let us walk with the fear of God on the one hand, and the comfort of the Holy Ghost on the other; with such a fear of being cast away, as, keeping us steadfast unto the end, will be changed into awful reverence; with such a hope of the prize of our high calling, as brightening gradually to the last, will be lost in the vision of celestial glory,—in the possession of "the fulness of joy,"

ART. 22. *Sermons on Education, on Reflection, on the Greatness of God in the Works of Nature, and in the Government of the World, on Charity, and various other Topics; from the German of the Rev. George Joachim Zollikofer, Minister of the reformed Congregation at Leipsick. By the Rev. William Tooke, F. R. S. In two Volumes. 8vo. 607 and 608 pp. 1l. 1s. Longman and Co. 1806.*

Zollikofer has proved an abundant source of advantage to his admirer and translator Mr. Tooke. Volumes after volumes are presented to the public, all derived from this copious store. Nor is it possible to deny that his eloquence is abundant, and his instructions both useful and very various. We must, however, without at all decrying the good that is in them, warn our readers that they must not expect to find in them all the topics of Christian faith and practice. Numerous as his discourses are, there are none among them that touch upon the doctrine of the Trinity, upon the dignity and preexistence of Christ, upon the aid and influences of the Holy Spirit. Excellent as his discourses are therefore, as moral instructions, they are deficient in the great point of laying the true foundation of moral action. All is referred to the man himself, and his sense of duty to God and Christ, nothing to the divine assistance, without which all these ideas are in fact of no practical use: pleasing speculations, which cannot effectually influence the conduct. All this is fully accounted for in the following passage of an essay on the character of Zollikofer, by Mr. Christian Garve, an attached friend to him.

“He happened to live at a time, when *some tenets of dogmatical theology*, which formerly had been tenaciously adhered to, at least among such as were appointed to teach them, *were beginning to be doubtful even to them*. It was reserved for our days, to see the clergy themselves take the torch of reason in their hands, for throwing a light on the particular objects of their study.” To this class therefore belonged Zollikofer, of whom it is confessed, that “he never set about any inquiries till after he had entered upon his office.” But, “in proportion as *the light of his perceptions increased*; as the certainty of his convictions augmented; his courage grew greater, *in departing from tenets hitherto believed*. But in points where he still doubted, where he did not see thoroughly clear, he takes the *vulgar proposition*, giving it the most practically useful application.” Vol. II. P. 587, &c.

We do not mean, therefore, altogether to decry these discourses, when we warn our readers, as duty obliges us to do, that they will not find in them all the Christianity of the Church of England. Much that is good, in point of advice for conduct, they certainly may find, but the Christian basis of all good
conduct

conduct must be sought elsewhere. In the Scriptures and in the writings of the best English divines. The Germans are *rationalized* to a formidable extent. The present copious volumes contain sixty-four discourses, the nature of which is sufficiently explained in the title-page. They are, as we have said, good moral discourses, but at most only *semi-christian*. There is nothing bad in them, but a deficiency of much that would be still better.

ART. 23. *An Essay on the Epistles of Ignatius.* By the Rev. W. Cockburn, M.A. Christian Advocate in the University of Cambridge, and late Fellow of St. John's College. 8vo. 23 pp. 1s. 6d. Hatchard, Rivingtons, &c. 1806.

This very useful Essay opens with a short but clear history of the dispute, relating to the genuineness of the Epistles of Ignatius. As it appears that Lardner, Mosheim, and Gibbon, the latest writers who have expressed any incredulity, respecting the smaller collection, published by Is. Vossius, from the Medicean MS., have offered no new reasons for their unbelief, this able advocate for truth, undertakes to answer distinctly the strongest arguments urged by Daillé, by his anonymous defender, and by Blondel, the chief writers on the opposition side of the question. Their objections amount only to nine, some of which are extremely weak, and the whole are, in our opinion, very ably answered by the present author. His summing up, after these replies, is in the following terms.

“ These are the principal objections urged by the scrutinizing critics of modern times, to prevent our believing that the Epistles which we now possess were written by the real Ignatius. These objections are, in my opinion, of no weight. If the Reader think with me so far, he will readily grant that this is the strongest possible argument in favour of the authenticity of the writings which we are considering. For if men like Daillé, Blondel, &c. extremely conversant with antiquity, and passionately eager to disprove the authority of a book, so adverse to their favourite scheme of ecclesiastical government; if such men, after the most minute investigation, can find no one passage which may not reasonably be supposed to have proceeded from the pen of Ignatius, at the time when he is known to have lived; the suspicions of forgery must indeed become very faint. For who could have been the forger? If any one, a few years posterior to the time of Ignatius, ask for a moment, what object he could have in view. The fashionable controversies of the second century are not touched upon. The Valentinian heresy, which then attracted so much notice, is certainly not mentioned in such a manner, as might induce us to suppose that to answer it was the motive of this extraordinary fraud; since there are but four words in all the book which can be fancied to have the most remote allusion to it.

“ If,

"If, on the other hand, we suppose the forger to have lived long after the death of Ignatius, how can we think it possible that he should have left no proof of the age in which he wrote? that he should have alluded to no one event which had happened during the long interval that elapsed between himself and the martyr, whose name he so wickedly assumed?"

"Let any one who doubts the authenticity of these Epistles, endeavour to fix upon a person who may be conjectured to have written them, and try to assign some probable motive for the forgery. I think he will soon cease to doubt, when he sees how much better they suit the author whose name they bear, than any other whom ingenuity or fancy can point out." P. 16.

Mr. C. also adds some other arguments of his own, very strongly tending to establish the authenticity of the Epistles. It is certainly a matter of importance to have the truth ascertained, as the testimony of Ignatius, in these Epistles, is very strong, to the support of the authenticity of the Gospels themselves, and of some points of doctrine. To us it is quite a decisive circumstance, that they were found in a very ancient manuscript, and being found, not only comprise all the quotations that have been made by ancient writers; but also with Latin versions derived from other sources, and themselves also of great antiquity. We rejoice to see a man so well deserve an honourable title, as Mr. Cockburn does that of CHRISTIAN ADVOCATE.

ART. 24. *A clear and concise Vindication of the Holy Scriptures; in an affectionate Address to the Deists: adapted likewise to the Use of Practical Unbelievers, doubtful and uninformed Christians, the rising Generation, and all others, concerned in the glorious, common, fundamental Cause of Divine Revelation. By George Nicholson, Kingston-upon Hull, Yorkshire. 8vo. 79 pp. 1s. Heaton, Leeds; Turner, Hull; Rivingtons, London. 1806.*

A very eccentric and singular, yet an argumentative and vigorous address, or rather an *expostulation*. If the author would bring himself to write in a more grave and dignified manner; he might render useful service, in these times, to readers in every class of society. The *appendix* offers many salutary hints to the dreamers about *political* reform and perfection.

ART. 25. *Divine Service for the Camp or Garrison, as performed at the Drum Head: with the Outlines of a few Discourses, or Field Sermons, adapted to the Understanding and Circumstances of the private Soldier. To which is annexed, a Sketch of the Form of Consecration of a Stand of Colours. By the Reverend William Henry Pratt, Rector of Jonesborough, in the County of Armagh; Chaplain to the Cookstown Cavalry, and Loughry Infantry,*

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fantry, in the County of Tyrone. 8vo. 40 pp. 1s. 6d. Asperne and Egerton. 1807.

In the preface, many things are well stated concerning the expediency of re-establishing the commission of *Military Chaplain*, in its original efficiency; and we respectfully recommend this point to the consideration of those to whom it properly belongs. Five pages from p. xiii, might have been reduced within as many lines, by mere references. The outlines of *Field Sermons* (or rather *Garrison Sermons* as they are called at p. 30,) and the *form of consecrating colours*, are animated, appropriate, and of useful tendency. We shall produce one specimen from the sermon (March 8th, 1807,) preached to the 8th, or King's own regiment, which had distinguished itself under Sir Ralph Abercrombie, in Egypt; on which day, being the anniversary of their landing, the men all wore *laurel* in the morning: "If then, my friends, the character of a gallant soldier is a noble name; continue to preserve it. If the having fought and conquered is a glorious pride; impress it upon the younger men who have lately joined your ranks; and excite them to rival the actions of their seniors, and merit that laurel, which you have the honor on this anniversary to display. Is a young soldier irregular or disobedient; tell him, that he must know and feel that he is enlisted into a regiment whose honour is untarnished; and he will soon become worthy of being the companion of those who conquered on the plains of Egypt. In fine, my friends, since you have acquired a glorious name, I conjure you not only to cherish it, but to hand it down with your number, so long as it shall exist. So shall you obtain the favour of heaven, the esteem of your Sovereign, and the gratitude of your country." P. 34.

ART. 26. *A Sermon, preached on Wednesday, February the 25th, 1807: the Day appointed for a General Fast and Humiliation; before His Majesty's Coldstream Regiment of Guards in Westminster Hall. By the Rev. William W. Dakins, LL. B. F. S. A. Chaplain to His Royal Highness the Commander in Chief.* 4to. 24 pp. Becket and Hatchard. 1807.

A spirited exhortation; the subject of which is 2 Chronicles, xv. ver. 2. One or two expressions, somewhat deficient in dignity, appear to be in especial favour with the preacher; and we must advise him to dismiss them from his service. "Whenever you forsake these happy courses, *depend upon it*, you will find yourselves under a quite contrary state of affairs." P. 9. "If we suffer him, who ought ever to possess the supreme place in our affections, to be totally disregarded by us, or thought on only in the moment of calamity and danger; *depend upon it*, we shall feel the vengeance of his wrath." P. 23. Much more suitable

is a stile like the following: "Let us lift up our hands with gratitude to the Almighty Father of the universe, who "hath his way in the storm," that the dark cloud of error and delusion is gone by; and while we behold powerful nations, and once mighty kingdoms, sinking under the grasp of insatiable ambition; let us praise God for his undeserved goodness towards our Zion, and our Jerusalem; and let us invoke his continued favour and protection, that our fleets and armies, going forth in the "power of his might," may prove to the astonished world, that "the Lord of Hosts" is with us; and that, under him, we are enabled to bring to nought every combination against our national prosperity." P. 18.

MISCELLANIES.

ART. 27. *The History of France, under the Kings of the Race of Valois, from the Accession of Charles the Fifth, in 1364, to the Death of Charles the Ninth, in 1574. By Nath. William Wraxall, Esq. The Third Edition, with very considerable Additions.* 8vo. 2 Vols. 16s. Mawman. 1807.

The additions to these volumes consist principally in the various occasional remarks, which time and serious reflection on the wonderful events of modern times have suggested to the author. Our account of the first edition of this work will be found in our seventh Volume, pp. 341, 534.—and again in Vol. viii. p. 289.—The French nation, observes this author, have always performed the same political part that they do at present, and their exertions, whether directed by Charlemagne, by Louis the Fourteenth, or by Buonaparte, have equally ravaged, overrun, or subjected the Continent. Let not Britons however forget, that from the period of the Conquest to the reign of Edward the Third our sovereigns held the enjoyment by hereditary right of some of the greatest and fairest provinces of the French monarchy.

ART. 28. *The Ancient and Modern History of Nice, comprehending an Account of the Foundation of Marseilles; to which are prefixed descriptive Observations on the Nature, Produce, and Climate of the Territory of the former City and its adjoining Towns; with an Introduction, containing Hints of Advice to Invalids, who with the Hope of arresting the Progress of Disease seek the renovating Influence of these salubrious Climes. By J. B. Davis, M.D. one of the British Captives from Verdun; Author of "Projet de Reglement concernant les Decet," and Member of several Medical Societies.* 8vo. 8s. Tipper. 1807.

If peace shall once more be restored between this country and France, and invalids again be permitted, with security and

comfort, to exchange our cold atmosphere for the milder breeze of southern France, the present will be an excellent manual and guide:—however, whether this be the case or not, Dr. Davis has produced an entertaining book, and given us some very acceptable local information and anecdote.—A neat view of Nice is prefixed. This volume is the more interesting, as it details the obstinate struggles between the King of Sardinia and the French, at the commencement of the Revolution, by which means the latter attained the possession of Savoy and Nice, and have had ever since a free passage to the plains of Italy.. The friend of humanity will be shocked to hear, that war, emigration, and disease, have diminished one-third of the population of these once happy and fertile countries.

ART. 29. *The Dramatic Mirror, containing the History of the Stage, from the earliest Period to the present Time; including a Biographical and Critical Account of all the Dramatic Writers, from 1600, and also of the most distinguished Performers, from the Days of Shakspeare to 1807; and a History of the Country Theatres in England, Ireland, and Scotland, embellished with seventeen elegant Engravings. By Thomas Gilletand. Author of Dramatic Synopses. 8vo. 2 Vols. 11. 1s. Chapple. 1808.*

A work that would properly satisfy the promise of this title page, instead of being comprized in two moderate octavo volumes, might be extended to the number of the mighty production of Grævius and Gronovius, which are hardly complete in twenty ponderous folios. This work, however, may be probably both convenient and useful to the frequenters of the modern theatre, now so changed from what even we ourselves remember it, that could the shades of Betterton, Quin and Garrick, rise from their elysium, it may fairly be questioned whether, with one or two exceptions, they would acknowledge their brethren of the sock: they might be apt to exclaim, call ye this a play, or that an actor? In this respect at least we confess ourselves *laudatores temporis acti*. Some very neatly executed heads of various performers are introduced, of the resemblance of which we are not able to judge.

ART. 30. *Αρχαί; or the Evenings of Southill. Book I. By Nicholas Salmon, Author of Stemmata Latinitatis, and other Philological Works. 8vo. 178 pp. 5s. Mawman. 1806.*

Mr. Salmon is a learned and ingenious man, and we doubt not an excellent teacher of languages. His "*Stemmata Latinitatis*," and his works on the French and English languages †

* Brit. Crit. Vol. viii. p. 264.

† Brit. Crit. x. 449 and 450.

are very valuable, as books of research and useful instruction: but, in these "Evenings of Southill," he has so lost himself in the wilds of etymology, that it is difficult either to follow or retain what he says. The very bad taste of making the particle "By" an interlocutor in the dialogue, and addressing it as "my dear little "By," adds much to the vexation of the reader. On these accounts, we rejoice to see the work prefaced by a respectable list of subscribers: for in no other way could the labour and ingenuity of the author have a chance of being repaid. His attempt is to throw light on this particle, which, he thinks, Mr. Horne Tooke has imperfectly explained; but we confess that he has said so much about it, that we have not a guess at his meaning.

The following intimation respecting the author's own name, is at least intelligible; and we think that the relationship intimated in it, will be more readily allowed, if he publishes no more books of "the Evenings of Southill."

"My very name, *Salman*, was originally *Salomon*; and, by the latter name many of my relations go at present in France."

ART. 31. *Treats relative to Botany, translated from different Languages. Illustrated by Nine Copper Plates, and Occasional Remarks* 8vo. 277 pp. 6s. 6d. Phillips. 1805.

This is one of the books which accident has caused to be overlooked; but as curious botanical tracts must be desirable and useful to many readers, a late mention of them must be better than none. The tracts are ten in number.

1. On the Organs of Perspiration in Plants, by J. Hedwig, translated from the German.—2. On the Botanical Geography of the South-Western Parts of Europe, by Professor Link, ditto.—3. On the Mode of production of the Aloes Wood, by J. de Loureiro; from the Portuguese.—4. On the Genera of Orchideæ, and their Systematic Arrangement, by Professor O. Swarz; from the Swedish.—5. Another, by the same, on the Genera and Species of the Natural Order of Orchideæ.—6. Botanical Observations, by Dr. M. Borkhausen, from the German.—7. Account of the Ule Tree, and of other Trees producing the Elastic Gum, by Don V. de Cervantes, Professor of Botany in Mexico; translated from the Spanish.—8. Observations on the Genera *Juglans*, *Fraxinus*, and *Quercus*, in the neighbourhood of Lancaster, in N. America, by the Rev. H. Mühlberg; with the Remarks of Professor G. L. Wildendow; from the German.—9. Observations on the Plant called *Erica Diaboecia*, shewing the Necessity of referring it to a different Genus and Order, by Professor Jussieu, from the French.—10. Botanical Observations, by Frederic Ehrhart; from the German.

It must be evident to every inspector of the above list, that such a collection of tracts, from so many languages, with notes, and

sometimes supplemental discussions by the translator, must be extremely interesting to many lovers of this fashionable science. Why the compiler of such a work, after bestowing so much pains upon it, should conceal his name, we are at a loss to conjecture. When we consider the number of plates, we are astonished at the extreme cheapness of the volume. The subject of the 7th tract, the Ule Tree, or *Castilla Elastica*, is one of which an accurate account was much wanting; and the plate, which represents the plant, is not only well executed, but, to increase the wonder of the cheapness, of quarto size, folded.

ART. 32. *Letters to Dissenting Ministers, and to Students for the Ministry, from the Rev. Mr. Job Orton, transcribed from his original Short Hand, with Notes, Explanatory and Biographical. To which are prefixed, Memoirs of his Life. By S. Palmer.* 12mo. 2 vols. 8s. Longman. 1806.

Mr. Job Orton appears to have been a truly estimable man. A warm but entirely innocent zeal, and a candour equal to his piety, which was exemplary, conspired to form a character, which, when known, it would be no less disgrace to a Churchman than to a Dissenter, not to esteem and love. He was the friend, and, on one occasion, the defender of the very excellent Dr. Adams, late Master of Pembroke College; he was the pupil and friend of Doddridge, whom he loved and valued as he deserved. Some years ago we noticed, with due commendation, a Collection of Letters, chiefly between him and Sir James Stonhouse*, to which the present volumes may be considered as a supplement. The first Letter to the successor of Dr. Doddridge, in the Dissenting Academy, then removed to Daventry, contains many curious particulars relating to that seminary, and the former conductor of it. The next Letter originally inclosed, and now introduced, is a very important one, from Mr. Orton, containing his arguments in favour of extemporary prayer, which he calls *free prayer*; by which it is plain that he was not so bigotted, as to overlook or deny the real disadvantages of it. The remaining Letters, are full of notices of opinions, persons, and books, more curious, perhaps, to us than to the Dissenters themselves, to whom they must all be better known. The notes and biographical sketches, added by the editor, Mr. Palmer, are judicious, and such as the reader naturally will wish to find.

When we take up the writings of Dissenters, so generally sound in Christian principles, as Mr. Orton was, we feel a sensible pang in the reflection that through the infirmity of human nature, such persons should be kept apart from the Church, by opinions, very few, if any, of which affect fundamentals. We rejoice when we see them so very nearly approaching to us, yet how to remove the

obstacles that still prevent union, is a problem which he only can solve who reads the human heart, and knows its most secret movements. May he in his good time effect it! In the meanwhile *φιλανθρωπία μνησθ*,—let all harshness, all mutual hatred and suspicion, every thing that tends to generate or continue such feelings, be dismissed by both sides.

ART. 33. *Memoir of the Case of St. John Mason, Esq. Barrister at Law, who was confined, as a State Prisoner, in Kilmainham, for more than two Years; containing Addresses and Letters to the Earl of Hardwicke—his Grace the Duke of Bedford—Mr. Wickham—Judge Daly—Sir Evan Nepean—Judge Day—Lord Henry Petty, &c. &c.; and Letters from some of the above Personages. Most respectfully submitted to the Consideration of the Commons in Parliament assembled.* 8vo. 129 pp. 4s. Graisberry and Campbell, Dublin. Johnson, London. 1807.

That the frequent disturbances in Ireland have rendered a temporary suspension of the Habeas Corpus Act necessary in that kingdom, few, if any, of our readers can be ignorant. Among the persons arrested, on suspicion, immediately after the Insurrection in 1803, was the author of this Memoir; who, it seems, is nearly related to the two Emmets, one of whom, we believe, suffered as a ringleader in that revolt, and the other (if we mistake not) is an exile in consequence of his participation in a former Rebellion.—Whether this circumstance alone, or any imprudent language or conduct of this gentleman, occasioned his arrest and confinement, it is out of our power to ascertain. If the latter was the case; (which however he does not admit), he would certainly have to thank himself for the arrest; though we are not aware of any circumstances that could render so long a *detention* necessary. The case, as stated by him, undoubtedly appears a hard one. It has however been considered by two successive Lord Lieutenants of Ireland, and by several other persons high in office, who have not been able to point out a mode by which he could obtain compensation. He now proposes to submit his case to Parliament, whose decision it would be presumption in us to anticipate. We cannot, however, but think that the long details of ill-treatment which the prisoners in Kilmainham gaol are said to have experienced, (which occupy a considerable portion of this pamphlet), are needless, and cannot promote the object of this author. Many of the allegations are contradicted by other testimony, and such of the complaints as were deemed well-founded, appear to have been speedily redressed. Unnecessary hardships should not be imposed on persons who are only *suspected* of guilt. Yet the flippant sarcasms, on individuals, contained in this part of the work are, in our opinion, calculated to abate the compassion we should feel for the writer, or rather, in some degree, to change it into disgust.—Whether the medical gentleman who had the superintendence of the

the prison deserves, or not, all the obloquy cast upon him, it is not in our power to say: but his continuance in that situation by the government which employed him (the general mildness and justice of which government is attested by the author himself) is no slight presumption that those imputations may, in part at least, have originated in prejudice, and are aggravated by passion.

ART. 34. *Letters upon the Establishment of the Volunteer Corps and Domestic Military Arrangements of Great Britain.* By James Ferguson, Esq. Advocate Major, 1 Batt. 2d Reg. A. F. I. 8vo. 118 pp. Bell and Bradfute, Edinburgh; Murray, London. 1806.

We know not to what circumstance it is owing that these Letters, which appear to have been published more than a year, have but lately fallen into our hands. The observations contained in them have certainly, from the importance of their object, and for the good sense which (generally speaking) pervades them, a strong claim to attention.

The mode by which this country may, in case of an invasion, be most effectually defended, is, according to this author, "the incorporation of our domestic troops with the regular army, and the employment of our whole resources to improve both." For this purpose he thinks, "the whole male adults of these kingdoms might be trained to the use of arms in their parishes by drill-serjeants, or other officers supplied by government, under the direction and command of the lieutenancies of the counties and cities."

To prove the necessity of such an arrangement, the author takes a view of our danger, and of the means hitherto prepared in order to repel it. His representation of the danger appears to us somewhat exaggerated; but we will not object to it on that account, aware that it is far better to overrate dangers than despise them. On our present military system he puts a solemn question to every man, namely, "whether it be the best which our circumstances admit of?" His opinion, of course, is strongly in the negative, chiefly grounded on the want of experience in our officers, so far as respects real service. "Our arrangements must," he maintains, "prove not only defective, but miserably absurd, if it shall fail to place each part of our strength as much as possible under the guidance of officers regularly bred in actual service."

Constituted as our forces are at present (the two greater parts being composed of troops never tried) the author asks "how the ablest general could conduct our heterogeneous battalions through the operations of the field, in the presence of a skilful and powerful enemy, for a single day?" All difficulty of this kind, he adds, would be removed, "if our whole domestic force were to be incorporated, during actual service, with the regiments of the regulars, and placed under their officers," Thus, "while every soldier

soldier will have the support and example of veterans, every officer of the home establishment might act as second and assistant in the battalions of the regulars so increased, to him who holds the same commission in the line."

Our limits will not permit us to detail the arguments by which the measure suggested is illustrated and enforced: but it is no more than justice to say, that, although the plan proposed by this writer may probably be attended with more difficulties than seem to occur to him, it is, at any rate, worthy of consideration; and this work contains many suggestions (particularly that of abolishing the sale of commissions in the army) which entitle it to the notice of those to whom the decision on these subjects belongs.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Vindication of the Hindoos from the Aspersions of the Rev. Claudius Buchanan; with a Refutation of the Arguments exhibited in his Memoir, on the Expediency of an Ecclesiastical Establishment for British India, and the ultimate Civilization of the Natives, by their Conversion to Christianity. Also, Remarks on an Address from the Missionaries in Bengal to the Natives of India, condemning their Errors, and inviting them to become Christians. The Whole tending to evince the Excellency of the Moral System of the Hindoos, and the Danger of interfering with their Customs or Religion. By a Bengal Officer. 5s.

An Essay to show that no Intention has existed, or does now exist, of doing Violence to the religious Prejudices of India. 1s. 6d.

A Reply to the Letter addressed to John Scott Waring, Esq. by an anonymous Writer, to the Statements of the Baptist Missionary Society, and to the last Number of the Christian Observer, the Evangelical Magazine and the Letter of the Rev. John Owen, A. M. By Major Scott Waring. 5s.

An Essay on the Duty, Means, and Consequences, of introducing the Christian Religion among the Native Inhabitants of the British Dominions in the East. By J. W. Cunningham, late Fellow of St. John's College, Cambridge. 5s. 6d.

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A Statement of the Evidence and Arguments of Counsel before the Committee of the House of Commons, upon the controverted Election for Saltash; together with a few Annotations by Samuel Carpenter, Esq. of the Inner Temple. 10s. 6d.

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A Cabinet of Curiosities, or Repertory of Entertainment. By Joseph Taylor. 18mo. 3s.

The Wonders of the Feathered Creation; being a Collection of Anecdotes, illustrative of the surprising Instinct and Sagacity of Birds. By Joseph Taylor. 2s. 6d.

ACKNOWLEDGEMENTS TO CORRESPONDENTS.

We return sincere thanks to our fair Correspondent *Serena* for her answer to the question asked in Vol. xxx. p. 556, respecting the word *rip*. We confess our deficiency in *rural* knowledge, when we are assured that it is a general, and not a provincial, name, for the wicker frame or basket, under which the parent fowl is usually confined, to prevent her from leading her young brood too far from home. So delusive are books, that no dictionary, even professedly on family affairs, nor the very copious vocabulary of Dr. Ash, nor the provincial Glossaries of Grose, have noticed this word; for the interpretation of which, the learned must go to the poultry yard.

A Correspondent informs us, that the "Outlines of English History" (see p. 81) were written by *Mrs.* not *Miss Rouse*; and that the price is 3s. 6d.

To another lady, from whom we have received an explanatory Letter, we will say, without naming her again in public, that we are truly concerned, if we can be thought to have treated her with any degree of harshness. We have been used to meet with civility, and certainly always mean to pay it, particularly to Ladies.

LITERARY

LITERARY INTELLIGENCE.

Our Readers will learn, as we ourselves do, with particular satisfaction, that Dr. *Charles Burney* is proceeding with his new *Metrical Division of the Choral Odes of Æschylus*, and not less pleased to know that he has made considerable progress in an *Abridgment of Bishop Pearson's excellent work on the Creed for the Use of the upper Forms in Schools*.

The Rev. *T. F. Dibdin* has almost completed an English variorum edition of *Sir Thomas More's Utopia*.—The first English edition of this work, in 1555, is very little known, but it will form the basis of the present work, which will also contain notes, illustrative of the manners and sentiments of the Times. It will be printed by Bulmer, in two volumes octavo, and there will also be a small impression in one quarto volume. A Head of More, by Scriven; and a few curious Wood Cuts will also be introduced.

We learn, with great satisfaction, that the learned *Mr. Kidd*, editor of *Rubéniana*, is preparing for the Cambridge press, a new edition of *Dawes's Miscellanea Critica*.

Mrs. Sewell is preparing a third Volume of *Poems and Essays*, to be published by Subscription.

IN THE CLARENDON PRESS are the following Works.

Lowth de Sacra Poesi Hebræorum. 2 vol. 8vo.

Vita Abdollatiphi, Arab. et Lat. 4to.

Novum Testamentum Græcum, cum Variantibus Lectionibus quæ Griesbachii judicio Textui recepto præferendæ vel æquiparandæ sunt. 2 vol. 8vo.

Euripides, Græce, Notis Musgrave. 8vo.

Sophocles, Græce, Notis Elmsley, 8vo.

Homeri Ilias et Odyssea. 2 vol. 18mo.

Wytenbach, Animadversiones in Plutarchi Moralla. 4to. and 8vo.

Andronici Rhodii Ethicorum Nicomacheorum Paraphrasia. 8vo.

Cicero de Oratore. 8vo.

Terentii Comœdiæ. 18mo.

Shuckford's Connection of the Sacred and Profane History of the World. 2 vol. 8vo.

Bp. Burnet's Abridgment of the History of the Reformation. 8vo.

The Splendid and extraordinarily cheap Edition of *Strabo*, (for its size and contents) has at length appeared.

THE
BRITISH CRITIC,

For MARCH, 1808.

“ Le blâme qui ne passe point les termes de l'équité, decille les yeux de l'Homme que l'amour propre lui avoit fermé, et lui faisant voir en quoi il s'éloigne de la fin qu'il s'étoit proposée, ou des moyens qu'il a dû employer pour y parvenir, le fait revenir de ses égaremens, lui redonne le courage, et le remet en état de réussir.”

BAILLET, Tom. 1. p. 30.

ART. I. *The present State of Turkey, or a Description of the Political, Civil, and Religious Constitution, Government and Laws, of the Ottoman Empire; the Finances, Military and Naval Establishments; the State of Learning, and of the liberal and mechanical Arts; the Manners and domestic Economy of the Turks, and other Subjects of the Grand Signor, &c. &c. Together with the Geographical, Political, and Civil State of the Principalities of Moldavia and Wallachia. From Observations made, during a Residence of Fifteen Years in Constantinople and the Turkish Provinces, by Thomas Thornton, Esq. 4to. 468 pp. Price 1l. 1s. Mawman, 1807.*

WHILE some writers describe the modern Turks as a people degenerate, and widely different from that valiant race of warriors who planted an Asiatic nation of Mussulmans in one of the fairest territories of Christendom; and while others affirm, that they are the same in habits and opinions, and capable of as great exertions as their ancestors, wanting only proper chiefs; the remarks of so respectable and well-informed an author as Mr. Thornton must be peculiarly

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cularly acceptable at this moment, when the Ottoman Empire in Europe appears surrounded with dangers, and tottering on the verge of dissolution: presenting a melancholy contrast to its former splendid and triumphant state, which (two hundred years ago) induced that excellent historian, Knolles, to exclaim:

“ If you consider its beginning, progress, and uninterrupted success, there is nothing in the world more admirable and strange; if the greatness and lustre thereof, nothing more magnificent and glorious; if the power and strength thereof, nothing more dreadful or dangerous: which, wondering at nothing but the beauty of itself, and drunk with the pleasant wine of perpetual felicity, holdeth all the rest of the world in scorn.”

A residence of more than fifteen years at Constantinople, and at Odessa, on the Black Sea, frequent excursions to the Turkish provinces on the Asiatic Coast, and the islands of the Archipelago, a knowledge of the language, and a familiar acquaintance with the foreign ministers and their interpreters at the Porte, must have furnished Mr. T. with such opportunities for original observation, as rarely fall to the lot of travellers who visit the Levant: and that he has not suffered many of those opportunities to escape him, we are inclined to believe, as the volume before us contains a body of information that seems the result of diligent research, and bespeaks its author to be perfectly conversant not only with his immediate subject, but with mankind in general. It proves also, that he relied not altogether on his own personal inquiries, but examined with minute, and indeed critical attention such works of preceding writers as could yield instruction or suggest remark. On some of those productions he has bestowed due praise—of many, he exposes and corrects the errors, and reprobates the wilful mis-statements of facts.

“ I have not sought controversy,” (says Mr. Thornton, preface, p. xii.) “ but I felt it my duty not to avoid it; and I shall acknowledge the propriety of reproof only when it is demonstrated that any remark could be omitted without injury to truth. My personal acquaintance with several of the modern travellers has neither seduced me into undeserved praise, nor provoked me into bitterness.”

This work is divided into nine chapters; the first of which exhibits a general view of the manners, arts, and government of the Turks. Their natural character seems to be composed of contradictory qualities; of bravery and pusillanimity,
activity

activity and indolence, ferocity and kindness; they indulge the grossest sensuality after acts of the most austere devotion; affecting at one time the severest morality, and at other times disgusting by the coarsest obscenity. The great among them are by turns arrogant and haughty, liberal and sordid; but those qualities seem to predominate which least deserve our approbation. However deficient they may be in those branches of knowledge which give to the Christian powers of Europe such a vast superiority, yet Mr. Thornton allows that the Turks entertain clear and just ideas of whatsoever falls within the narrow compass of their observation. He compares their conduct after victorious warfare with that of the Arabs on similar occasions; the Turks, during short intervals of peace, always sunk into effeminacy, and again rushed into battle with ferocious alacrity; while the Arabs, after extending their conquests into Spain and the western limits of Africa, cultivated literature with success, and preserved those sciences, which, in Christian Europe, had been neglected and forgotten. The Turks, it would appear, considered arms as the only honourable means of subsistence; agriculture, and the more elegant arts, were left by them to slaves and cowards.

“ But the Arabs,” says this author, “ long before the age of Mahomet, were a polished and learned nation: and the attention which they paid to science, when they rested from their conquests, was merely the resumption of their ancient habits. The inter-marriages between the Moors and the Christian women, which, it is said, Almanzor encouraged in Spain, have with much gallantry and ingenuity been held out as the cause of that taste for literature which distinguished the Arabs of the eighth century; but I much doubt whether it be not more just to attribute the invention of algebra, and the improvement of medicine, rather to the refined taste of the Court of Haroun al Raschid, and the encouragement which learning received from the Caliphs of Bagdad, than to the connubial happiness which the Spanish ladies conferred on their unchristian husbands. The Turks indeed cannot be accused of having neglected these extraordinary aids of science: for, after the siege of Nicæa, when the Grecian ladies, in the presence of Sultan Orchan, bewailed the loss of their husbands, the generous conqueror appointed honourable successors from among the officers of his court and army; and the grateful widows spread the fame of his humanity over the neighbouring regions.” P. 7.

The early Sultans, although wars and conquests were their chief occupation, did not, however, totally neglect the cultivation of literature. In the year of our æra 1336, Orchan

founded an academy at Brusa, the celebrity of which attracted disciples even from Persia and Arabia. Mahomet the Second, who overthrew the Roman Empire by the taking of Constantinople, was renowned among the Asiatics for his learning, his knowledge of languages, and his piety; although represented by Christian authors as a sanguinary and impious monster. Here (pp. 11 and 12) the jarring testimonies of various travellers respecting objects which each must have seen, and discordant passages in the works of other writers, induce Mr. Thornton to suspect the validity of many accusations against the Turkish conqueror.

The works of Plato, and the philosophy of Aristotle, are known to the Turks either in their own tongue or in Arabic; and they have innumerable treatises on Chemistry and Alchemy, Astronomy and Astrology. Their poetry, after the Persian and Arabian model, has its beauties, and is not without defects. On this subject the present author employs but four or five lines, (p. 14) yet the lovers of Oriental literature may perhaps wish that he had filled as many pages with specimens of the Turkish *Ghazel*, or sonnet from the *Divans* of *Fazouli*, *Bayki*, *Naati*, *Shahedi*, *Aumcedi*, *Wesai*, and other lyric poets, who have successfully imitated the Persian Odes of *Hafiz*, the Eastern Anacreon.

Following the Asiatic historians, Mr. T. (in the second chapter) traces the Ottomans to *Turr*, the eldest son of Japhet, and founder of the Tartar race, known to the Greeks under the general name of Scythians. The Turkish power, which, two centuries ago, was extended over the Grecian and Saracenic Empires, and even reached as far as Hungary and Persia, was the subject of serious alarm to the nations of Christendom, as appears from many passages in the works of *Bulbequius*, *Cantemir*, *Sandys*, and other writers, quoted in pp. 57 and 58. The plans of conquest which the Sultans meditated, were of the most comprehensive nature, and formed on the grandest scale; yet, although Mahomet the Second employed artillery with success at the siege of Constantinople, the invention of gunpowder is considered by Mr. Thornton as one of the chief obstacles to the extension of Turkish power, and the cause of its decline; for the Turks, adhering with incurable obstinacy to the ancient modes of warfare, and the habits of their ancestors, regarded the new system of tactics as a restraint on the exertions of individual strength and courage; and they despised a manner of fighting which placed the timorous and the weak on a level with the brave and the strong.

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Since the publication of the work before us, Sultan Selim has been dragged from the imperial throne; and his deposition is attributed by many to the disgust which his subjects felt, on his endeavouring to introduce the military discipline of the French or English. This attachment to the old system, (the ruinous effects of which are daily experienced) renders the most numerous armies of the Turks a disorderly rabble; and seems to justify the pretended prophecies long current amongst them, "*that the sons of yellowness* (by which expression they understand the Russians) *are to take Constantinople.*" It is now considerably above an hundred years since Spon, in the account of his travels, observed, that, "of all the princes of Christendom there was none whom the Turks so much feared as the Czar of Muscovy." But the fact is, according to Mr. Thornton, that ever since the victories obtained over them by the Emperor Leopold, a strong persuasion has existed amongst the Turks, that they hold their European territories by a very precarious tenure.

The dissolution (or dismemberment) of the Ottoman Empire, is an event equally important, as it is probable. On this interesting subject we shall present our readers with the sentiments of Mr. T. in a passage which concludes his second chapter.

"As the Ottoman Porte has long since abandoned all schemes of ambition, and religiously observes its treaties with the neighbouring states, the expulsion of the Turks from Europe must be founded only on some of the following ostensible reasons: either because they are not Christians, or because their title to the dominion of their vast empire, though acknowledged by every potentate in the world, must now be submitted to examination, as to its justice; or because their government is despotic, and a great proportion of their subjects are deprived of the exercise and enjoyment of civil liberty, on account of their dissenting from the established, predominant religion*. Upon the same principles may the invasion of a regenerating army be justified in any

* Busbequius indeed gives another reason, which, whether it be so openly avowed or not, will be the chief inducement for carrying into execution "*the vast and generous design*" of conquering Turkey. "*Sed si nec laudis nec honesti pulchritudo animos torpentes inflammavit; certè utilitas, cujus hodie prima ratio ducitur, movere potuit, ut loca tam præclara, tantisque commoditatibus et opportunitatibus plena, barbaris erepta a nobis potius quam ab aliis vellemus possideri.*" (Epist. 1. p. 43.)

other country, wherein the reins of government are as loosely held, and as unskilfully managed, as in Turkey. I do not indeed believe, that any European power would publish a manifesto grounded on such puerile arguments. If the invasion of Turkey be commanded, the *ratio ultima regum* will silence argument, and enforce conviction on those who cannot immediately comprehend that the conqueror is acting for their benefit. Besides, if the Turkish title to dominion in Europe be ill-founded, I do not see how the case is altered by the interposition of the Bosphorus and the Hellespont. Asia Minor formed no less than Thrace a part of the Roman Empire, subjected to Rome by unprovoked invasion, by forced, or forged, concession; and all the arts which the most civilized nations resort to in practice for the extension of territory. The reasoning against the Turkish power applies no less to Asia than to Europe. And must we recur to mouldy records to ascertain in what corner of the world the Turks are to be consigned to peace and oblivion? Must they ramble about in search of Eden, the first seat of the common ancestors of mankind? or retrace their steps to Selinginskoy, whence M. Bailly deduces the origin of human learning? or must the summary Roman method be resorted to, and peace be proclaimed only when their country is reduced to a solitude? The Chevalier d'Ohsson is of opinion, that a revolution of principle, and a change in the system of government, may easily be introduced into Turkey: it *only* requires a Sultan, free from prejudices, superior to the institutions of his country and the influence of education; assisted by a mufti, animated with the same zeal for the public good; and seconded in his views by a vizier of prudence, courage, and probity. He ought to have known that the revolution of many ages cannot be expected to produce such an assemblage of virtuous and vigorous minds, endowed with knowledge so diametrically opposite to the principles of their education. The example of Peter the Great, who for a time divested himself of the pomp and power of sovereignty, in order to study the sciences and the art of government in countries more advanced in civilization than his own, is a singular phenomenon in the history of mankind: and a similar instance must not be expected to recur in every thousand years. Conjectures are not to be assumed as facts: neither can I presume to venture any opinion on the probability of either event: though I sincerely wish, that the punishment which Volney denounces against the Empire of the Ottomans, may be averted either by their own prudence or by providence. According to this author, the Sultan, equally affected with the same ignorance as his people, will continue to vegetate in his palace: women and eunuchs will continue to appoint offices and places; and governments will be publickly offered to sale. The pashas will pillage the subjects, and impoverish the provinces: the divan will follow its maxims of haughtiness and intolerance: the people will be instigated by fanaticism; and the generals will carry

carry on war without intelligence, and continue to lose battles, until this incoherent edifice of power, shaken to its basis, deprived of its support, and losing its equilibrium, shall fall, and astonish the world with another instance of mighty ruin." P. 90.

The third chapter describes the constitution of the Ottoman Empire; which, according to an established maxim of state (founded probably on a sentence of the false prophet) can never be governed by a female. Should the present race not furnish an heir male, the successor must be chosen from the royal branch of the Crim Tartars, which sprung from the same common stock. Such is the veneration of the Turks for the reigning family, that although the Janizaries have often dethroned, they have never elected an Emperor. The ambition of a subject never aspires above the footsteps of the throne; the Empire does not always descend in a right line from father to son; it devolves to the oldest surviving male of the imperial blood. (P. 99.) However indulgent to the follies, and even the crimes, of their Sovereigns, the Turks are singularly intolerant on one subject: they would deny their Sultans the pleasures of the chase. It is a familiar saying among them, that "he who kills a sportsman, or a gamester, shall be accounted a hero;" and this proverb was quoted by those who fomented rebellion against the unfortunate Mahomet the Fourth. (P. 188.)

The administration of civil and criminal law is described in the fourth chapter. "It is not (according to Sir James Porter) the Turkish laws, but a corrupt administration of them, which brings opprobrium on the Empire." The laws of Turkey are simple, not numerous, and their forms but little complicated; flagrant instances of injustice but seldom occur; and in cases where all parties are Mussulmans, the decision of a judge is generally unbiassed: public opinion, which amongst the Turks is very energetic, checks the voluntary commission of injustice. This author declares that he has seen the *Caziasfer* in his own tribunal abused by women, whom the inferior officers could scarcely pacify, while the magistrate submitted with a degree of patience to be equalled only by the violence of the angry fair ones. P. 149.

False witnesses, however, abound in Turkey—nay, avow their profession; and although capital executions are frequent, it cannot truly be said that justice is administered: for the life of man, concerning which no deliberation can be too long, is hastily sentenced away, as passion, or the impulse of a moment, may direct.

"A complaint," says Mr. Thornton, "was preferred to the vizir, against some soldiers, who had insulted the gentlemen of the Russian Embassy: the vizir made a horizontal motion with his hand; and, before the conference was over, seven heads were rolled from a sack at the feet of Prince Repnin. A man caught in the act of pilfering property during a fire, has been thrown into the flames, by order of the vizir. A house-breaker detected in robbery, is hanged up, without process, at the door of the house he has robbed. Shop-keepers, or dealers, convicted of using false weights or measures, are fined, bastinadoed, or nailed by the ear to their own door-posts: but punishment is frequently inflicted on the innocent, while the guilty enjoy the fruits of criminality. A Swedish gentleman of my acquaintance, walking one day in the streets of Constantinople, saw the body of an Armenian hanging in the front of a baker's shop. He inquired of a by-stander for what crime the poor wretch had suffered, "The vizir," said he, "in passing by early in the morning, stopped and ordered the loaves to be weighed; and finding them short of weight, immediately ordered the execution of the person in the shop."—"Good God!" said the Swede, "how severe a punishment for so slight a crime!"—"It was thought severe," replied the Turk, "for the Christian was but a servant, whose wages were twenty *paras* a day, and whose master derived the whole benefit from the deficiency in the weight of bread;" and yet other Armenians had already occupied the vacant place, and were serving the customers with the greatest indifference." P. 157.

Torture is sometimes practised in secret; the motive in general is, to extort a confession of hidden property. Mr. Thornton was acquainted with one *Couléli*, banker to Racub Pasha, whose sufferings are mentioned by De Tott; and who, by force of torture, had been induced to renounce all his hereditary and acquired possessions. The partner of this man expired under the most horrible torments, but without revealing the secret of his treasures; and by his obstinacy, or firmness, bequeathed affluence to his family.

"I have listened with horror," says this author, "to the relation of their sufferings, which were aggravated by the constant presence of the executioner, who would insultingly complain of the fatigue of his morning's duty, and exact from them the most menial services, and at every repast digs into the same dish with them his hand reeking with their blood." P. 160.

The military establishment of the Turkish Empire (as we learn in the fifth chapter) is an extensive militia, supported by an adequate allotment of land, according to the feudal system. Although many authors have rated the body of Jani-

zaries at hundreds of thousands, and although their own muster rolls exhibit lists of immense numbers (many for the sake of certain privileges enrolling their names in different companies) yet Mr. Thornton estimates the effective number of that corps at no more than forty thousand men; and for this calculation he assigns very satisfactory reasons. Next in rank to the Janizaries are the *topgis* (artillery men) of whom, according to M. Olivier, a well-informed traveller, there are about thirty thousand: There are also sixty companies of *gebegis*, or armourers, besides a body of *Sakkas*, who furnish the troops with water on a march; and a body of Cavalry, most excellent soldiers, fifteen thousand in number. P. 186.

In addition to all those, the pashas of the different provinces are obliged in time of war to furnish various corps of miners, pioneers, gunners; &c. Although some writers have described the regularity, decorum, and order observed in former times by the Turks when on a march or in their camp, it appears that their descendants of the present day pursue a very different system: they encamp in the most confused manner, each individual pitches his tent where-soever he pleases, and the carcases of dead camels, horses, and other animals, are scattered amongst the Turkish soldiers, who seem not to feel from this circumstance either inconvenience or disgust. P. 188.

But their progress on a march is attended with certain desolation to the country through which they pass. Mr. T. bears witness to the devastation they cause, and the cruelties they commit; and he confirms what we thought almost incredible when related by a former traveller: that having entered the peaceful cottage, and applied to their own use every article which attracted their attention, they devour the little store which the wretched peasant had provided for his family; and then, adding insolence to injury, demand a pecuniary recompense for—the wear of their teeth! P. 191.

The author contrasts the beauty of many ships belonging to the Turks, with the ignorance and timidity of their naval officers and seamen. An English reader must smile at the anecdote of a Turkish captain, who was cuffed in public by the admiral's own hand for a slight offence. In the journal of a British adventurer, who served on board a Turkish ship of war in the Black Sea, (during the year 1790) Mr. T. observed the following remark: "This day the Admiral amused himself with playing at chess on the quarter-deck with a common sailor." P. 215.

The finances of the Ottoman Empire, and the Sultan's revenue, are described in the sixth chapter. The Exchequer consists of two parts, the *miri* and *haznè*. The *miri* collects and receives such sums as the public service requires, and its revenue may be estimated, *communibus annis*, at three millions, three hundred, and seventy-five thousand pounds sterling. The *haznè* is the Sultan's treasury, derived from imperial domains, presents on great occasions, and on the nomination to certain offices. It is said, that on the death of every Sultan, the treasure which he had amassed is deposited in a chamber, shut with an iron door, the key-hole of which is stopped with lead. P. 246.

It is not possible, within the limits of a Review, to follow this ingenious author through the variety of instructive and entertaining matter with which his work abounds. In the seventh chapter, (on religion, morals, manners, &c.) we observe, that although many Turks are said to entertain doubts of the miracles recorded in the Koran, yet Atheism, either speculative or practical, is unknown amongst them. They believe that evening prayer was ordained by Jesus Christ: they have confidence in the efficacy of amulets and charms. Small pieces of the veil which covers the *Caaba*, (or square-house, so venerated at Mecca) and which covering is annually renewed, are worn by the faithful as means of grace, and slips of it are inserted into the pall used at funerals. The *San jae sherif*, or holy standard of Mohammed, is treated with a ceremonious respect almost equal to adoration. This flag is said to have originally served as a door-curtain to the chamber of the fair Aishè, the uxorious prophets' favourite wife. P. 275.

Although the Persians decorate their books with pictures of men and women, the Turks entertain many religious scruples on the subject of painting human figures. The Sultan's barge supports a golden eagle on its prow; and the colours of some companies of Janizaries exhibit representations of birds and beasts. Prince Cantemir affirms, that the Seraglio is furnished with portraits of all the Ottoman Sovereigns in regular series; and Mr. Thornton saw a pocket-book of Sultan Selim (who has been lately dethroned) containing engraved likenesses of the most distinguished modern characters of Europe, amongst whom were the unfortunate Louis XVI., Catherine the Second, and Marshal Suwarow: this pocket-book had been sent to Sir Sydney Smith, that he might enrich it with some anecdotes of Lord Nelson, P. 279.

In the eighth chapter, which treats of women, domestic economy, &c. the author assures us, that the Turkish ladies are not by any means confined to their houses, as many in this country have supposed: on the contrary, females of all ranks indulge themselves in frequent parties, sometimes on foot, often in carriages, or in boats: they constitute a very numerous portion of the spectators at public exhibitions, and always occupy the most advantageous situations. The married women regulate all domestic arrangements; and in the choice of their female acquaintances, and of their amusements, are perfectly uncontrouled. Whatever be the husband's fate, his wife's property is sacred, and cannot be confiscated: she may dispose of it by will, or according to her pleasure. Marriage is considered as a merely civil contract, and differs only from concubinage in the stipulation of a dowry, or settlement, on the wife. The ladies universally smoke; and the more elegant amusements of the *harem* are embroidering, dancing, vocal and instrumental musick, &c. Few men indulge in polygamy, although allowed by law; and the female slaves are more frequently the servants or companions of the wife, than the mistresses of the husband. P. 360.

For many particulars relating to Moldavia and Wallachia, and the system of government in respect to tributary subjects, we must refer our readers to the ninth chapter; and to the volume in general for a variety of interesting anecdotes, useful information, and minute detail. The author has enriched his pages with numerous quotations, judiciously selected and applied. We do not recollect more than two works of any reputation unnoticed by Mr. Thornton, which could have furnished him with additional matter on the manners of the Turks, "*Les Memoires du Chevalier d'Arvieux*," in five or six volumes, and the Italian Essay by *Toderini*, (in three volumes) on Turkish Literature, a very pleasing, although not a profound composition; and containing what Orientalists may esteem a treasure, catalogues of the Eastern manuscripts preserved in the public libraries at Constantinople.

We have before remarked the extreme brevity of this author when treating of Turkish poetry: but this becomes a trifling subject of regret, when we consider how ably he has discussed matters of far greater importance; and that he has presented us with a work not only interesting in a high degree, during the present state of the Ottoman Empire, but in every respect entitled to a conspicuous place among the best modern publications.

ART. II. *A Letter to the Governors, Legislatures, and Proprietors of Plantations; in the British West-India Islands. By the Right Reverend Beilby Porteus, D.D. Bishop of London.* 8vo. Pp.:48. Cadell and Davies. 1808.

WE cannot easily express the great satisfaction we have received from the perusal of this pamphlet. It might have been presumed, that the exertions of the venerable author, both in his profession and in the cause of literature, had fulfilled the obligations of his duty; and satisfied the expectations of his country. When it is considered how much he has performed; with how much honour to himself and usefulness to mankind, his decline of life might reasonably be expected to have passed away in the retirement and complacency of domestic society. This, however, is far from being the case: the same benevolent spirit which has characterised all the preceding publications of the Bishop of London, has again been effectively exercised; and we discern, with a mixture of admiration and agreeable surprise, the same vigour, the same ease, and the same elegance.

Upon the Bishop's first accession to the See of London, his attention was directed to the melioration of the condition of the negro slaves in the British West-India islands; but, above all, to their instruction in the principles of the Christian Religion, and to the regulation of their moral conduct. His Lordship has laboured in the attainment of this object with unwearied perseverance, and with no inconsiderable effect. But the abolition of the Slave Trade has presented a new and favourable opportunity of repeating and enforcing his admonitory suggestions, not to be overlooked or neglected. The proprietors of slaves are now informed, that what before was required from them as a matter of duty only, is now urged upon them with the additional incentive of advantage and interest. So true is it beyond the possibility of dispute, that unless the slaves shall be subject to moral restraints, the consequence of their instruction in the principles of the Christian Religion, their population will be physically impeded. That the unrestrained commerce between the sexes has had this operation, is demonstrated by the Report of the Committee of Privy Council, appointed in the year 1788, to examine into the nature of the Slave Trade. However, as the introductory pages of this work will place the whole before the reader, we do not hesitate to transcribe them.

“ The official connexion which I have with the British West-India Islands, and the Ecclesiastical superintendence which to a certain degree my predecessors and myself have for a considerable length of time exercised over them, has always given me a lively interest in their spiritual welfare, and an earnest desire and endeavour to promote it, as far as the vast distance between those islands and this country would admit. But among the various classes of their inhabitants, my attention has been more particularly directed to that which is by far the most numerous of them all, and constitutes the great mass of people in all our islands; I mean the Negro Slaves employed in the cultivation of the lands possessed by the West-India Planters, whether resident on their plantations or in this kingdom. On these my thoughts have been anxiously employed for upwards of twenty years, and I have omitted no convenient opportunity of publicly expressing my sentiments concerning their situation, the necessity of improving it, and the mode in which that melioration of their condition might and ought to be carried into effect. Almost immediately after my appointment to the see of London, I addressed a Letter to the Planters and Proprietors in the islands, intreating them to pay a little more regard to their Negro Slaves than they had hitherto done; and more particularly to make some better provision for their instruction in the principles of morality and religion. Some years after this, I had the good fortune to recover, by a Chancery suit, an estate in Yorkshire, belonging to WILLIAM AND MARY COLLEGE IN VIRGINIA, which had been bequeathed to it by the great Mr. Boyle, for *the advance or propagation of the Christian religion among Infidels*; a purpose which had been attempted, but had completely failed. Having therefore obtained a decree in my favour, I was called upon by the Court of Chancery, as one of the trustees of that charity, to propose some other charitable institution in the room of Mr. Boyle's, but approaching as near as possible to his original idea. Accordingly, after very mature consideration, I recommended an establishment for the *conversion and religious instruction and education of the Negro Slaves in the British West-India Islands*, as being in itself an object of the greatest utility and importance, and perfectly conformable to Mr. Boyle's pious and benevolent intentions of imparting the blessings of Christianity to Heathens inhabiting his Majesty's dominions. The proposal was approved by the Lord Chancellor Thurlow, a society for the purpose was formed, a royal charter obtained for its incorporation, and the Bishop of London for the time being was appointed the President of it. This society has accordingly from that time to the present been exerting its best endeavours to promote the great ends of its institution, and has sent out several missionaries to different islands in the West Indies, who have made some progress in their respective missions. But the scanty revenues of the society, the extreme difficulty of finding a sufficient number of clergymen

clergymen properly qualified for so laborious and arduous a task; the various discouragements and obstacles they met with in the execution of their office, and the vast disproportion of their means of instruction to the immense numbers to be instructed, have hitherto confined the good effects of their labours within a narrow compass, and rendered a more extensive plan, a more liberal establishment, more effectual aid and encouragement, indispensably necessary to the accomplishment of the great object in view. It is to obtain this aid and this encouragement, that I now take the liberty of once more addressing you, Gentlemen, on this very interesting subject; and from an event of the highest importance which has recently taken place, I am led to hope that the present moment is peculiarly favourable to my application to you on this occasion, and can scarce fail of rendering it completely successful.

“ You will easily imagine that the event I allude to is the abolition of the Slave Trade to the coast of Africa by the legislature of Great Britain. I do not at all mean to enter here into the merits of that great question. It is now decided by a vast majority of both Houses of Parliament, and is become a law of the land, which we are all bound to obey. I hope and trust that every acrimonious sentiment, which was felt by the contending parties in that long and painful conflict, is already, or will be very soon, completely extinguished, and the most perfect harmony and good understanding re-established between the islands and the mother-country. The only reason of my introducing the mention of the subject here is to point out how forcibly it bears upon the proposition I have now to lay before you, and what a powerful additional argument it furnishes in favour of carrying immediately into effect that most important measure.

“ By the Act of Parliament which has passed, prohibiting any further importation of Negro Slaves from the coast of Africa, you have now evidently no other resource left, for keeping up a stock of slaves sufficient for the cultivation of your lands, but the natural increase of the Negroes at this time in the islands. Your great object, therefore, must of course be to promote and encourage this increase by every means in your power. Now of these means, the most practicable and most effectual, beyond all controversy, will be the very expedient here proposed; namely, THE CAREFUL AND ASSIDUOUS INSTRUCTION OF YOUR SLAVES, BOTH CHILDREN AND ADULTS, IN THE PRINCIPLES OF THE CHRISTIAN RELIGION, AND A STRICT ATTENTION TO THE REGULATION OF THEIR MORAL CONDUCT. This may perhaps appear at the first view a strange assertion, but it is nevertheless perfectly true, and capable of the strictest proof, from the most authentic documents transmitted from the islands themselves to this Government.

“ These

These documents are to be found principally in that large and valuable body of evidence, THE REPORT OF THE COMMITTEE OF PRIVY COUNCIL, appointed in the year 1788 to examine into the nature of the Slave Trade. In them you will find it asserted, by a great number of most respectable West-India Proprietors, and in a variety of official letters and papers laid by them before the Committee, that one of the greatest and most fatal obstructions to the natural increase of the Negro Slaves in the British Islands, is *the promiscuous and unbounded illicit commerce of the two sexes*, in which the Negro Slaves are permitted to indulge themselves, without any check or restraint. This is a fact universally admitted; and it is equally admitted, that unless an effectual stop is put to this licentiousness of manners, *the increase of the native Negroes by births* will never be sufficient to keep up that flock of Negroes which the cultivation of the islands requires. This obstacle, then, must in some way or other be removed; and in what way can this be most effectually done?

“ Penal laws may certainly be enacted by the colonial legislatures, prohibiting illicit connections among the Negroes, and requiring them to be united by legal matrimony to one wife. But human laws, it is to be feared, will be but a feeble barrier to the ardent and impetuous passions of an African constitution, and very incompetent to contend with the strength of inveterate and long indulged habits of vice.

“ These can only be subdued by *moral restraints*, by new principles infused into the mind, by the powerful influences of divine grace, by the fear of God, and the dread of future punishment, strongly and early impressed upon the soul. These are the only incentives that can prevail upon your Negro Slaves to submit to the restraint of having only one wife; and as this restraint is *indispensably necessary* to that increase of their numbers by birth which the cultivation of your plantations demands, it is most evidently your interest, as well as your duty, to render your Slaves not merely *nominal* but *real* Christians, in order to obtain a sufficient supply of labourers, and to prevent the total ruin of your plantations, or at least a great diminution of their produce.

“ It is on this ground that you find so many of the most eminent West-India Planters, in their examination before the Privy Council above-mentioned, recommending in the strongest terms the instruction of the Negroes in the rudiments of morality and religion; it is on this ground that it was so strongly enforced by his Majesty's Secretary of State, in his letter to the West-India Governors, in the year 1797; and it is on this ground, that the Planters in the Island of Antigua give such countenance and encouragement to the Moravian missionaries in that island, who have (as I have been informed) converted there at least 10,000 Slaves to the Christian religion,

“ Taking it then for granted that you will be influenced by these considerations, to bestow the blessings of Christianity on your Slaves, and the benefits of it (even in a temporal point of view) upon yourselves, I shall proceed to consider in what way and by what means this most desirable object may be most easily and most effectually accomplished.” P. 1.

Hitherto the Bishop proceeds to observe the only mode pursued for converting Pagan nations to the Christian Faith, has been by sending missionaries among them. Of these the Propaganda Society stand, or rather stood, first. Their ardour has abated with the extinction of the order of Jesuits; and we do not now hear of their converting nations to Christianity; though it is to be feared they make individual proselytes wherever they are able. Next to these are the Moravians, or United Brethren. These indeed have done more in the vineyard of Christ than any, or than all of the Protestant churches of Europe. Here, however, a suitable tribute is paid to the memory of the mild, honest, zealous, and excellent Swartz. But it is so difficult to procure such men, or indeed any clergyman of character, to undertake the laborious offices of foreign missions; that recourse must be had to other means for converting and instructing Negro Slaves. This, if effectually executed, may be gradual in its operation, but will be infallible in the result, viz.

THE ESTABLISHMENT OF PAROCHIAL SCHOOLS IN EVERY PARISH OF THE WEST-INDIA ISLANDS, one or more in each parish, according to its size and population. These are recommended to be formed on the plan successfully adopted by Dr. Bell, at Madras, and by him transferred to this country. The advantages of these schools are fully pointed out in the appendix in an elaborate, but most satisfactory, Letter from Dr. Bell, to the Bishop of London. The measure being determined upon, the question arises how the funds for carrying it into effect are to be obtained. Four sources are proposed:—1. A general subscription in this country, which the Bishop himself, with that noble generosity which so distinguishes his character, would begin with 500*l.*; and, if the occasion called for it, would give 500*l.* more. 2. The assistance of the British Legislature, which might reasonably be expected. 3. The Society for the Conversion and religious Instruction of the Negro Slaves, of which the Bishop is President, would doubtless contribute a portion of their revenue; and, lastly, if these funds shall prove inefficient, a small parochial rate might be raised on the proprietors of lands in each island. These

These sources would raise an ample fund; and in a few years repay the kindness of the proprietors in a race of faithful, honest, religious negroes: for experience proves, that in these qualities the converted far exceed the unconverted negroes in all the English and Danish Islands.

The first step is to provide each parish with a master, or the experiment may first be tried in one parish. The place of instruction a cheap wooden building, which may also serve as a place of worship. But, unfortunately, at present Sunday is the day, the only day, on which the negroes are allowed to cultivate their little patches of lands, and to hold a public market for the sale of their commodities. But why not allow them a few hours in the other part of the week for this purpose? The proprietors may lose a little time, but they will gain the gratitude of their slaves, and the blessing of heaven on their temporal concerns. This objection operates, however, only to adults; no time will be lost with regard to the children. Here, however, there are two other obstacles to be encountered:—1. That the Planters are averse to teaching their negro children to read, because they may, by reading pamphlets and newspapers, be incited to disobedience and rebellion. But it appears, that the most active and most savage of the deluded peasants in the late Irish rebellion, were *ignorant, stupid, uneducated men*. But in England, where the inferior classes are generally taught to read, neither Paine, his writings, or his disciples, were able to effectuate any serious mischief. The other objection is, that by making negroes good christians, they will be made bad slaves, will be inspired with pride and ambition, and brought too nearly on a level with their masters. But let us go to experience and to fact. Many thousands of negro slaves have been converted, and particularly in Antigua; and these are all found to excel the unconverted slaves in honesty, submission, and attachment. They are valued at a higher price, and every press-master is anxious to have them. After pressing these arguments in the most pathetic, eloquent, energetic terms upon the minds and consciences of those whom he addresses, the excellent and venerable Prelate adds, towards the end of his tract;

“ Nor will *you*, Gentlemen, be without your reward, and that the highest and most gratifying that a human being can receive, the approbation of God, and the applause of the whole world.

“ You will have the immortal honour of founding a *new school for piety and virtue* in the bosom of the Atlantic Ocean, of
S erecting

erecting a noble structure of religion and morality in the Western world, of exhibiting to mankind the interesting spectacle of a very large community of truly *Christian Negroes*, and of leading the way to the salvation of more than 500,000 human beings, (immersed before in the grossest ignorance, superstition, wickedness, and idolatry) with all their countless descendants to the end of time.

“ Looking forwards, then, as I do, with some confidence to the accomplishment of this great event, it does, I confess, in some degree console and sustain my mind, amidst those frightful scenes that are now passing on every side of us, and those tremendous commotions which are convulsing to its centre almost the whole habitable globe. It will be one proof more, added to many others, of the high and exalted character of the British Nation, and of the extent and grandeur of its views, beyond those of any other nation upon earth. While one immense gigantic power is spreading ruin, devastation, and the most complicated misery over the world; subverting kingdoms, empires, and long established governments, and bursting asunder all the most sacred bonds of civil and political society; we see this small island, not only exerting itself with vigour in its own defence, and standing up single against the torrent that is overwhelming the whole continent of Europe, but at the same time silently and quietly providing for the future happiness of the human race, by diffusing every where the Holy Scriptures, and thereby sowing the seeds of Christianity over every quarter of the globe.” P. 25.

The conclusion is energetic and important.

“ These are truly *Imperial works*, and worthy of the British name. These will immortalize it to the latest posterity, and distinguish it most honourably from every other nation in the world.

“ Let these, then, be the characteristic features of the English nation. Let the great enemy of the repose and comfort of mankind, place his glory in *universal dominion*; let Britain place it in *universal benevolence*; and while he is subjugating the world by his arms, let Britain be employed in repelling him from her own coasts, in assisting and protecting the distressed, and in meliorating the condition of distant countries, by communicating to them in various ways, the blessings of the Christian Revelation. The final result of all this is in the hands of the Almighty. But whatever that may be, whatever future calamities may await us, we shall have the consolation of having discharged our duty, in this instance at least, as Men and as Christians. And we may reasonably hope that such a conduct will have its due weight in recommending us and our cause to the favour of Heaven, and in obtaining for us the protection of that gracious Providence, which has hitherto preserved us amidst the dissolution of kingdoms,

doms, and the wreck of empires, and has rescued us from dangers not less formidable, in my apprehension, than even those which now apparently surround us." P. 27.

An Appendix is subjoined, containing a short sketch of the new system of Education for the Poor, in a letter from Dr. Bell to the Bishop of London.

It can hardly be necessary to detail the opinion we entertain of the importance, the policy, and indeed it may be added, the actual necessity of the object of this publication. We have also much satisfaction in having once more the opportunity of placing before our readers an impressive example, that the talents of the right reverend author remain in undiminished vigour, and that his benevolence and generosity are fully commensurate with them. May their combined operation and efficacy yet be spared to assist in the diffusion of Christian knowledge, and to promote, by their example, the common cause of learning and of virtue.

ART. III. *A Treatise on plane and spherical Trigonometry, with their most useful practical Applications.* By John Bonnycastle. 8vo. 419 pp. 12s. Johnson. 1806.

SLECTION of matter, arrangement and execution, are the grounds upon which we must examine the merits of every scientific work. When a proper disposition of the parts is neglected, it tends to lengthen the work and diminish its perspicuity; and the reader is less able to commit it to memory. It is of the first importance therefore, that this circumstance should be particularly attended to. In works of science, the theory and practice should go hand in hand together; the reason of the operation should be understood before the operation is performed, as the rationale of the work frequently tends to remove difficulties which might otherwise arise in the computations. The demonstration of a rule always tends to make the rule itself better understood, and more clear in its meaning; it points out the different cases which may occur, and at once removes all the difficulties which naturally arise from such circumstances. In the subject under our present consideration, the variety of cases to which the same proposition is subject, is what constitutes the great difficulty in the application.

The work begins with an Introduction, containing an account of the rise and progress of Trigonometry; and here we find a very good account of the gradual improvements, from Hipparchus to the present time. The author then proceeds to the definitions, with an enumeration of such properties of plane triangles as may be useful in the future part of the work. The three propositions, including the solution of all the cases of plane triangles, are next given, but without their demonstrations, which, for the reasons before stated, we think a fault; the solutions are given by the scale and compass, by calculation, and instrumentally. But as there are other theorems which are frequently useful, a variety of other propositions are added, some of which do not admit of a logarithmic calculation, and therefore might have been omitted, as they tend to enlarge the work without adding to its utility. In a work of this kind, a proper selection of the best practical rules should be made; the author should select for the student, more particularly in a work principally intended for practice. The insertion of a multiplicity of rules only tends to confuse the reader. The application of trigonometry to the mensuration of heights and distances, follows next; and this, we think, is a very useful part of the work; a great variety of proper Examples are selected, and such as may be of practical use; and a great number of trigonometrical Problems are added, as Examples for the student, the Answers being put down without the operation. This concludes the doctrine of plane trigonometry.

In the definitions of Spherical Trigonometry, Mr. B. defines a *great circle* of a sphere, "that which divides the *surface* into two equal parts;" and a *small circle*, "that which divides it into two *unequal* parts." Hence, he says, the plane of any great circle passes through the center, and divides the solid into two equal parts. But after the above definition, this latter becomes a Problem; and requires some kind of proof; it is not strictly an immediate consequence. We see no reason why the common definition of a great and small circle should be departed from. Spherical trigonometry is not at all concerned about either the surface or the solid being divided into equal parts; it is a circumstance which has nothing to do with the relation of the parts of a triangle. Every thing which we want to establish, follows immediately from this definition, that "a great circle is one whose plane passes through the center." With the Definitions we find Propositions mixed; these should undoubtedly have been kept separate. After the axioms, the general properties of spherical

cul triangles are given; and a statement of some of the ambiguous cases. The solutions of right angled triangles are next given, agreeing with the rules deduced from Napier's circular parts; but not being expressed in terms of the circular parts, the reader has to remember six rules instead of two. The affections and other properties of right angled triangles are then stated; and the various cases are solved by construction, by calculation, and instrumentally. If one side of a triangle be $=90^\circ$, the triangle is called *quadrantal*, and these may be resolved by Napier's circular parts; but Mr. B. has inserted a solution of all the cases, and given examples of actual calculation by the three methods before stated. Next follows a solution of all the cases of oblique angled triangles. After this we were surprised to meet with another article on the solution of all the cases of right angled triangles, in which we find the very same rules which had before been given, together with some different solutions. In like manner we find solutions of all the cases of oblique angled triangles, including the rules before given, some of which are not subject to a logarithmic computation, and ought to have been omitted. We do not conceive the necessity of repeating the same rules; we wish always to see compression of matter, not a repetition. A miscellaneous collection of questions is next given, for exercising the preceding rules.

Having thus stated and exemplified all the various rules in spherical trigonometry, the author proceeds to apply them to such problems in astronomy, as relate to the doctrine of the sphere; beginning with the definitions of the common terms used in astronomy.

In the definition of the *prime vertical*, he calls it "the six o'clock line." This is a very extraordinary mistake, the six o'clock line being a great circle passing through the poles of the equator, and perpendicular to the meridian, to which the sun comes every day at six o'clock, apparent time. The *sensible* horizon should have been defined before the *rational*, the latter being determined from the former. *Parallax in altitude* is incorrectly defined, the semidiameter there made use of not being pointed out. The problems on the doctrine of the sphere are very well selected, and their solutions are explained with great clearness; and we consider this as a valuable part of the work. This concludes with an explanation of the method of finding the longitude by means of the distance of the moon from the sun or a fixed star. The author then adds a very good collection of miscellaneous problems for the exercise of the student; but some of them cannot be

solved by any principles previously given in the work, and therefore are improperly inserted.

The author next proceeds to the *theory* of trigonometry : and as no account has been given in the former part of this work, of the change of signs, which the various trigonometrical sines are liable to undergo, Mr. B. begins this part by explaining when such changes take place, without however assigning the reasons. He then gives the trigonometrical formulæ for the sine, cosine, tangent, &c. &c. of an arc, but without the demonstrations, which should undoubtedly have been here given. The rules for finding the sines and cosines of the sum and difference of two arcs, in terms of the sines and cosines of the arcs themselves, are next demonstrated ; and the author then proceeds to give a very large collection of rules, many of them are of a nature which, in a work of this kind, should have been omitted. As the author seems to have intended this as a scientific part of his work, nothing should have appeared in it but what was strictly demonstrated.

The four principal theorems in plane trigonometry are next demonstrated ; the last of these is, "given the three sides of a triangle, to find the angles." A theorem is investigated which gives the cosine of any one of the angles, but it is not reduced to a form for a logarithmic operation, by which means it loses all its value. In spherical trigonometry, three theorems are demonstrated from geometrical principles, and from these the author derives the rules necessary for the solution of all the cases ; but it would have made the subject much clearer, if each rule had first been stated in a proposition. It tends to confuse a work, to deduce a variety of rules in an algebraic form, one from another, without any enunciation. The utility of Napier's two rules, by circular parts, is acknowledged, as assisting the memory in the solution of all the cases ; it is therefore very remarkable that these are not given by this author. They are in fact demonstrated in this part of the work, but not being reduced to the form of expression used in Napier's rules, they stand under six equations, and become six different rules ; whereas, from a consideration of the circular parts, the reader has only two simple theorems to remember, which will solve all the cases of right angled triangles. The neglecting to give Napier's theorems, we must consider as a considerable defect in the work. It is of the first consequence to burden the memory of the student with as few rules as possible. The same two theorems will also solve all the cases of quadrantal triangles.

To

To this part of the work, some spherical problems are added, respecting the properties of spherical triangles, but several of these follow immediately from the theorems which the author had before given, and did not require a separate demonstration. For instance, "if the three sides of one triangle be equal to the three sides of another, each to each, the angles which are opposite to the equal sides will be equal." Now the expression for an angle from the three sides, shows at once that the angles must be equal. Several other theorems are demonstrated, the truth of which follow in like manner from what has been before proved. The cor. to art. 125 does not follow from what is there demonstrated.

The stereographic projection of the sphere, is the next subject treated of, and this is delivered in a concise and clear manner; including all the propositions of general use. A few miscellaneous problems and theorems are then added; after which Mr. B. has given the solutions of all the cases of right angled plane triangles, independently of any tables. This is done by expressing the sine, cosine, &c. of the angles, by an infinite series, in terms of the degrees of the angles. We are at a loss to discover the reason for proposing this method of solution. When all the cases can be so easily computed by the addition of two or three logarithms, would any one think of computing the sums of infinite series in order to obtain the same end? To these are added some formulæ respecting plane and spherical triangles, which are matters of curiosity rather than of use. The next article is upon the increments and fluxions of the sines and tangents of arcs or angles, as employed in astronomy and the higher branches of the mathematics, in order to show the changes that take place in the sides and angles of triangles, from small variations of some of the parts. The increments are first treated of, and the fluxions deduced from them. The author next shows how some of the trigonometrical formulæ in the preceding part of the work, may be applied to the solution of quadratic and cubic equations. The work then concludes with the method of measuring altitudes by the barometer and thermometer.

From the review here given of the work before us, the reader will perceive that we consider it as defective in the selection and arrangement of the materials; a fault we did not expect to have found in any writings of Mr. B. Of his other works we think very highly; esteeming them valuable and well executed: and we entered into an examination of the present work with sentiments very favourable to the

author. We should have been glad to find our expectations answered; but our regard to truth, and our duty to the public, oblige us to state impartially our opinions.

ART. IV. *Comments on the Commentators on Shakespear. With preliminary Observations on his Genius and Writings; and on the Labors of those who have endeavoured to elucidate them. By Henry James Pye. 8vo. 342 pp. 7s. Tipper and Richards. 1807.*

Critics indeed are valuable men,
But hyper-critics are as good again.

SO sung the ingenious Mr. Bramston; in his *Man of Taste*, and so apparently thinks our worthy friend the poet-laureate, for this whole book is criticism upon criticism, or notes upon notes. The object of it is to show that the commentators on our favourite bard have often written absurd, and often superfluous notes: but, as far as that goes, is it not in danger of being a worse thing than a superfluous note, almost a superfluous book? For who doubted of the fact, which is here illustrated by so extensive an induction of particulars? "*Vel duo, vel nemo.*" Every reader not gifted with Job-like patience has felt it: and many have applied the kind intimation of Dogberry to the annotators upon him and his brethren, "if I were as tedious as a king, I could find in my heart to bestow it all of your worship;—yea, an 'twere a thousand times more than it is." Mr. Pye, however, has the talent to amuse and inform, in whatever he writes, and consequently we receive his book with pleasure.

His preliminary observations are professedly short (though not so stated in the title page) and short indeed they are; for they occupy only seven very widely printed pages. His remarks on the unities are just, both with respect to Shakspeare and the Greek poets: but we think he is not quite fair to our great bard, when he finds nothing pathetic in him but the part of Constance, in *King John*, and that too aided by the great powers of Mrs. Siddons. The want of female performers led him to give, in general, short and inconsiderable parts to his women; but surely Imogen is truly pathetic in one or

two scenes, and Desdemona throughout the fourth act. We think also that in Lear there are touches of very strong pathetic. On the whole, we should allow that Shakspeare did not much exercise his power of "opening the sacred source of sympathetic tears," but by no means that he did not possess it.

It is rather curious, that this charge of superfluity of annotation is made, not against the full sized *variorum* editions of Steevens or Reed, but against an abridgement in eight volumes 12mo.; printed, and, we believe, superintended by Mr. Wood. How much more strongly then must the objection lie against the 21 volumes large 8vo. which compose the last edition, if it be made with any reason here; and assuredly we are of opinion that the charge is even here made out, to a great extent. A very early instance occurs in the second note, where the commentators are justly reproved, for undertaking to explain the commonly current term of *dry* for *thirsty*, and attributing it particularly to the midland counties: whereas, certainly, the wonder would be to find a county where it was not used. This remark, in page 1, is well followed up by another in page 304, on the words "*Dry* sorrow drinks our blood," where the same commentator (Steevens) says, "this is an allusion to the proverb, *sorrow is DRY*," thereby proving the expression to be as universal as the proverb. One great fault with all the commentators seems to have been, that they kept no account of their own remarks; by which omission they were led often to repeat the same superfluous notes, and sometimes to contradict themselves. The care of the latest editors, to form a glossarial index, would; if adopted in time; have prevented all this. We cannot, perhaps, give a better specimen of Mr. Pye's mode of commenting on the commentators, than appears in the following note:

IMOGEN. *Why did you throw your wedded lady from you?
Think that you are upon a rock, and now
Throw me again.*

POST. *Hang there like fruit, my soul,
Till the tree die.*] "In this speech, or in the answer, there is little meaning. I suppose she would say, 'Consider such another act as equally fatal to me with precipitation from a rock, and now let me see if you will repeat it.'—JOHNSON. "Perhaps only a stage direction is wanting to clear this passage from obscurity. Imogen first upbraids her husband for the violent treatment

ment she has just experienced; then, confident of the return of passion, which she knew must succeed to the discovery of her innocence, the poet might have meant her to rush into his arms, and, while she clung about him fast, to dare him to throw her off a second time, lest that precipitation should prove as fatal to them both, as if the place where they stood had been a rock. To which he replies, 'Hang there, i. e. round my neck, till the frame that now supports you shall decay.'—STEEVENS. To me the only difficulty in explaining this whole passage arises from the utter impossibility of putting it in a clearer light than is done by the words of the poet. If it were necessary to give a stage direction for every action, with which the poet requires the player to accompany his words, those directions would exceed in bulk these *variorum* notes. Imogen comes up to Posthumus as soon as she knows the error is cleared up, and, hanging fondly on him, says, not as upbraiding him, but with kindness and good humour, 'How could you treat your wife thus,' in that kind of endearing tone which most of my readers, who are husbands and fathers, will understand, who will add *poor* to wife. She then adds, now you know who I am, suppose we were on the edge of a precipice, and throw me from you; meaning, in the same endearing irony, to say, I am sure it is as impossible for you to be intentionally unkind to me, as it is for you to kill me. Perhaps some very wise persons may smile at part of this note; but, however much black-letter books may be necessary to elucidate some parts of Shakespear, there are others which require some acquaintance with those familiar pages of the book of Nature.

'Which learning may not understand,
And wisdom may disdain to hear.' P. 280.

That both Johnson and Steevens should so strangely have wanted feeling of nature, as not to comprehend this speech and answer, is indeed wonderful. Mr. Pye has very happily expressed his interpretation, and proved his feeling of what may be called, the playfulness of secure affection. More briefly thus, "you throw me from you! You would kill me, wouldn't you?" To which he answers, with exact comprehension of her pretended reproach—"No, my love, hang on my neck for ever."

Mr. Pye, however, must not suppose that he is exempt from the general fate of commentators; he sometimes is erroneous as well as his neighbours.

At page 56 he tells us, that *Cross Patch* is now the nursery name for a froward child. This is true, but the information is nothing, unless it be observed that this is only an accidental

dental preservation of the old word *patch*, for a fool; for it means certainly *ill-temper'd fool*.

In page 64 he takes upon him to assert, that at Westminster school, *too* is the current pronunciation of the Latin pronoun *tu*; and that whoever attends a play of Terence there will be convinced of it. Now we, who know something more of that seminary, will venture to say positively that it never was the pronunciation of that place; and to assure those who shall go to the next play acted there, that they will not hear any such thing. How he could make the mistake we cannot conjecture.

At page 66, where he cites the observation of Dr. Johnson, that "the princess of France invokes with too much levity the patron of her country to oppose the power of Cupid," Mr. Pye asks, "is Dr. Johnson serious in this vindication of the sanctity of one of the seven champions of christendom?" The answer is—Certainly. For the consideration, is not what Dr. Johnson or Mr. Pye might think of St. Denis, but what a princess of France might consistently be supposed to think. Shakspeare makes her jest like a heretic, which she is not supposed to be. We grant, however, that in comedy it might be allowed.

In the note, page 98, on the whimsical words of *Lafau*, in Love's Labour Lost, "your dolphin is not lustier," we have no kind of doubt that Mr. Pye embraces the wrong opinion. Most true it is that the Dauphin of France was frequently called, in English, *the Dolphin*; but nothing whatever has that to do with the sentence in question. "Your dolphin is not lustier," is exactly equivalent to "your roach is not sounder, your eel is not more slippery," or the like: and what particular lustiness should naturally belong to the heir apparent of France does not appear. We should here have expected Mr. Pye to exclaim against the strange fancy of Steevens, instead of adopting it. The great difficulty of deciding the meaning of the passage is the extraordinary nonsensicalness of the whole scene. As to the lustiness of a dolphin, we do not recollect it to be proverbial; but the fish is always painted in the act of leaping, which implies activity, and was famous for carrying men on its back.

As for the *month's mind*, page 7, there is no doubt that such was the expression for a ceremony in remembrance of a dead person, a month after his decease. Cole, in his Latin dictionary, has "*moneth's mind*." *Dies post alicujus obitum tricesimus*; and in his English dictionary, similarly, "the

"the thirtieth day after any one's death:" but, how the sense was transferred from that, to an eager mind or desire for any thing, which was the proverbial sense from Ray and Shakespeare's time, and remains so to this hour, no one has yet told.

"Sweet and twenty," Mr. Pye thinks (p. 18) "was not an expression of colloquial endearment." If Steevens may be credited, it is proved to have been so; but of two passages which he quotes as instances of it, the latter from the "Merry Devil of Edmonton," is not to be found in that play.

Whatever objections may be made to a few passages of his book, it must be owned that Mr. Pye is in general right, and displays much acuteness and taste, in his censures and in his explanations. We were pleased with the manner in which, when he controverts the observations of Johnson, he expresses his general esteem and veneration for the man: but for Warburton he has no such mercy. To read only his notes upon that commentator, it might be supposed that he thought him a fool. Yet Warburton, though certainly the most absurd of Shakspearean critics, from an idle vanity of discovering too much, was a man of great and undeniable parts. What the present commentator says of Steevens, or half as much, had he ventured to say it when Steevens was alive, would have made him "the sad burden of many a merry song," or the butt of continual newspaper satire. To living critics in general he is civil, but with some exceptions. Whether Mr. Pye trusted to the compositor, or to his own spectacles, for the correction of the press, it has been most inadequately performed. We do not recollect seeing a book so faulty. Thus, p. 2, dissertation—p. 5, *anonis* for *ononis*—p. 16, *dicided*—p. 22, *Tyrrhwyt* for *Tyrwhitt*—p. 24, *Yery* true for *Very*—p. 26, *series* for *sense*—p. 32, *fascits* for *forseits*—p. 44, *finial* for *finical*—p. 48, *harein* for *here*—and so on without end.

ART. V. *An Historical View of the Rise and Progress of Infidelity, with a Refutation of its Principles and Reasonings; in a Series of Sermons, preached for the Lecture founded by the Hon. Robert Boyle, in the Parish Church of St. Mary le Bow, from the Year 1802 to 1806. By the Rev. William Van*

Van Mildert, A.M. Rector of St. Mary le Bau, London, and Vicar of Farningham, Kent. Second Edition. In two Volumes. 8vo. 1133 pp. 1l. Rivingtons. 1808.

THESE excellent sermons present to the reader an historical view of Infidelity from the earliest period to our own times. They have been perused by us, as they will assuredly be perused by numbers, with the highest sentiments of respect for the author's eloquence, and zeal, and judgment. Nor would a proper notice of them, in the *British Critic*, have been so long delayed, if another edition, soon after the publication of the first, had not been announced, for which we have waited with an expectation that certainly has not been disappointed.

“ The publication of this edition,” says Mr. Van Mildert, “ has been delayed for a considerable length of time, from the author's desire to render the work more generally useful, by some additional notes and illustrations. Several persons, for whose judgment he entertains great respect and deference, having suggested that some points incidentally touched upon in the course of the work seemed to require further elucidation, and that the general mass of reading referred to in the Appendix to the former edition would hardly enable the student, without great labour and difficulty, successfully to pursue his inquiries; it has been endeavoured, in the present edition, to obviate this objection, by a greater number of specific references to the authors that have been consulted, and by more frequent quotations from scarce and valuable treatises. To attain this object, much of the author's time has been occupied in retracing his former course of reading on the subject of each lecture, and in noting or extracting, from writings of the best reputation, such passages as might tend to explain, or to confirm, what had been already advanced. It would have been easier to multiply annotations of this kind, than it was, in many instances, to forbear from extending this part of the work to a disproportionate magnitude. Occasion has also been taken to dilate upon some few topics, which could not be so fully considered in the body of the work, without digressing too far from the main subject; and to the whole has been added an Index, which, it is hoped, will be found sufficiently copious to enable the reader to refer with ease to any topic of importance.

“ Every attention of this kind which he could bestow, in order to render his book more useful, was due from the author to the public, in return for the very favourable reception which it has generally met with, and in particular for the strong testimonies of approbation by which it has been honoured, from persons of high authority and distinguished reputation in the church.

“ To

"To accommodate the purchasers of the former edition, a certain number of copies of the enlarged Appendix, together with the Index, have been separately worked off; and the corrections in the body of the work having been but few, and those chiefly verbal, it will be found that the several references correspond nearly, if not exactly as to page and line, with the text of both editions." P. xvii.

Of the Lecture instituted by the Honourable Robert Boyle, which has occasioned the publication of numerous Discourses as well as the present, Mr. Van Mildert gives the following account:

"More than a century has now elapsed, since the foundation of Mr. Boyle's Lecture: and it is gratifying to reflect on the substantial benefit which appears to have arisen from it to the cause of revealed religion. Mr. Boyle lived in an age abounding with open and declared infidels, men of active spirit, and indefatigable in their exertions to build up a system of libertinism on the ruins of Christianity. He saw, that to stem the torrent of impiety, it was necessary to call in the joint efforts of the friends of truth: —and as the seeds of error had been widely scattered, he was careful to provide the means of destroying those pernicious fruits which, in after times, they might be expected to produce. With that zeal, therefore, for the honour of God and the best interests of man, which on every occasion marked the character of this exemplary and truly illustrious person, he laid the foundation of a plan calculated to meet future no less than present exigencies, and to supply an effectual antidote for that which might otherwise become an increasing and irremediable evil.

"During a course of nearly fifty years, the publication of the discourses preached for this Lecture was continued with little intermission; and such was the accumulation of these labours, that in the year 1739, they were collected into three large folio volumes, comprising a most valuable body of divinity. Since that period, although it appears that the Lecture has been constantly preached, few only of its productions have been submitted to the public eye; but among them are some of distinguished excellence. The last of these was published in the year 1783.

"A desire to revive an attention to this eminently useful institution, has been one motive for hazarding the publication of the present volumes. Although the noble founder of the lecture did not expressly direct that the discourses should be printed, yet as the design of it could not otherwise be effectually answered, it is hardly to be doubted, that such was his intention: and since in these days of licentiousness and Irreligion, they that hate the truth 'are many in number,' this is surely not a time to be backward in shewing our attachment to its cause." P. 9.

No, surely! For it cannot be denied that, by the daring and impious exertions of several modern writers, the faith and comfort of thousands have been unsettled or destroyed. A powerful engine, employed in this labour of desolation, has been the cunning craftiness of bestowing fair and imposing names on circumstances of the basest character and tendency, and thus recommending to the approbation of weak and unwary persons "evil for good and bitter for sweet." Accordingly we meet with various publications, of which the friendly pretence is to enlarge the mind, while in reality they darken and mislead it; or to vindicate the rights of man, while in reality they reduce man to a level with the beasts that perish*; by removing the distinctions of virtue and vice, and by recommending a society (if such a state can be called society) without laws or religion, without the ties of friendship, and without the fear of punishment. Nor is it uncommon, among the melancholy circumstances which mark the temper of the times, to find the Christian faith attacked by an ostentatious display of learning, as well as by specious reasoning and a seducing style.

* A very striking description of an Atheist, from his own principles, by the able though eccentric *Jeremy Collier*, may here be aptly introduced.

"An Atheist, if you will take his word for it, is a very despicable mortal. Let us describe him by his *tenents*, and copy him a little from his own original. He is then no better than a heap of organized dust, a stalking machine, a speaking head without a soul in it. His thoughts are bound up by the laws of motion, his actions are all prescribed. He has no more liberty than the current of a stream, or the blast of a tempest. And where there is no choice there can be no merit. The creed of an Atheist is a degrading system, a most mortifying persuasion. No advantages can make him shine; he strikes himself out of all claim to regard. He is the offspring of chance, the slave of necessity; danced by foreign impulses no less than a puppet: ignoble in his descent, little in life, and nothing at the end on't. Atheism the result of ignorance and pride; of strong senses, and feeble reason; of good eating, and ill living. Atheism, the plague of society, the corrupter of manners, and the underminer of property! What can the raillery, the reproaches, the supercilious censures of this sect signify? Why should they be raised above their principle, and rated higher than their own valuation! They are below all consideration, except that of *pity* and *prayers*; and these I heartily give them." *Essays*, Vol. I. p. 183.

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These circumstances, as well as the oppositions of elder times to the revealed will of God, appear to have been minutely considered by Mr. Van Mildert. The plan, which the learned preacher has adopted, is divided into a judicious arrangement of *historical* and *argumentative* materials. Accordingly the first volume exhibits

——“ a summary view of the endeavours made to counteract the revealed will of God, in the times antecedent to the Christian dispensation; then to shew the perverseness of both Jews and Gentiles in their rejection of the Gospel, and their various efforts to overthrow it, from the time of our Lord's personal appearance on earth, to the downfall of paganism in the Roman empire;—afterwards, to continue the inquiry, through the middle ages, when almost the whole world was overspread by Mahometan and Gothic barbarism:—then, to contemplate the new aspect which infidelity assumed, on the revival of letters and the introduction of the Protestant Reformation;—and, lastly, having brought down the history of its progressive labours to the present day, to consider what expectations we may justly entertain, respecting the final issue of this tremendous contest.” Vol. I. P. 23.

Then follows a masterly detection of the specious reasonings of unbelievers.

“ The historical view of the subject being closed, it is intended, in the second part of these Lectures, to enter upon a general vindication of the grounds and principles of the Christian faith, in answer to the arguments most commonly urged against its authority and credibility. These arguments (whether deduced from reasoning *à priori*, to shew the improbability, unfitness, and inutility of revelation; or of reasoning *à posteriori*, to invalidate its evidences as a matter of fact;) will be distinctly considered, in order to expose their futility, and to shew the spirit of perverseness by which they are generally dictated.

“ The investigation here proposed will afford ample scope for a detection of the various fallacies, misrepresentations, and inconsistencies, with which the writings of infidels abound.” P. 24, vol. i.

The selection of subjects, the method of argument, and the ease and perspicuity of discussion in these discourses, remind us of the kindred labours of Mr. Ed. Nares * in his Bampton Lectures. The discourses of these gentlemen illustrate each other. Against the well-directed exertions of

* Of Biddenden, in Kent; see *British Critic*, vol. xxviii. p. 389, p. 548.

such inquisitive and sound reasoners, infidelity and scepticism may rail; but they cannot offer even a shadow of unsophisticated defence. By such well-directed exertions the sceptic and infidel might, if their hearts were not hardened, be led to acknowledge the fallacy of hoping to prove invulnerable, in the glittering but fragile armour, with which they have been supplied by Herbert, and Hobbes, and Spinoza, by Hume, Gibbon, Voltaire, Paine, Godwin, and Geddes. Successful champions in the sacred and noble cause of truth and religion, the two preachers now mentioned together may apply to *their services* what Bentley, in his acute Remarks on Free-Thinking, applied with proper confidence to *his*

“ Et nos tela, pater, ferrumque hand debile dextrâ
“ Sparsumus, et nostro sequitur de vulnere sanguis.”

There are few works of modern times, (especially when we consider the corresponding notes and important references to other publications), in which so much interesting information is brought together, on the sublimest subjects, as in these discourses of Mr. Van Mildert. The preacher admits, indeed, that he is treading in the steps of others; but he judiciously observes, that “when old objections are revived, old answers must be new modelled.” This indeed is the more necessary, as there are men, in our day, calling themselves philosophers, who have reproduced old objections against Christianity, and have given them to the world, with insufferable vanity, as novelties of high importance! While, to the presumption and sophistry of their predecessors in unbelief, they have added only that flippancy, and insolence, and malice, which bespeak an understanding depraved, and a cause detestable.

From these discourses we will now select some specimens: and first from the eighth sermon in the former of these volumes, which ably vindicates the character of the first reformers in general, and especially those of our own country.

“ Nothing, indeed, can be more evident, than that the English reformers, in particular, acted not against any lawful authority, but in complete subordination to it; the Reformation in this country being carried on under the direction of the spiritual governors of the Church, who were Bishops as truly and apostolically constituted as any Bishops upon earth, and who, in refusing to submit to the papal power, refused only to sacrifice their own just authority to an usurpation, as unjust in its principles, as it was corrupt in its practice.

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“ Nay,”

“ Nay, it is remarkable, that even the most bigoted writers in behalf of popery, acknowledge the Protestant Reformation to have been brought on by the scandalous abuses of power, which prevailed in the Romish Church; and sometimes speak of its success as a proof of the divine judgement upon the papal enormities. Can there be a more convincing argument than this, for its utility and necessity? Can there be a more complete vindication of those who maintained it to be their duty to ‘come out of’ such a Church, ‘lest its plagues should fall upon them?’ What will it avail, then, after such an acknowledgement, to attempt, by uncharitable and unjust imputations upon the motives of the reformers, to cast an odium upon the important services which they rendered to Christianity?

“ It is not, however, the less pertinaciously urged, by these writers, that the Reformation originated in pride, vanity, evil concupiscence, and the like; and they infer, that its success is not to be wondered at, because it flattered and encouraged these corrupt propensities of the human heart. They compare its progress with that of Mahometanism; to which they pretend that it bears a strong resemblance, in point of character and principle. But, not to mention that the weapons of its warfare were totally opposite to those which Mahomet employed, (the terrors of persecution and violence being generally exerted against the Reformation) these charges are manifestly unfounded. They proceed upon an assumption, that the ordinances of the Romish Church, relative to fasting, confession, penance, celibacy, and monkish seclusion from the world, were productive of humility, self-denial, continency, and other Christian virtues; and that the unauthorized and monstrous doctrines, which it forced upon the belief of mankind, were conducive to true faith and a pious submission of men’s reasoning faculties to the revealed will of God. Whereas, in truth, these ordinances and these doctrines were unfortunately found to have an opposite effect: since, by imposing upon men burthens too grievous to be borne, and such as had no warrant from the Holy Scriptures, they tempted them either to rest in mere externals, or to assume an appearance of sanctity, while they secretly indulged in the grossest lusts of the flesh, as well as in the most presumptuous speculations of the understanding. That this was too generally the case, is not to be denied; although it may readily be acknowledged that, even in the worst periods of this corrupt Church, some splendid exceptions were to be found, in men eminent for piety of principle and purity of conduct, and who truly adorned the Christian profession. But these, alas! appear to have been of rare occurrence. From those impieties and extravagancies, however, which were almost the universal result of the corruption of the Romish Church, the more correct principles of the Reformation tended to set men free; since while it existed, from all, true evangelical holiness,

holiness, it released them from the unnatural and unscriptural restraints, which had only served as a snare and temptation to evil.

“ Thus much it seemed necessary to state, with reference to the principles of the early reformers, in order to shew the perverseness of their opponents, as well as to explain the connection, which this view of the Protestant Reformation has, with our main subject. For, hence it appears, that upon the success of the Reformation almost depended the existence of the Gospel itself; and that its opponents, of whatever kind, may be deservedly classed among the agents of Infidelity and Antichrist. Christianity was so miserably defaced, by the superstitions of the middle ages, as scarcely to be distinguishable, in many respects, from paganism.—Infidelity, even in the very bosom of the Church, was, in several instances, notorious and undisguised: Indeed, in no part of Christendom did gross Atheism prevail so much, as in Italy, and even in Rome itself, in the College of Cardinals, and under the Patronage of Popes. With this general corruption and apostacy was connected such a system of authority, both temporal and spiritual, as rendered it impracticable, while that system continued, to liberate mankind from their deplorable thralldom. The adversary seemed to be rapidly advancing to the completion of his design, and the means employed, to defeat the labours of those who sought to restore the Gospel to its genuine purity, were truly characteristic of the Author of Evil.

“ Persecution, calumny, and sophistry, were the engines employed by Papal, as they had formerly been by Pagan Rome, against all who endeavoured to enlighten mankind with the pure knowledge of the Gospel. According to the strong language of the Apocalypse, Rome was “drunk with the blood of martyrs*.” But, (as in the case of the primitive Christians) when violence alone was found insufficient to crush the spirit of the reformers, the foulest slanders were circulated to excite hatred against them; and the most disingenuous reasonings were employed, to perplex and misrepresent the clear and solid truths which they inculcated. Charges of heresy, schism, immorality, sedition, and hostility to Government both civil and ecclesiastical, were continually urged against them, though as constantly repelled with unanswerable force.” P. 289, vol. i.

We earnestly recommend to the reader's consideration the eleventh sermon in the same volume, which points out the infidelity of the present age. Speaking of the recent confederacy on the Continent to abolish Christianity, Mr. Van Mildert here notices, what deserves particular attention; the pernicious object of corrupting the female sex,

and rendering them active promoters of infidelity. Too successful, Mr. Van Mildert observes, were seducers of this description in gaining over many women "as coadjutors in their cause: the effect of whose influence is but too evident in the records of modern times; nay, is still but too severely felt in our own, as well as in other countries." Yes, even in this country, how frequently do we meet with plausible publications, which, mixing sentiments of benevolence with profligacy, hope to render seduction and adultery no longer objects of detestation! How often do we find a pretended sensibility recommended, which ought to be called a most inflammatory appeal to the passions; that false sensibility, which deceivers know may easily be excited in unguarded minds, by an insidious tale or history, and by which the deluded dupe to it may at length be led to spurn domestic rule and parental authority, to ridicule religious and useful education, to forfeit the honoured names of innocence and modesty, and to bring the most dreadful disgrace and misery on wedded life! Modern infidels, indeed, well knowing the influence of the female character on every station of life, have spared no devices of this kind, to give that influence a ruinous instead of a beneficial direction; hoping, by the concurrence of female profligacy, to destroy the force of those loyal, just, and pure connections which constitute legitimate and reasonable society, and which are the honour and comfort, as well of the poor man's cottage as of the rich man's palace.

We must also notice the animadversion of Mr. Van Mildert on the labours of Dr. Geddes, whose talents, whatever they were, were strangely misapplied, and wantonly prostituted in a wretched cause.

"But of those, who, professing the faith, have yet laboured to do it most essential injury, and whom charity itself can hardly exculpate from the charge of wilfully endeavouring to bring it into contempt, none, perhaps, appears in a more disgraceful light, than a distinguished Divine of the Romish Church, patronized, in this country, by some persons little aware of his designs. This writer applied the whole weight of his learning and talents to an artful attack upon the divine authority of the scriptures. Through the medium of a new translation of the Bible, he strives to shew, that these Scriptures are entitled to no other respect or veneration, than what is due to them, as curious remains of antiquity. To impress this persuasion upon his readers, he has recourse to the most bitter satire and ridicule; endeavouring to exhibit them as utterly unworthy of being considered as the word of God. Trite infidel objections, gleaned from va-
rious

rious sources, are plentifully interspersed ; and under a shew of more satisfactorily illustrating the Sacred Code, and reconciling it to the prejudices of philosophical unbelievers, (a favourite apology, or a plausible pretext, with many, for rendering the word of God subservient to human opinions) the most unwarrantable liberties are taken with the text, evidently for the purpose of misrepresenting some of the most important facts and doctrines of Holy Writ. It is difficult to conceive a more artful mode than this, of assailing its divine authority : and had the writer lived to complete his design, it is impossible to say, how much revealed religion might have suffered. But, happily, his efforts (highly as they have been extolled, by critics of similar principles with his own) have not obtained a very extensive circulation, and as it has pleased God to remove him, before his labours were nearly completed, we may trust that not all the unmerited commendation of his infidel encomiasts, will be able to rescue his work from speedy oblivion." P. 411. vol. i.

It has escaped the notice of Mr. Van Mildert, that Dr. Geddes, in a part of his miserable employment seems to have imitated the "manner" of translating used by Sebastian Castalion in turning the Bible into French," which Henry Stephen thus strongly reprobates :

" + For whereas he should have sought out the grauest words and phrases fitting so worthy a subject, it is plaine that he studied for *absurd, base, and beggerly* words, at leastwise such as would rather stir the spleene, and prouoke the readers to laughter, than give them light to vnderstand the meaning of the Holy Ghost."

To those, by whom human reason has been too highly exalted, and revelation too lightly considered, the second volume of these Discourses presents abundant arguments to check their aspiring thoughts, and repress their intemperate curiosity. The twenty-third sermon, on the Inspiration of Scripture, is extremely important ; and silences the injurious reflections of those, who, denying the inspiration of the holy Scriptures, reduce the history of the creation, of the divine precepts given by God to the patriarchs, and of the ten commandments, to the rank of a common narrative or popular tradition.

The notes, subjoined to these Discourses, exhibit much profound and curious research as well as ingenious ap-

* A world of wonders, &c. fol. Edinb. 1608. p. 77.

+ Ibid. p. 77. Where several instances of strange translation are adduced.

plication. They offer, to the student in theology, abundant sources of the purest information; and they refresh the memory of the well-instructed reader by references to authors, whose labours gave unerring direction to his early studies. In a word, the public is greatly indebted to Mr. Van Mildert for the service he has performed.

ART. VI. *An Introduction to the Knowledge of rare and valuable Editions of the Greek and Latin Classics; including an Account of Polyglot Bibles; the best Greek, and Greek and Latin, Editions of the Septuagint and New Testament; the Scriptores de re Rustica; Greek Romances, and Lexicons and Grammars. By the Rev. Tho. Frognall Dibdin, F.S.A. Third Edition, with additional Authors, and Biographical Notices, (chiefly of English Editors.) In Two Volumes. 8vo. 18s. Longman, Hurst, Rees, and Orme. 1808.*

IF Mr. Dibdin has not the merit of introducing the first work of this kind among us, he has unquestionably that of having greatly improved upon his prototype, and has produced a work of various, interesting, and useful information. That the public think as we do, is sufficiently proved from the work having passed to a third edition in no very long interval of time. Every edition has been successively extended and improved, new names added, and new information communicated. If some shall be inclined to object that certain authors have yet been omitted, let it be remembered that Mr. Dibdin does not profess more than to give an account of the principal authors of antiquity, and to instruct the thousands, rather than satisfy the few.

As the work is so well known, and has been so very extensively circulated, our principal duty seems to be to inform the reader what new matter is interwoven in this third edition. And first thirteen new authors are added; viz. *M. A. Antoninus, Apollodorus, Apuleius, Aristides, Aurelius Victor, Ausonius, Herodian, Josephus, Maximus Tyrius, Oppian, Orpheus, Photius, and Theophrastus.*

Many biographical notices, executed with much neatness and precision, will be found in various notes to this edition.

The account of Greek Bibles and Testaments, and of Lexicons, Dictionaries, and Grammars, has been considerably enlarged. This part of the work will be found entitled

titled to particular praise and attention. The author acknowledges himself indebted for much valuable intelligence on this head to the learned Mr. Wodhull, whom he not improperly designates as the present Father of Bibliography.

The more recent editions also of classical writers at home and abroad, and in particular those from the Oxford press, have here been added. But to prevent the work from being swelled to an inconvenient size, the Index Analyticus of the last edition, as well as the account of Latin editions of Greek writers, with many references to catalogues, and specification of the prices of rare books, have here been omitted. We rather regret this, and indeed should have had no objection to a supplementary volume, which, we trust, will in due time make its appearance.

We will give Mr. Dibdin's account, of Apuleius, one of the new names he has introduced, which will sufficiently prove his diligence of research, and the accuracy of his information.

“ APULEIUS. A. C. 160.

“ I. OPERA OMNIA.

“ SWEYN: et PANNARTZ. Romæ. Fol. 1469.

“ Editio princeps. This is one of the rarest of the first editions of ancient classical authors, and it is also one of the most curious and valuable—for it is the only one in which the text of Apuleius is unmeddled by the *Inquisition*. Maittaire and subsequent bibliographers have been wrong in attributing to Cardinal Bessarion the *editorship* of the work; that having been undertaken by J. Andrea, Bishop of Aleria. See Panzer, t. ii. 410, and the other authorities in Harles's *Brev. Narr. Lit. Rom.* vol. i. 499, 500: but more particularly the *prefatory epistle* of Andrea, prefixed to the work itself, as extracted in the *Bibl. Smithiana*, pt. ii. p. lxxii. where the edition is expressly stated to have been undertaken by him. “ Lucium igitur Apuleium Platonicum, in quo uno summæ eruditioni præcipua linguæ copia et gratia conjuncta est, mediocri vigilantia, ut in exemplariorum penuriâ licuit, *redegi in unum corpus*, variis in locis membratim perquisitum, eumque impressoribus nostris *tradidi exarandum*.” Consult also De Bure, No. 3583: who does not attach much value to the *subsequent* editions of Apuleius, printed in the 15th century*; although the Roman edition of 1472 is extremely rare

* “ Maittaire, t. iv. 444; and Clement, t. i. 437, speak favourably of the Venetian edition of 1483: but Panzer, who does not

rare and dear. There are copies of this first edition in the Bodleian library, and in Dr. Hunter's Museum. Lord Spencer is in possession of Count Reviczky's beautiful copy.

" JUNTÆ. Florent. 8vo. 1512.

" In the same year, and in 1522, the Juntæ published the "*Asinus Aureus*," or *Metamorphoseon*, with other tracts; but the above is the only edition in which the works of Apuleius appeared complete from their press. Bandini*, in his *Annal. Juntar. Typog.* pt. ii. p. 39, refers to Crevenna's Catalogue, No. 5367, where I find an elegant copy of it. The editor was Marianus Tuccius: some account of the edition appears in Clement, t. i. 438, note: and in Panzer, t. vii. 13.

" ALDI (*In Ædib.*) Venet. 8vo. 1521.

" There is nothing in this edition which entitles it to particular notice; although copies of it, in fine condition, are sought after by collectors of the Aldine classics.

" H. PETRI. Basil. 8vo. 1560—97—1604—20. 2 vols.

" This is a critical edition, containing the dedicatory epistle of Hopperus, and is by no means a common one. It was collated with ancient MSS. and, as well as possessing marginal notes, it presents us with the commentaries of Beroaldus (on the *Metamorphoseon*, which were first published at Bologna in 1500) and the emendations of Stewechius and Godeschalcus.

not praise it, seems to be more correct than either. See his *Annal. Typog.* t. iii. 202. 514, &c.

" It was the opinion of BAYLE, that the work of Apuleius (although in some places unpardonably licentious) was intended as a satire upon the disorders and vices introduced into the world by magicians, monks, assassins, and robbers. " He that would give himself the trouble," says Bayle, " and who has sufficient abilities for the undertaking, might compose a very curious and instructive commentary on this romance. The hunters after the *philosopher's stone* pretend to discover in it the mysteries of a [the] great work." See Bayle's Dict. *Apulée*, note 8, where Fleuri and Barthius (*Advers.* l. li. c. 11) are cited."

* " Harles, in the third volume of his *Supplement to the Brev. Not. L. R.* p. 158, very properly corrects an error of Bandini, in his account of an edition of the "*Asinus Aureus*," in 1510, by the Juntæ: from the colophon, as specified by Bandini himself, it is evident that the edition appeared in 1512. I doubt, however, whether the Juntæ published the *Asinus Aureus* separately from the *Opera Omnia*, the same year; or rather whether the *first* of these works of Apuleius be not the *whole* that they ever published. It is evident that Bandini never saw a copy of the edition. Harwood's account of Apuleius is too superficial to be noticed; being confined to *one page* of dates: the *Bibliographical Dictionary* has added about *a quarter of a page*."

" COLVII.

“ COLVIV. Lug. Bat. 8vo. 1588.

“ Colvius made use of an ancient MS. and collated other editions, in the compilation of this present one; which exhibits for the first time the book “ *περὶ ἰκμυσίας*,” from the library of F. Nansius. It is not common. Harles possesses a copy of this edition which formerly belonged to Cortius, and in which that learned man had inserted many various readings from ancient MSS.

“ WOWERI. Hamburg. 12mo. 1606.

“ Although Wower took considerable pains in compiling this edition, and corrected and supplied many passages, he was sharply attacked by Caspar Scioppius in his “ *Symbola Critica*,” first published at Augsburg in 1607, and afterwards at Leyden in 1644.

“ VARIORUM. Lug. Bat. 8vo. 1614.

“ ————— Goudæ. 8vo. 1650.

“ These are valuable editions, and sell high; especially the latter one. They contain the excellent observations of Is. Casaubon, “ *In Apologiam*” (whose remarks on the *Editio princeps* of Apuleius are not perhaps generally known), the various readings of J. Pyrrhus, and the annotations of Beroaldus and Gruter. The latter edition, which is now an exceedingly scarce volume, contains, in addition to the foregoing matter, the annotations of PRICÆUS “ *in Apologiam*.”

“ ELMENHORSTII. Francof. 8vo. 1621.

“ This is called by Harwood, “ a good edition.” Harles tells us that he is in possession of a copy of it, which Cortius collated with six MSS.; and that Elmenhorst boasts of a number of notes written by himself, which, in fact, were taken from Lindenbrog's collation of some Florentine MSS. See *Brev. Not. Lit. Rom.* vol. i. 502.

“ SCRIVERII. Lug. Bat. 12mo. 1624.

“ A neat and correct edition.

“ *Ex Offic.* PLANTIN. 12mo. 1660.

“ Raphelengius, the printer, speaks highly in his preface of the complete manner in which this edition of Apuleius is given to the world. It certainly differs, in many respects, from preceding editions, and is well worthy of the student's critical attention. Raphelengius was a diligent and careful printer.

“ —————. Altenburg. 12mo. 1778. 2 vols.

“ Harwood calls this “ a neat and well-edited work.” It contains, in fact, various readings from Colvius, Stewechius, Brentius, Puteanus, and Elmenhorst; and exhibits a tolerably

* “ Is. Casaubon's edition of the “ *APOLOGIA*” was first published in 4to. 1594. Pricæus published a valuable edition of the same work, at Paris, in 4to. 1635. This latter has now become a very scarce book.”

careful collation of those MSS. which former editors appear to have consulted *.

" ————. Biponti. 8vo. 1788. 2 vols.

" This is an accurate, and very useful edition.* The editor seems to have been peculiarly attentive to the formation of his text, and displays an intimate acquaintance with the merits and demerits of prior editions.

" II. METAMORPHOSEON.

" OUDENDORP et RUHNKENII. Leidæ. 4to. 1786.

" It was the intention of Francis Oudendorp to have published the *entire works* of Apuleius, but he died just after finishing the *Metamorphosis*. Ruhnkenius has favoured us with a preface to this edition, which ranks among the completest of the *Variorum quarto classics*. The entire notes of Colvius, Wower, Godeschalcus, Stewechius, Elmenhorst, and others, are inserted in it, and the judicious observations of Casaubon and Pricæus have not been neglected. There are various readings from nine MSS. which occasionally differ from those selected by preceding critics. The curious sometimes illustrate this edition of Apuleius's most entertaining work, with plates, and other appropriate graphic ornaments. It is daily becoming scarcer and dearer." Vol. i. p. 166.

Mr. Dibdin is perfectly correct in contradicting the assertion of Maittaire, and others, that Cardinal Bessarion had the superintendence of the *Editio Princeps* of Apuleius. This care was undertaken by J. Andreas, Bishop of Aleria. Here we take upon us to correct an error in that excellent and useful book, "*Bibliotheca Smithiana*," where at p. 72 of the Addenda, the preface of Andreas to the first edition of Apuleius is reprinted. In the note it is observed, "*De hac prima Editione Apuleii nihil apud Maittaire in Annal. Typog.*" Maittaire, however, particularly describes it at p. 281, vol. 1, and erroneously adds in a note, "*Hanc Editionem curavit Cardinalis Bessarion.*" There is an edition of Apuleius published in 1488 at Vicenza, which perhaps was deserving a place in Mr. Dibdin's book. It is in folio, and printed by Henricus de Sancto Urso. See Pan-

* " The famous JEREMY MARKLAND began an edition of Apuleius, but printed only seven sheets. He abandoned the undertaking on Dr. Bentley's sending him rather a rude message that he had omitted a line which was extant in one of the MSS. These sheets were for some years in Mr. Bentham's possession, but all the search and inquiry of Bowyer could not procure him a copy of them."

zer, vol. 3, p. 518, No. 71; and Laire Ind. 11, p. 113. There is a curious blunder in Panzer's account of this edition, *Andreas Aleriensis* is styled *Hylariensis*. We shall only detain the reader with a specimen of the manner in which Mr. Dibdin has executed his biographical notices, and then dismiss him with the assurance of our perfect esteem and good wishes. We cannot do better than take our ingenious countryman Baskerville.

“JOHN BASKERVILLE, the celebrated printer of this work, was born in the year 1706, and inherited a paternal estate of 60l. per annum. He was bred up to no particular trade, but in 1726 became a writing-master at Birmingham, and is said to have written an excellent hand: this probably enabled him to compose such beautiful forms of letters, as we see in his typography. It is rather surprising that an ingenious man like Baskerville, with an independence of 60l. per annum (then worth double its present value), should enter upon the drudgery of teaching writing; and still more surprising is it, that from this business, he should become a japanner, build an elegant house, launch a chariot, the pannels of which were covered with painting (a sort of pattern-card in his trade), and live in the ease and respectability of an affluent character. With the business of a japanner he united that of a printer; to which latter he was led from a pure love of letters, and an ambition to distinguish himself in an art, which he justly thought superior to every other, and which has perpetuated his name, while the perishable materials of his *japan ware* have mouldered into dust. It is said he was so fastidiously nice in his attempts at a *perfect letter*, that he did not attain the “*euerga*” till he had expended nearly 800l. of his fortune. The success of his *Virgil* emboldened him to publish other similar productions, which have been already detailed. In the year 1765 he wished to dispose of all his types, and for this purpose corresponded with his friend Dr. Franklin, at Paris; but the scheme did not succeed. Whether the sale of his publications was too dull to reimburse the expences incurred in establishing his office, or whether he was tired or disgusted with his new employment, or whether close application to it injured his health and warned him to seek other avocations, is not known—certain it is, that he tried every expedient to dispose of his printing materials, and too certain it is, that the caprice or inattention of our booksellers of both the universities, induced them coldly to reject every overture on the subject: this is the more extraordinary, as he was permitted to print an English Bible and Greek Testament with the concurrence, in part, of both universities. Four years after the death of Baskerville, which event took place in 1775, these types were purchased by a literary society at Paris, for 3700l. “Thus,” say the biographers of this printer, “have we to reproach ourselves with
the

the banishment of Isaac Vossius's library, Lord Orford's collection of pictures (commonly known by the name of the 'Houghton collection'), and Baskerville's incomparable collection of types."

"Baskerville is said to have been small in stature, and fond of making the most of his figure by costly dress, and a stately deportment. He was cheerful and benevolent; at times extremely idle, but of an inventive turn, and prompt to patronize ingenuity in others: he retained the traces of a handsome man even during the last twenty-five years of his life; and his civility to strangers gained him the esteem of all who came to inspect his office. Although he printed a sumptuous English Bible and Greek Testament, he is supposed to have entertained an aversion to Christianity; and with this view he directed his remains to be interred in a mausoleum in his own grounds. The typography of Baskerville is eminently beautiful—his letters are in general of a slender and delicate form, calculated for an octavo or even quarto, but not sufficiently bold to fill the space of an imperial folio, as is evident from a view of his great Bible. He united, in a singularly happy manner, the elegance of Plantin, with the clearness of the Elzevirs: his 4to. and 12mo. Virgil, and small Prayer-book, or 12mo. Horace of 1762, sufficiently confirm the truth of this remark. He seems to have been extremely curious in the choice of his paper and ink: the former being in general the fruit of Dutch manufacture, and the latter partaking of a peculiarly soft lustre bordering on purple. In his *Italic letter*, whether capital or small, I think he stands unrivalled: such elegance, freedom, and perfect symmetry, being in vain to be looked for among the specimens of Aldus and Colinaeus. In erudition, correctness, or in the multiplicity of valuable publications, he is not to be compared with Bowyer: there are some even who indiscriminately despise all his editions of the classics; but his 4to. and 12mo. editions of Virgil and Horace defend him from the severity of this censure. Upon the whole, Baskerville was a truly original artist; he struck out a new method of printing in this country, and may be considered as the founder of that luxuriant style of typography which at present so generally prevails; and which seems to have nearly attained perfection in the neatness of WHITTINGHAM, the elegance of BULMER, and the splendour of BENSLEY." Vol. ii. P. 335.

We are decidedly of opinion that no bibliographical collection can be complete without Mr. Dibdin's volumes, which are, independent of the solid information they contain, frequently enlivened by literary anecdote, and rendered generally interesting by great variety of observation and acuteness of remark.

ART. VII. *Poems by Mr. Polwhele. In Three Volumes.*
12mo. 15s. Cadell and Davies. 1806.

THIS ingenious author has several times appeared before us as a poet, and always with credit *; yet we do not scruple to say, that he goes on to improve in his art. The present volumes, which are by no means a republication of former poems, except in a few instances, exhibit more accuracy of style and expression, and in all respects a more careful finish, than those which we have formerly perused. Of the present publication, the first volume contains a poem entitled the English Orator, in four books. The first of these is on the general subject of Eloquence; the second, on the Eloquence of the Bar; the third, on that of the Senate; the fourth, on that of the Pulpit. It is written in blank verse; and the lines in which the Oratory of the late Lord Chatham, and his still more eloquent son are characterized, will give a proper taste of the spirit and elegance of the poem.

“ From a galaxy of speakers, bright
With indiscriminated beams, broke forth
A CHATHAM's splendour! Fast the mingled rays
Of the surrounding orators grew pale——
Fainting into the skies! Ev'n Windham's star
Was dim, and Pultney had no lustre there.
And lo! the flaming son of genius, bold
In native independence, and impell'd
By strong ambition, seizes at a grasp
The comprehensive subject, that appears
Infinitude to vulgar views! His mind
Original and vast, his nervous strain
Unlabour'd and irregular, his voice

* See Brit. Crit. vol. ix. p. 671. xi. p. 367. xv. p. 260, and other parts of our Work. We are still in arrear with some of his prose works, as the continuation of his History of Devonshire, (see Brit. Crit. xiii. 420, and xiv. 483) and we perceive that an Assize Sermon, preached and published in 1801, was altogether overlooked. It is now too late to introduce it as an article to be reviewed, but we will subjoin the title of it: “ A Sermon preached at the Assizes held for the County of Cornwall, at Bodmin, on Tuesday, the 4th of August, 1801, &c. By the Rev. R. Polwhele, &c. 12mo. 24 pp. 1s. 6d. Cadell and Co.”

Commanding, his eye cloth'd with lightnings, stern
 His aspect, and terrific, as the frown
 Of heav'n—sublimity his every nod
 Attended, proud of her ministrant powers !
 'Twas thus Themistocles the Athenian tribes
 Struck with amazement, as his eager mind
 Intuitive disdain'd the softer arts
 Of rhetoric, trusting to its strength alone !
 But Chatham, though not versatile as great
 Could ev'n effuse the insinuating tones
 Of sweetness, with so exquisite a grace,
 That his enchanted auditory hung
 Upon his breath reposing, as the wave
 In placid stillness rests upon the shore !

" Yet was he not accomplish'd. Nature gave
 With prodigality a mental boon
 Which every eye astonish'd. Yet was art,
 Yet classic art was wanting there to smooth
 The asperities of language ; to restrain
 A copiousness o'erflowing the just bounds
 Of order, and give method to the whole—
 One dazzling emanation ! Rude, verbose,
 With incorrectnesses of style, and words
 Inaccurately plac'd, no skill he own'd,
 'To treat the dry unanimated theme ;
 Nor, in the cooler moment, gain the assent
 Of critic judgment to his harsh essays." Vol. i. p. 112.

Soon after the poet proceeds :

" Then be not Chatham's oratory thine,
 Nor Burke's ; but, blending their perfections, frame
 Such numbers as a Chatham's polish'd son
 Might not disdain to own ! Though in the bloom
 Of years, yet wiser than maturest age ;
 Clear amidst all the energy of speech,
 Ample, yet not prolix, and (as he gains
 The yielding judgment o'er, and captive leads
 The passions) rich in figures, which he brings,
 With nice selection, from the stores of taste,
 To charm imagination. Lo ! he towers
 The pride of Albion !" Ib. p. 115.

The clear and energetic style in which these characters are delineated gives proof of a poetical eloquence well suited to the subject of the poem. The second volume is occupied by a long poem in heroic couplets, divided into fifteen Cantos, entitled " Sir Allan ; or the Knight of expiring Chivalry." The variety of poetical style employed in this tale,

tale, sometimes serious, but more often lively, affords a strong test of the author's powers. The whole, being the work of fancy, displays a rich and various imagination; and if the length of the tale be not thought objectionable, we know not of any other fault that can impede its popularity. The descriptions are often vivid, the situations well imagined, and the versification free, yet harmonious. Having said this, we forbear to take an extract from a connected narrative, which would be ill understood from such a specimen.

The third volume contains a selection of various pieces, some of which have appeared before, as the "Ode to the Spirit of Freshness," p. 38; the "Views of Greece," called before "Grecian Prospects," p. 68; and several idylls from Theocritus, and other Greek poets, which appeared in two volumes, of which the second edition, announced as corrected, was published in 1792. These translations have received still further correction since that time, and will confirm the fame of the writer as a spirited translator. They are now removed from the order of the Greek editions, and arranged in several classes with other poems. From a volume so various, and in many parts so excellent, we regret that we cannot take more than a single specimen, which, however, is such as cannot fail to excite curiosity with respect to the remainder.

" TO THE RIVER COLY. 1789.

" Ah! soothing stream, whose murmurs clear
Meet, once again, my pensive ear,
That wand'rest down thine oser'd vale,
Where passion told her melting tale;
Thy evening banks to memory sweet,
I fondly trace, with pilgrim feet!
Here, stealing thro' the willow shade
That quiver'd o'er my charming maid,
Full oft hath youthful ardour prest
Trembling the bloom on LAURA'S breast,
While to the languish of her eyes
That bosom heav'd and blush'd in sighs!
Then every twinkling leaf above
Seem'd conscious to the breath of love.
Sudden, the pathway's easy flow
Wav'd in a gentler curve below;
Each flower assum'd a soften'd hue,
And clos'd its cup in brighter dew!
Tho' not the same these views appear,
As when I lov'd a lover here;

Tho'

Tho' far from LAURA's smile I stray.
 And slope my solitary way ;
 Yet—yet, with no cold glance I see
 This winding path, that willow tree ;
 Yet, musing o'er thy channel bend,
 And in each pebble find a friend ;
 And eager catch, at every pace,
 Of former joys some fading trace—
 Some features of the past that seem
 The faery painting of a dream !
 But ah ! the twilight shadows fall ;
 Dun evening hastes to darken all :
 A duskier verdure clothes the dale ;
 The mossy branches glimmer pale :
 And, COLY ! the fair scene is o'er,
 Thy lovelorn waters mark'd no more !” Vol. iii. p. 31.

The classes into which this third volume is divided will give an idea of the variety of its contents. They are eight in number. 1. Lyric pieces. 2. Heroick pieces. 3. Comic and Mock-heroic pieces. 4. Pastoral pieces. 5. Elegiac pieces. 6. Epistles. 7. Sonnets. 8. Songs. Of the latter class there are only few, but the last, which we remember to have seen before, entitled “Sighing Susan,” has all that simple beauty, which is the best characteristic of such compositions. The elegance and convenient size of these volumes, combined with the great diversity of entertainment, which they offer, will doubtless ensure them circulation and popularity.

ART. VIII. *A practical Synopsis of the Materia Alimentaria, and Materia Medica: a new Edition, comprising the latest Improvements in the London, Edinburgh, and Dublin Pharmacopæias. By Richard Pearson, M.D. Member of the Royal College of Physicians, London; and formerly Physician to the General Hospital near Birmingham. 8vo. 585 pp. 9s. Murray. 1808.*

THIS very useful and scientific work, which at first was published anonymously, was noticed by us in various stages of its progress*, with approbation. It is now avowed

* See Brit. Crit. vol. x. p. 679, and vol. xxii. p. 197.

ed by a physician of eminence, and appears in an enlarged and much improved form. The alimentary articles are classed under the Linnæan arrangement of animal and vegetable substances, with the addition of the following. **CONDIMENTA**, A. *Aromatica*. B. *Oleosa*. C. *Dulcia*. D. *Acida*. E. *Salina*. **POTULENTA**. A. *Aqua*. B. *Infusa et decocta Vegetabilium*. C. *Liquores fermentati, et alcohol*. D. *Humores animalium secreti*. E. *Infusa et decocta carnis animalium*. These Latin names are also rendered in English. The *Materia Medica* is arranged according to its effects on the animal body, under these heads:—1. *Evacu-antia*. 2. *Emollientia*. 3. *Antacida*. 4. *Frigefacientia*. 5. *Antiseptica*. 6. *Adstringentia*. 7. *Roborantia*. 8. *Excitantia*. 9. *Antispasmodica*. 10. *Narcotica*. 11. *Anthelmintica*: and of these, the first has eight subdivisions, into *Errhines*, *Sialagogues*, *expectorants*, *emetics*, *cathartics*, *diuretics*, *diaphoretics*, *emmenagogues*.

It is evident that much experience, as well as much study, is necessary to qualify a writer to write with judgment, on every thing that is taken into the human stomach, as food or medicine; and the author of this work alledges the experience of “upwards of sixteen years, partly in hospitals, partly in private practice*,” as the means of maturing his knowledge. The style and manner of the work cannot perhaps better be explained than by showing the reader in what manner the whole subject is opened, in the first part, which treats of alimentary substances, taken from the animal kingdom.

“Of the brute creation, some subsist exclusively on animal, others exclusively on vegetable substances. And some, fixed to particular spots of the earth, feed only upon one kind of animal substance; others only upon one kind of vegetable matter. Of those which feed on both kinds of aliment, the proportion is comparatively small.

“It is otherwise with man. Not necessarily limited to any particular tract of the globe; but capable of living in every clime, and frequently compelled to seek subsistence in countries far remote; and widely different both in temperature and products from his own; man enjoys the most mixed and varied kind of food; insomuch that there is scarcely any class of animal or vegetable life which is not tributary to his support. But although the digestive organs of man are capable of extracting nou-

ishment from an infinite variety of animals, as well as vegetables; yet it is from the latter (*viz.* vegetables) that the majority of the human race derive their subsistence. The inhabitants of the warmer climates, and particularly many nations of the East, live almost wholly on vegetable food. Leaving the tropics, and proceeding to the higher latitudes, we find the proportion of animal to vegetable substances, used as food by man, to be greater: and, as we approach the polar circle, we find this proportion to increase still farther. In some of these frozen regions the inhabitants are not accustomed to the taste of vegetable food during a great part of the year*.

“ From this difference of food among different people, some philosophers have endeavoured to account for the difference of national character. The proverbial bravery of the English has been ascribed to the great quantity of flesh-meat which they eat; but it cannot be denied that there are other nations not less courageous, though not equally carnivorous. National character depends on other causes, the further consideration of which does not belong to a work of this nature.

“ How much soever the substances whether animal or vegetable, which are applicable to the sustenance of man, may differ from each other in taste and other sensible qualities; yet it appears that the nutritious fluid (called Chyle) extracted from such substances by the process of digestion, is one and the same. Hence it follows that the different kinds of food are more or less nutritive, according as they are more or less convertible, by the gastric juice and other agents of digestion, into chyle. Now it is proved by numerous observations, that in equal weights the flesh of most quadrupeds (not to mention other animals) is more readily and completely converted into chyle, by the process of digestion, than any vegetable matter whatever. Hence an animal diet is considerably more nourishing than a vegetable diet. It replenishes the body faster, inducing plethora and obesity. Animal food not only yields a greater proportion of chyle than vegetable aliment, but at the same time proves more stimulant and heating; on which account, although it imparts more immediate vigour, yet it is certain that it exhausts the constitution so much the sooner. Accordingly the most remarkable instances of longevity occur amongst those people who live chiefly or wholly (as the Brahmins do) upon vegetable substances. But on the whole a mixed diet, partly animal and partly vegetable, is that which is best adapted to those who live in temperate climates. (*Haller de Victu Salubri ex Animalibus et Vegetabilibus temperando.*)

* “ This is the case with the Esquimaux, and with the inhabitants of Greenland, Lapland, and Kamtschatka.”

“ From the properties of an animal diet above mentioned, it will be easily seen in what cases it is useful, and in what hurtful. It is useful in various cases of asthma and dyspepsia; in cachectic, chlorotic, and diabetic cases; in rickets and scrophula; in worm-cases; and in certain chronic diseases of the skin, in which, from a mistaken association of these diseases with scurvy, animal food is too frequently interdicted. It is hurtful in all cases of active inflammation; in all disorders of the head and lungs, connected with a fulness of the vessels of those parts; and in bilious and calculous cases. And generally those who lead a studious and sedentary life should be cautious of indulging too freely in the use of animal food. It should further be mentioned that persons going from northern or temperate latitudes, to southern or tropical climates, should abstract from their customary allowance of flesh-meat, and habituate themselves to a larger proportion of vegetable food.

“ It has been already remarked that the flesh of certain quadrupeds yields the greatest quantity of chyle, in other words is the most nutritious of all kinds of animal food; but the relative nutritive powers of the component parts of such flesh-meat, viz. of gelatine, albumen, fibrin or oil, have not been exactly ascertained by any experiments on digestion hitherto made. We only know that the flesh of young animals, which contains a greater proportion of gelatine, and a less proportion of fibrin, is generally not so digestible as the flesh of the same species of animals when come to the adult state*. This is particularly the case with veal, which moreover from its tendency to acidity disagrees with many weak stomachs. It may further be remarked that white meats are less stimulant, as well as less nutritious, than brown meats. In moderate quantities, the fat part of meat, when not rendered empyreumatic by over-roasting, is wholesome and exceedingly nourishing. Not only is there a considerable difference in regard to digestibility between the flesh of old and young animals, but also between the flesh of wild and domestic animals; the former being more readily and completely dissolved in the gastric and enteric juices, than the latter. Hence venison is esteemed the lightest and most nutritious of all kinds of ani-

* “ When it shall be ascertained which of the above-mentioned component parts of flesh-meat yields in equal weight, and under circumstances in all other respects the same, the greatest proportion of chyle; some steps will be made towards determining which more especially of the elementary principles, azote, hydrogen, oxygen, carbon, (besides earthy matter, &c.) into which those component parts are resolved by chemical analysis, contributes to nutrition. At present all that has been advanced on this subject is mere conjecture.”

mal food. For the same reason the pheasant and partridge are preferable to the domestic fowl. Flesh-meat which has been kept for some time is more readily dissolved in the stomach, and is more stimulant than that which is eaten immediately after the animal is killed. But when kept till it acquires a strong smell, it loses much of its nutrimental properties, and indeed ceases to be wholesome to man. It is scarcely necessary to remark that salted meat is much less digestible and much less nutritious than that which is fresh.

“ In regard to cookery, roast meat is more readily digested, and in equal weight yields a greater quantity of nourishment than boiled; many of the nutritive parts of the latter being dissolved in the water. It is obvious that, if in the operations of roasting and boiling, too much heat is applied, the food so overdone, instead of being rendered more digestible and more nutritious, becomes less so. In the process of maceration, or stewing, there is no loss of alimentary matter, as the nutritious juices which are extracted from the muscular substance or flesh, are collected in the liquor employed on the occasion, and served up along with the meat. This mode of cookery is well adapted to supply the place of mastication, and to facilitate digestion, in persons who have lost their teeth and are far advanced in years.

“ In all the instances above mentioned the fibrous substance itself of the meat is eaten, as well as its juices: but as the fibrous substance is too heavy, or difficult to be digested, to some weak and disordered stomachs, this inconvenience is remedied by another culinary process; viz. by making concentrated decoctions of flesh-meat, termed Soups (see *POTULENTA*); in which all the soluble parts of the flesh meat are extracted by boiling water, leaving a residuum of fibrous matter, which is thrown away. These concentrated decoctions of animal substances, when not rendered too stimulant by the addition of spices, are only surpassed in nutritive power by the gravy of boiled and roasted meats. But these, and the weaker decoctions termed broths, will be more particularly noticed hereafter.

“ Respecting the artificial preparation of animal food we may further remark, that for healthy and active constitutions the simplest modes of cookery are the best—those in which it is presented in its entire and undissolved state; for though most of the nutritious particles of animal matter are soluble in water, yet all that is convertible into chyle by the action of the gastric and enteric juices, is not.” P. 1.

As some of the most remarkable foods are prepared from the animals of the class of Amphibia, we shall also take a specimen from that, including the Englishman's luxury, turtle, and that of foreigners, the frog.

“ *TESTUDO Mydas*. The Green Turtle. Eaten moderately it proves nutritious, but abounding with fat, it is not very easy of digestion. The soup which is commonly prepared from it, is, by reason of the spice which is added to it, exceedingly stimulant; but the simple decoction or broth (*jus testudinis*) is demulcent and restorative, and has been found beneficial in phthical and hectic cases.

“ *TESTUDO ferax*. The flesh of this species is said to be better flavoured than that of the preceding. In other respects its properties are the same.

“ *TESTUDO græca*. The Land Turtle, or Land Tortoise. The flesh of this is somewhat inferior to that of the sea or green turtle; it is much used in Italy and the Levant for making soups and broths. The eggs are nearly as good as hen's eggs, and make excellent omelettes.

“ *1 RANA esculenta*. The edible Frog, or Green Water Frog. The white flesh upon the thighs of this species of frog, is much eaten in France, Italy, and some parts of Germany. It tastes somewhat like the flesh of a chicken; but affords very little nutriment. Frog's broth (*jus ranarum*) is prescribed by the French and Italian physicians in consumptive cases; in which, however, it seems to have no advantages over chicken broth.” P. 40.

The account of alimentary substances extends to p. 116: the rest contains the *Materia Medica*. Of course this is the most important part of the work; and the quantity of medical reading which it evinces, is highly creditable to the author. When it happens, as is frequently the case, that the same medicine is applied to different complaints, references are made to the place where it is principally treated; and the whole arrangement, with the aid of the indexes, is completely satisfactory. Of this part we cannot give, perhaps, a more useful specimen than by citing the author's opinion of a medicine lately much discussed, the Nitrous Acid, for the cure of Syphilis.

“ It would have been a happy event for mankind, as many and serious evils arise from the abuse of mercury, if this new remedy had stood the test of more extensive trials; but unfortunately it has not succeeded in other hands; as appears from the facts stated by Mr. Blair (*Essays on the Venereal Disease*, Part 1. and 11. 1799, 1800) and by Mr. John Pearson, Surgeon to the Lock Hospital (*Observations on the Effects of various articles in the Materia Medica in the cure of the Lues Venerea*, 1800.) These gentlemen assert, that in the majority of cases of confirmed syphilis, the nitric acid affords but little relief; and that in those instances in which it has caused the symptoms to disappear for a time, they have afterwards returned; thus producing only a temporary and fallacious cure. It cannot, therefore, they contend,

tend, supersede the use of mercury in the venereal disease; although in some instances it may be advantageously given in conjunction with that metal; or after a mercurial course, for the removal of weakness and certain painful affections of which such patients often complain. Temperature has a surprising influence on chemical agents of this nature; so that it is not inconceivable that in the warm climates of the East and West-Indies, the nitric acid may suppress or remove venereal affections which resist it here." P. 397.

As Dr. P. does not mention the *Ratania*, or *Rhatania* root, recommended by Dr. Reece*, we presume that he has not examined its qualities or effects. We conclude by recommending the work of Dr. Pearson, as a Synopsis of the most useful and masterly kind.

ART. IX. *A Letter on the Abolition of the Slave Trade; Addressed to the Freeholders and other Inhabitants of Yorkshire.* By W. Wilberforce, Esq. 8vo. 396 pp. 6s. Cadell and Davies. 1807.

SINCE the publication of this Letter the benevolent exertions of its author have been crowned with complete success. Admirable, therefore, as it certainly is, both for the cogency of its arguments, and the energy of its language, the interest now felt in the perusal arises no longer from our hopes or fears of the event, but from the circumstances of its being a full record of the author's feelings, respecting this object of his pursuit; and of the reasonings by which he so ably maintained, and has at length finally established, the cause of humanity and justice.

Mr. Wilberforce first sets forth the difficulties that occurred in procuring evidence against the Slave Trade; and remarks that, notwithstanding those difficulties, much oral testimony of the most valuable kind was obtained, and much information was derived, from the publications of several persons who, at different periods, had resided in Africa, and from the accounts of travellers, in that country, at the head of whom he justly places Mr. Parke. From all these testimonies, he points out the principal sources from which the slave market is furnished with its supplies, such as regular

* See Brit. Csit. xxix. p. 448.

Wars, predatory expeditions, village breaking, pangaring, or kidnapping, the administration of justice, native superstitions, (which produce frequent charges of witchcraft) famine, (which reduces persons to sell themselves or their children) and insolvency. The evils which arise from such a system, the temptations held out by the slave factors, and the cruel oppressions which are, in consequence, practised in those countries, are represented with great force, and, we fear, with equal truth; and the author concludes this representation with a forcible remark, that,

“ By keeping in a perpetual state of insecurity, of person and property, the whole of the district which is visited by Europeans, we maintain an impassable barrier on that side, through which alone any rays of the religious and moral light, and social improvements of our happier quarter of the globe, might penetrate into the interior, and thus lock up the whole of that vast continent in its present state of wretchedness and darkness.”

Thence he infers that there can be no natural death of the Slave Trade, since it provides for its own indefinite continuance. He justly states it as no small aggravation of our guilt, that “ we, who are the prime agents in this traffic of wickedness and blood, are ourselves the most free, enlightened, and happy people that ever existed upon earth.” Even the Mahometans, it is afterwards remarked, have imparted some knowledge and civilization to the Africans; and Christianity and Mahometanism appear to have changed characters in that country.

The benevolent author then takes a view of the evidence by which the above statements are established; which, as it is generally known, and admitted to be conclusive on the several points in question, we shall not here detail. He next adverts to, and refutes, the contrary evidence of his opponents.

He then discusses the several pleas against the abolition, considering, first, such of them as are included in the African division of the subject, previously to the consideration of that which he terms the West-Indian branch. The doctrine laid down (in a more or less extent) by so many speakers and writers against the abolition, that “ the negroes are an inferior race of beings,” is fully examined, and (in our opinion) confuted, by the most authentic testimonies. The author, in a long historical deduction, sufficiently accounts for the circumstance of their not having attained a high degree of civilization; and shows that under many disadvantages they have made greater advancements towards it than perhaps any other uncivilized people on earth.

The argument that the "negroes are at home in a worse state of slavery," is next adverted to, and refuted, by showing from the best authorities, and particularly from that of Mr. Parke, that the slavery of Africa is in general a species of feudal, or rather of patriarchal, vassalage. The pretext that the slaves brought to the coast, if not sold, would be massacred, is also shown to have no just foundation.

The author next adverts to the state of slaves during the middle passage; and makes it clear, that although its evils have been mitigated by the act introduced by Sir W. Dolben, still "many of the sufferings of those wretched beings are of a sort for which no legislative regulations can provide a remedy." He notices also the objections made to the Middle Passage Bill, while it was depending, and the prophecies that it would ruin the trade; yet it is now acknowledged "that the measure has eminently contributed to the interest of every one of the parties concerned." He then combats, with great effect, the grand allegation of the West-Indians, "that the stock of slaves cannot be kept up without importations," first by presumptive arguments, drawn from the universal experience of all other countries; next by recapitulating the proofs that have been produced against the truth of that proposition. These proofs are arranged under three distinct heads, and show—First, that the abuses and the obstructions to the natural increase which prevail, were sufficient to account for a rapidly decreasing population.

Secondly, that the decrease which had been considerable a century ago, had been gradually diminishing, till there was reason to believe it had intirely ceased.

Thirdly, that if the abuses which now prevail should be materially mitigated, we might confidently anticipate a rapid increase in future.

Under the first of these heads we have a long and affecting catalogue of the vices of the West-Indian system, which our limits will not permit us to detail.

To prove the second proposition, the author relies on the Report laid before Parliament respecting the population of our several West-India islands; by which it appears, that in Jamaica (by far the largest of them) the excess of deaths above the births of slaves was, from the year 1698 to 1730, $3\frac{1}{2}$ per cent.; in the period from 1730 to 1755, $2\frac{1}{2}$ per cent.; from 1755 to 1768, $1\frac{1}{2}$ per cent.; and from 1768 to 1787, only one per cent.; so that the ratio of decrease had been continually lessening; and even this loss of one per cent. was itself accounted for, by an extraordinary series of hurricanes and consequent famines; and it also included the loss

on all the Africans who were imported during that period. In Barbadoes also it appears, that the annual loss of slaves has of late been under one per cent. All circumstances considered, he infers, with great probability, that the whole number of slaves is at length actually on the increase.

To maintain the third proposition (which, as it is allowed, must rest on probable inference) Mr. Wilberforce argues that,

“ If the many existing abuses would account for a great annual decrease, yet there has been no decrease at all, or a very small one; it clearly follows, that, if the prevailing abuses could be done away, or even considerably mitigated, we might anticipate in future a great and rapid annual increase.”

The objections to the proposed abolition are then distinctly, and (to us) satisfactorily answered; particularly that which appeared the most specious, namely, that “ the co-operation of the colonial Legislatures was necessary.” The author contends, that those Legislatures are neither able, nor likely ever to be willing, to effect the abolition by regulations as to the detail of management of slaves. The question, he shows, has been brought to the test of experiment, and the endeavour has utterly failed. Indeed the language of the Colonial Legislatures themselves, (as cited in this work) and the conduct of the Colonists, decisively prove Mr. Wilberforce’s assertion. He remarks justly, in this place, that the legal protection of slaves in an abject state of slavery, is either impracticable or unsafe; impracticable, because regulations which apply to extreme cases of ill treatment, or enormous cruelty, are not applicable to those particulars of treatment which are constant and systematic, such as under-feeding, over-working, and other general vices of management; unsafe, because, in such cases, the interposition of a new tribunal of appeal, checking the master’s authority, would, in practice, be found productive “ not only of discontent, insubordination, and commotions on private properties, but of the most fatal consequences to the safety of the whole colony.” He supports this opinion by observations which appear to us perfectly just, and infers that

“ There is no alternative, no practical medium, between keeping the slaves in their present state of degradation, and introducing the milder system, or what may be termed patriarchal vassalage, (to which the abolition is an indispensable preliminary) as the state of training and discipline for a condition in which they may be safely admitted to a still more advanced enjoyment of personal and civil rights.” P. 238.

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He argues at length, and with great force, that when all further importations are stopped, the slave market no longer holding forth any resource, the necessity for keeping up the stock would at once become palpable and urgent, and both proprietors and managers of estates would attend, in the first instance, to the preservation and increase of their negroes.

The author proceeds to point out the reasons for preferring immediate to gradual abolition, and to answer the charge against the abolitionists of inconsistency, in not proposing the immediate emancipation of the West-India slaves. The objection that the proposed abolition would prove injurious to our trade and manufactures, is also (we think) satisfactorily answered; as is the allegation, that it would occasion a loss to our marine. So far is this from being the case; that the loss of seamen employed in the slave trade is far more considerable, than that which occurs in any other branch of commerce, and is injurious to our maritime strength and power. Two other objections to the abolition, such as that "foreign nations would still carry on the trade," that "we had encouraged the West-Indians to engage in colonial speculations, and that these speculations could not be carried on without African labourers," are here recited and "refuted;" as is the argument drawn from the practice of the Jews, and their being allowed to take bondmen and bondwomen out of the nations around them; the probable grounds of this institution are stated, its limitations pointed out, and the virtual abrogation of it by the Christian dispensation clearly proved.

Some additional considerations are next mentioned, which enforce the necessity of abolition; such as the great and increasing danger of insurrections arising from the large importations of negroes from Africa, continually increasing the disproportion between the blacks and whites, the lesson taught them by the successful insurrection in St. Domingo, and the drain to our population by the diseases to which our army and navy are exposed in the West-Indies.

The author then takes a summary view of the miseries produced by the Slave Trade, the calamities, directly or indirectly, inflicted on the continent of Africa, the various evils of the Middle Passage, the sufferings of the sailors themselves, who are often treated with extreme barbarity, the moral injury which our country sustains from the number of persons who are rendered ferocious and unfeeling, by the hardening nature of their constant occupation, and the vast scene of misery which may be placed to the account of the Slave Trade in the West-Indies. Above all he presses
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on our consideration the moral evils both of the Slave Trade, and of the system of West-Indian slavery. To illustrate this in detail, Mr. W. takes an individual negro, and follows him through all his successive stages of suffering. The narrative is truly affecting.

“ Conceive, if you can, the agony with which, as he is hurried away by his unfeeling captors, he looks back upon the native village which contains his wife and children who are left behind; or, supposing them to have been carried off also, with which he sees their sufferings, and looks forward to the dreadful future; while his own anguish is augmented by witnessing theirs. Accompany him through his long and painful march to the coast; behold him, when the powers of nature are almost exhausted by fatigue and affliction, urged forward like a brute by the lash, or, with still more bitterness of suffering, seeing the fainting powers of his wretched wife or daughter roused into fresh exertions by the same savage discipline*. Behold him next brought on ship-board, and delivered over to men, whose colour, appearance, language, are all strange to him, while every object around must excite terror. If his wretched family have not been brought away with him, he is tormented by the consciousness that they are left destitute and unprotected, and that his eyes will see them no more. If his wife and daughter have been carried off with him, he sees them dragged away to another part of the ship, while he is debarred from their society, and often even from the sight of them; what must be his anguish, from being conscious not only that they are suffering many of the same evils as himself, but still more, from knowing that they are exposed to all those brutalities, the idea of which must be most cutting to a husband or a father; while his misery becomes more intense, from the consciousness that they are close to him, though he cannot alleviate their misery, or protect their weakness.

“ See our wretched family, or individual, arriving at the destined port; and then call to mind the abominations of the sale of a negro cargo. See the wretched individual, or family, exposed naked like brutes, and the same methods taken as with their fellow brutes, to ascertain whether or not their limbs and members are perfect. See them forced to jump or dance, to prove their agility; or, still more affecting, see them afraid, each lest the other only should be bought by some particular purchaser, and therefore displaying their agility, while their hearts are wrung with anguish, in order to induce the buyer to take them both. Perhaps the different branches of the family may be bought by different owners; they may probably be taken to dif-

* “ See Mr. Parke’s account of his journey to the coast from the interior.”

ferent islands, and the poor hope of wearing away together the wretched remainder of their lives is disappointed; or, if they are purchased together, see them taken home to the estate, and entering upon their course of laborious and bitter degradation; while, looking forward to the future, not a single ray of hope breaks in to cheer the prospect, no hope of any alleviation of drudgery or degradation for them or for their children, for ever! Suppose our wretched Slave at length reduced to the level of his condition, and, either with his own family or with a new one, suppose him to have his hard lot in some little measure mitigated by a very slight taste of domestic and social comforts. It might well be thought, that, except for the hardships and sufferings inseparable from such a state of slavery, where even the necessities of life must depend on an owner's affluence, in a country where we know that an immense majority are extremely embarrassed in their affairs—the bitterness of death would be now past; but a negro Slave does not die so easily; again probably, possibly again and again, he is to be subjected to the brutalities of a sale, and to the pains of separation from all that are most dear to him*. He is taken perhaps to form a new settlement, and forced to the severe labour of clearing land, in a pestilential soil and climate, without any of those little accommodations which ingenious and industrious poverty might in a course of years have collected around him, in his old habitation. This, however, if a severe is still a short suffering, from which death soon releases him, and is far preferable to the sad fate of those, who linger out the tedious remainder of life, separated from all who have known them in their better days, and without any of those kindly props to lean upon, which the merciful ordainer of all things has provided, for sustaining the weakness, and mitigating the sorrows of age. To look around, and to see not a single face of friendship or relationship, no eye to cheer, no staff to lean upon; surely the comfortless close of such a Negro's comfortless life, though not of equal intensity of suffering with many of the evils of the former scenes through which he has passed, is yet, from the deep tinge and uniform melancholy of its colouring, as affecting a state, to the humane mind, as any whatever in a life abounding in all the varieties of human wretchedness." P. 341.

No less interesting is the general conclusion of the work; in which the author, justly we hope, asserts that

“ Few, if one single man, would be found to support the Slave Trade, were it possible to bring before each individual who

* “ Let it be considered what immense numbers of Negroes have of late years been removed from our older islands to Trinidad, or to Guiana.”

might vote for its continuance, his own specific share of the whole mass of crimes and miseries."

He adds the awful consideration, that "the exact amount will one day be known."

An Appendix is subjoined, containing some important extracts from the Evidence before Parliament.

Such is the faint outline of a work, in which the benevolent and sincerely Christian writer has brought into one point of view his motives and his reasonings, in the pursuit of this great object of his life. Happily it is now valuable, chiefly as a record for posterity, as vindicating the motives of the excellent author, against various unworthy and ungrounded imputations, and as being a complete and well-digested record of those proofs and those arguments by which the deliverance of a large portion of mankind has been effected, by which the only great stain on the British character is at length, and we trust for ever, done away.

ART. X. *An Abridgment of the Light of Nature pursued, by Abraham Tucker, Esq. originally published in seven Volumes, under the Name of Edward Search, Esq. 8vo. 529 pp. 12s. Johnson. 1807.*

THE high character given by Dr. Paley of Tucker's *Light of Nature pursued* has induced many persons to enter on a perusal of that work, who have yet been prevented from completing the task by its intolerable prolixity. A judicious abridgment of it would therefore be an acceptable present to the reflecting part of the public; though, tedious as Tucker's style is, we hardly think it possible to condense *all* that is of importance in his seven volumes into one of equal size. The doubts excited in our minds by this circumstance were not, we confess, removed, when, on perusing the preface, we found that this Abridgment had been made by the author of *An Essay on the Principles of Human Action* *. That preface shows indeed, that he, by whom it was written, knows well how an abridgment of such a work as *The Light of Nature pursued* ought to be made; but the principles displayed in his own Essay are so different from those of Tucker and Paley, that we felt it difficult to divest ourselves of all

* See Brit. Crit. Vol. xxviii. p. 536.

apprehension, that the meaning of the original might be occasionally misrepresented. The rule by which he professes to have conducted himself we readily admit to be excellent; but, without suspecting him of intentionally deviating from it, we could not but reflect that speculative men are all liable to have their understandings more or less perverted by partial fondness for their own theories.

These reflections, we are aware, may be deemed unfavourable to that impartiality by which a reviewer ought to be guided in all his reports, and by which, we are willing to believe, that the British Critic has been always distinguished. To prevent, therefore, the possibility of prejudice on our part, we determined to banish from our minds all recollection of the opinions inculcated in the *Essay on Human Action*; to read the volume before us with the closest attention; to form our judgment of it as of the original work of an author, appearing before us for the first time; and then to compare it, book by book, with the voluminous work, of which it professes to contain "all that we should wish to recollect." On trial however we found it absolutely beyond our power to keep our attention fixed through all the verbosity, useless repetitions, and extravagant similes of Tucker's seven volumes; and therefore we will not pronounce with perfect confidence, that one or two assertions which we have attributed to the abridger, may not be found in the original, though, buried in rubbish, they may have escaped our notice. We trust however, that the report which we have to make of the volume before us, will enable the reader to form an estimate sufficiently correct, as well of Tucker's work as of this abstract of it, and that we shall be acquitted of prejudice against either.

The *Abridgment of the Light of Nature pursued* consists of five books, to which is prefixed an Introduction, containing very little that can at present be generally interesting. In the days of Tucker, the controversies which were agitated among metaphysicians were not, as now, between *theism* and *atheism*, but between *natural* and *revealed* religion, or between *philosophical deism* and *Christianity*; and to put an end to these controversies was the laudable object which he professes to have had in view.

"Both believers and unbelievers," says he, "will admit, that there are certain truths discernible by our own sagacity, that reason is of some advantage to us, and that we should make the best use of it in our power. I propose therefore to try what may be done by the exercise of our reason, either for the advancement of knowledge or guidance of our conduct, without pretending

pretending to determine beforehand, whether we can furnish ourselves in this way with every thing for which we have occasion. And it is to be presumed, that such an attempt cannot justly offend either party : if reason be sufficient, how can we do better than listen to her voice ; and if not, how can this be better evinced than by putting her to the trial ?" (Intr. p. 40.)

To such an inquiry, conducted with candour and modesty, no objection can indeed be urged ; and whether it has been so conducted in this Abridgement, it is our business now to ascertain.

Of the first book the arrangement might certainly have been improved, but it is the arrangement of the original ; and for reasons, which, we think, will by and by be perfectly obvious, some of the author's comparisons might have been judiciously omitted, as they tend only to obscure the reasonings, which they were employed to illustrate. The book itself, which is entitled *Of the Human Mind*, consists of eleven chapters, treating, 1. of the Faculties of the Mind in general ; 2. of Action ; 3. of the Causes of Action ; 4. of ideal Causes ; 5. of Motives ; 6. of Satisfaction ; 7. of Sensation ; 8. of Reflection ; 9. Of the Combination of Ideas ; 10. of Trains of Ideas ; and 11. of Judgment.

In each of these chapters we have met with something entitled to praise, and likewise with something on which we cannot bestow our approbation ; but the three first chapters appear to us the least valuable in the whole book. The author indeed begins well, when he says that

" Man consists of two parts. "Whatever definition we may give of either, we are neither all mind nor all body. When an arm is cut off, or an eye lost, though the man becomes less perfect, the mind remains entire as before."

All this we perfectly understand, and fully admit ; but of the following extracts much is to us unintelligible, and what we think we understand appears not to be true.

" We get our idea of *power* from observing the changes made in things by one another. Upon seeing gold melted by the fire, we conceive the fire must have a quality to melt the gold. And again, there must be a quality in the gold of being melted by the fire. So that there must be a concurrence of *two powers* in producing every alteration that takes place, an *active power* in the agent that works the change, and a *passive* in the recipient to undergo it. According to this distinction, the mind, when it wills, is active, for it then produces a change in other things, and in understanding is passive, for the change that takes place is produced upon itself, *as in passing from one idea to another.*

" In

"In all sensations, at least, it is obvious that *the objects are agents* and we ourselves the patients: *what is sight but the impression of sensible objects on our eyes, and from thence conveyed to the mind?* Or sound, but the percussion of air upon our ears, which is thence transmitted to the mind?" (P. 2.)

The author informs us, that he is a disciple of Locke; a fact indeed which we should very quickly have discovered; but much as we admire that illustrious philosopher, we are obliged to confess that his language is sometimes inaccurate. It is so when he talks of *passive power*, a phrase of which the impropriety has been clearly shown by Dr. Reid; who justly observes*, that it is "a powerless power, and a contradiction in terms." We might with as much propriety speak of the *inert velocity* of a stone lying at rest, or of the *cold heat* of ice, as of *passive power*; and yet these phrases would be instantly pronounced absurd by every man of common sense, though the stone is as capable of being moved with great velocity, and the ice of being first converted into water and then rendered hot, as the gold is of being melted.

That we do *not* get our notions of *power*, in the proper sense of the word, from our observing the changes made things by one another, has been proved by Hume with the force of demonstration†, and when our present author affirms that in sensation the objects are *agents*, that *sight* is the *impression* of visible objects on the eye, and *sound* the percussion of the air on our ears, he affirms what all mankind, learned and unlearned, know to be false. Is the *sensation* or *perception* to which we give the name of *scarlet* an *impression on the eye*? or the *sensations*, to which we give the name of *musical sounds*, a *percussion on the ear*? The impression of certain rays of light in the one case, and the percussion of the air in the other, are indeed the instruments by which these sensations are respectively excited; but if we are to confound the *instruments* with the *sensations* themselves, we should go a little further back, and call the *reflexion* of the red rays by a soldier's coat, the *sensation* or *perception* of scarlet, and the *motion of the musician's fingers*, or the keys of the organ, or rather the *exertion* of the man working the bellows, the *sensations* to which we give the name of musical sounds!

When the author says that the mind is *inactive*, when it *produces a change* on itself, and speaks of its *passing from one*

* *Essays on the Active Powers of Men*, Essay I. ch. iii.

† See likewise *British Critic*, vol. xxvi. p. 303, &c.; and vol. xxvii. p. 5, &c.

idea to another, he appears to us to contradict himself in the first assertion, and to utter unmeaning jargon in the other. Though *to act* and *to produce* are not perhaps synonymous terms, it is indisputable that the former denotes a genus, which comprehends under it the latter as a species; and it is obvious, we should imagine, that, in the process of thinking, *ideas* are not a collection of *beings* at rest, with the mind *passing* from the one to the other, as a reviewing general passes from soldier to soldier, through a whole regiment drawn up in a line.

When he affirms (p. 4) that “the instruments of thought are the *ideas* floating in our imaginations, by which he does not mean the perceptions produced in the understanding, but the *causes* immediately *producing* them,” we are very far from being sure that we apprehend his meaning. When we recollect what we saw or heard yesterday, and make it the object of our contemplation, it is indeed the *matter* which we saw or heard, that we think of; but surely *that matter* is not an *idea*, or *ideas*, floating to day in our imaginations! By the *causes immediately* producing our perceptions the author, we think, must mean the last motion communicated by the proper nerves to the sensorium, in consequence of the impression made on the organ of sense by the object perceived; but such *motions* are so far from being *ideas* floating in the imagination, that we are totally ignorant of their nature, and never think of them at all. That sensation and perception are excited by some kinds of motion, communicated by the nerves to the brain, and that even the powers of memory, imagination, and reason, depend in a great measure on the state of the brain, are facts known by experience; but of those motions and that state we are never conscious, as we are of all our sensations and ideas.

The following extract is to us equally unintelligible with that which we have just quoted; but we shall leave the absurdities of it to be detected by our readers themselves.

“An idea which is only an accident or modification of something must have some substance to inhere in, which substance is indeed the agent on all occasions. Yet we commonly ascribe the action to the modification, because it depends on it. The same nerves differently modified by external objects would have conveyed the image of an owl or a bear instead of a peacock. Therefore the last substance, whatever it be, which immediately gives us the perception, is the agent in all cases of sensation; and in like manner that something so modified which excites recollection is the agent in all cases of mental reflection, which modification is our idea.

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“ What those substances are of which our ideas are modifications, whether *parts of the mind*, or contained in it like *wafers in a box*, or enveloped by it like *fish in water*, whether of a spiritual or corporeal nature, I shall not pretend to determine. All I mean to shew is, that in every exercise of the understanding, that which discerns is numerically distinct from that which is discerned; and that an act of the understanding is not so much our own act as that of something else operating upon us.” (P. 5.)

That, in every exercise of the understanding, “ that which discerns is numerically distinct from that which is discerned,” seems to be a self-evident truth; and the consequence is, that every attempt to illustrate it can have no other effect than to “ darken counsel by words without knowledge.” Surely, it was not in this instance that Dr. Paley found Tucker’s “ talent for illustration unrivalled!” It would be very uncandid, however, not to acknowledge, that, even in this strange chapter, there are some just observations, among which the following short paragraph is worthy of attention, as it clearly points out the distinction between *volition* and *desire*, which modern necessarians perpetually confound.

“ We often speak of doing things against our wills. But the mind has only one active power, or will, by which it executes its purposes, and in this sense it would be absurd to talk of acting against our will. We therefore mean against our liking or inclination, which being generally the *cause* (motive) that sets the will at work, we confound the motive with the will itself.” (P. 6.)

Notwithstanding this just observation, the author’s notions of *actions* and *agents* seem not to have been always metaphysically correct. The second chapter in which he professes to treat of *action*, concludes with the following paragraph.

“ In speaking of any action, we generally include the operations of other agents tending to complete the purpose (which) we had in view, provided we conceive them necessarily consequent upon our volition. Thus when Roger shot the hawk hovering over his master’s dove-house, he only pulled the trigger, this drove down the flint, which struck fire into the pan, and so on, till at last the bird was shot. But all this we ascribe to Roger; for we say that it was he who brought down the bird. So likewise we claim the actions of others as our own, when we know that they will certainly act as we direct them. He who does a thing by another, does it himself. But this though true in a moral sense (for we can only judge of the merits of men’s actions by taking their consequences into consideration), is not true in

a meta-

a metaphysical sense, for nothing is strictly an act of the mind, which is not the immediate product of her volition." (P. 11.)

That nothing is strictly an act of the mind, which is not the immediate product of her volition, or rather that nothing is an act of the mind but her volition, is incontrovertible; but to the other conclusions in this extract we cannot assent. In the whole process of *shooting the bird* there was certainly but one *action* in the metaphysical sense of the word; and that was Roger's *volition* to draw the trigger. All that followed was but a series of *events*, or at most of *physical causes and effects*, which every metaphysician,—nay, and every man of ordinary reflection—considers as something very different from a series of *agents and actions*. Whatever is properly called an *action* might have been done, or left undone, according to the will of the agent; but a physical effect considered in itself depends upon no will, except that volition of the Almighty which established the laws, which regulate the motions of the corporeal universe, in such a manner as that certain events *always accompany*, or succeed each other, in similar circumstances.

That, in any circumstances, we can justly claim the actions of others as *wholly* our own, either in a moral or in a metaphysical sense, is surely more than doubtful. The Board of Admiralty which appointed the late Lord Nelson to the supreme command in the Mediterranean, undoubtedly did so from as thorough a knowledge, as one man can have of the future actions of another, that the noble admiral would do his duty; but surely their lordships have never claimed to themselves that disposition of the fleet which ensured the victory at Trafalgar. When indeed one man tempts or commands another to commit some wickedness, he shares in his guilt, and may be by far the more guilty person of the two; but as the perpetrator of the deed is not, like Roger's musquet, a passive tool in the hands of his employer, he ought to remember that it is in his power, as it is certainly his duty, to obey God rather than man; and if he do not remember this, and act accordingly, though his guilt may be extenuated by the force of the temptation or the authority of the command, it will by no means be taken away, or transferred to his employer.

In the third and fourth chapters the author treats of what he very improperly calls the *causes of action*, and enumerates a greater variety of such causes than we recollect to have met with any where else. Aristotle and many others have talked and written of the *material*, the *formal*, the *efficient*, and the

final, *causes* of actions, and by classing under one *generic* name so many relations *essentially different* from each other, they have given occasion to much confusion of thought and much fallacious reasoning on some of the most important topics discussed by metaphysicians; but the present author has, in this respect, run riot much farther than all his predecessors.

“ These (the causes of action) I shall distinguish into the *material*, the *formal*, the *ideal*, the *final*, the *instrumental*, and the *efficient*. When you sit down to dinner, the *vi&uorals* are the *material* cause of your eating, their *being properly dressed* the *formal*, your *sight* of them and *knowledge of their qualities* the *ideal*, the *gratification of your appetite* the *final*, your *knife and fork* the *instrumental*, and the *mind or body* the *efficient*, according as you refer the action either to the *will* separately or to the whole man; for in the former case the *body* will itself be an *instrument* in the hands of the mind.” (P. 12.)

Nay, good Sir, in either case, the *teeth* are surely the *instrumental cause* of eating; at least we have never seen any man *eat* with his *knife and fork*, and must fairly confess our utter inability to conceive how such an operation could be performed. The knife and fork are indeed necessary to *prepare* the vi&uorals for being comfortably eaten; and therefore the *preparatory cause* might have been, with great propriety, added to this precious list. No doubt, a robust and hungry man might contrive to tear a chicken in pieces without the aid of a knife and fork; but such a man would likewise eat the chicken though a little *under* or *over* roasted; so that to the action of eating the *preparatory* cause is not less necessary than the *formal*. Were the *ideal* cause necessary to this action, it is not easy to conceive how any man could eat of a dish which he had never seen nor heard of before; for of the qualities of such a dish it is obvious that he could know nothing.

It seems to be very wonderful that such distinctions as these do not point out to every man of reflection their own absurdity; as well as the great impropriety of talking metaphysically of any other than *efficient* causes. Every agent is the cause of his own actions (if the *cause of actions* be a proper expression) which all begin with an exertion of his own volition. The volition indeed is not only the beginning but the completion of the *action*; for whatever follows is only a physical event, or at most a series of events, which are either so many physical causes or physical effects, accordingly as they are viewed, each in relation to what follows or what precedes it. This author seems indeed satisfied that
the

the mind is an efficient cause, and therefore more properly the cause of actions than any other of the causes enumerated; but when he reflects on "Goliath tossing his weaver's beam," and on "Sampson carrying away the gates of Gaza," he is greatly puzzled how to account for such actions.

"Considering the force with which we often act, and how unable those tender threads we have to work with must be to bear the sudden jerks and violent struggles which they must encounter in great exertions, it seems most likely to suppose that the *mind has some good friend at hand ready to assist her weakness*, (does the mind consist of tender threads?) and that her force is not really her own. Perhaps there lies a mighty weight of some subtle fluid bearing constantly against the orifices of the nerves, but prevented from entering by certain little sliding valves kindly provided by nature for our use; the mind then has nothing to do but to draw aside the valves, and in rushes the torrent. (How would this strengthen the tender threads?) The mind in this case works like the miller of an over-shot mill, (Why not an under-shot or breast mill?) who, by drawing a little board against which the water presses, and which any child might pull up with a finger, turns the stream upon the wheel, and whirls round a massive stone, which he could not stir by any other means." (P. 14.)

On this paragraph it would be ridiculous to make a single remark: for the absurdity of similes so extremely unlike cannot escape the notice of a school boy ten years of age.

The author's chapter on *Ideal causes* deserves much the same character, though it contains some reflections on Hartley's theory of sensation, which, however far from a confutation of that theory as taught by its author, are yet not unworthy of the attention of those who confound with sensation itself, what Hartley considered as only instruments of sensation.

In the fifth and sixth chapters the author considers the influence of motives on the human will, and discusses the great question of *liberty* and *necessity*. Into that question our limits will not permit us to enter, though we cannot avoid observing, that the necessarians do not appear to us to have good grounds for considering Tucker as having adopted their opinions. It is true, that he expresses dissatisfaction with the notion of indifference for which Archbishop King and his profound commentator so eagerly contended; but he seems not to have clearly apprehended that notion, which we think must be admitted by every man who believes that there can be really such a thing as what we call *obstinacy*. He likewise admits that if it were possible to place a hungry ass between two bundles of hay, so as that he could have no

motive for preferring the one to the other, he would remain at rest and starve in the midst of plenty; and it is not easy to conceive what higher notions of *necessity* than this, can be held by the most zealous advocate for the *mechanism of the mind*. Tucker however does not write consistently on the subject, and appears not to have well weighed the consequences of what he admits respecting the conduct of the ass; for no rational *Libertarian* (to use a very modern term) will contend for more than is implied in the following extracts.

“ To prevent mistakes, however, when I speak of the efficacy of motives, I do not mean that they impel the mind as one billiard ball impels another, but that they give occasion to the mind to *exert her own inherent activity* in obtaining the objects (which) they point out to her.” (P. 21.)

“ We have indeed a *power* over our ideas, so that we may close our eyes against the admonitions of wisdom, or may fill our imaginations with something else that shall hinder them from entering: but it does not lessen the real weight of a motive, that it does not operate when you will not let it come into the scale.” (P. 24.)

“ We have now gone through every species of action in search of a power of indifference; but we have been able to find no such thing, except in a suspension of action, while the motives being doubtful, and the mind waits till some one of them preponderates. We may therefore fairly conclude that no such power exists in the mind. But is it never in a man's power voluntarily to alter the impression which objects make upon him, to strengthen some motives and repress others? Yes, as you may sweeten your tea by putting in a lump of sugar, or give a relish to your food by eating salt with it. So if you feel an aversion to labour, you may conquer it by contemplating the advantages of industry, or the shame of idleness: but not if your love of indolence is greater than your regard for the opinion of others, or your own advantage. And as we can turn our eyes on any object of the scene before us, or shut them against the light, so we can direct the organs of reflection to what objects we please, and in this manner can, and often do, *alter the complexion of our motives*, by throwing a stronger attention on some, and by removing or obscuring others.” (P. 40.)

In the seventh and eighth chapters is displayed considerable ingenuity, as well as evidences of profound thinking. The subjects treated of are sensation and reflection; and the following paragraph, though we are far from approving the author's language, is worthy of the closest attention.

“ We

"We frequently use mind in a vulgar sense, for the repository of our ideas, as when we talk of storing up knowledge in the mind, of enriching her with learning and accomplishments; for this knowledge is not certainly in the mind just now spoken of, (the mind which is conscious, perceives, and wills) because then we must be actually conscious of it all; but I defy any man to call to mind the thousandth part of the knowledge (which) he possesses: where then is all that stock of knowledge which lies dormant and unperceived? It is not in your closet, it is not in your organs of sense, but it is somewhere within your custody; where then can we place it but in the mind, in which you have laid up your ideas? But this mind, which perceives not what it contains, must be different from that which is conscious of whatever is impressed upon it; and this mind I may without scruple suppose to be a compound, consisting of various subordinate parts and organs, by the complicated action of which ideas are excited and connected together in the mind in all their variety of shapes and colours." P. 50.

To talk of mind being compounded, of its having *ideas* of which it is not conscious, and of every individual man having *two* minds, is to make use of language, which, as it is not calculated to convey accurate notions, no modern philosopher will adopt, unless his object be something very different from truth. What we believe, however, to be Tucker's meaning in this paragraph, is neither new, nor in itself improbable. Locke appears * to have thought that no created spirit is intirely separated from matter, because all such spirits are both active and passive. Wollaston, though he contends that matter cannot be made to think, seems to be of opinion that material organs are necessary to the operations of the human soul, which he therefore conceives to be vitally united to a fine material *vehicle*, which goes off with it at death †; and it is known to every scholar that the Fathers of the Christian church who came from the schools of Alexandria, held the same opinion ‡. If Tucker's obser-

* Essay, Book 2. ch. 21.

† Religion of Nature, &c. sect. 9. prop. 8.

‡ *Nam Platonem et Platonicos qui consecantur, quod Clementem, Originem, et horum discipulos fecisse constat, illi Platoniorum etiam de anima dogma probant, et simplicissimam eam in se esse asseverant, sed subtili tamen semper corpore circumdatam. Cudworth's Systema Intellect. per Mosheim, Ed. 2. tom. 2. p. 434,* where this position is established by the most complete evidence.

vations appear to give it any probability, we have only to request our readers to consider whether they be not rather calculated to show the importance of that revelation which has brought life and immortality to light, by establishing the resurrection of the dead.

In the ninth and tenth chapters, which treat of *the combinations of ideas*, and *trains of ideas*, the reader will meet with some good sense, and some improper language, occasioned by the author's attempting to illustrate, as usual, intellectual processes, by allusions to mechanism; but he will meet with very little that can be new to him. Perhaps the following observations on *order*, which appear to be in a great degree just, have in them something original.

“ Order often respects convenience and use; or the advantage (which) we derive from having things disposed in one way rather than in another. The disorders of the body, of the air, or elements, are such dispositions of their parts as destroy health, disturb the animal functions, or stop the progress of vegetation; and without a reference to these consequences, we should not term them disorders. What we call the order of nature, arises either from such a position of the bodies composing it, as to be productive of utility, or from their constantly undergoing the same revolutions. Formerly, only the fixed stars were esteemed regular, while the other seven, being thought reducible to no rule, were called planets, or wanderers; but later discoveries having brought their motions into a system too, we now admire the wonderful regularity of their courses.

“ Nor let it be said that there was an order in the things themselves before men took notice of it. For every number of things; not excepting the wildest productions of chance, must lie in some order or other; and if our understandings were quick and comprehensive enough to take in their respective situations at a single glance, as clearly as we do in things the most familiar to our observation, there would appear to be no such thing as disorder in nature. By disorder, we can only mean (mean only) something unusual, or that we cannot readily and clearly comprehend.” P. 64.

In the eleventh chapter, which treats of *judgment*, the author displays, as usual, some good sense and considerable ingenuity; but these are blended with the most extravagant scepticism, occasioned probably by his very improper allusions to mechanism and motion. He says (p. 68) that one may have as *distinct* a view of an *isosceles* triangle as *the greatest mathematician*, without *knowing*, or even *thinking*, that *its sides are equal*!—Talks (p. 70) of the *qualities of ideas*!—Contends (p. 73) that we have not absolute certainty of any thing,

thing, *unless indeed we know certainly that we know nothing!*

—Thinks that *moral* certainty, to which we may attain, is sufficient to direct our conduct.—Affirms (p. 76) that we have only *moral* certainty that *two and two* make *four*, and that *a part is not greater than the whole!*—And gravely declares (p. 78) that, “as well persuaded as he is that *two and two* make *four*, if he were to meet with a person of candour, credit, and understanding, who should seriously call it in question, he would give him the hearing!” Surely the man who could write thus, must have had a high opinion of the sagacity of that sage, who, without the aid of learning, discovered, we are told, after much thinking, that whatever *is*, *is*; for to such a discovery, he could not but be aware, that, not being certain that *two and two* make *four*, his own faculties were not equal!

We have now taken a view of the first *book* of this abridgment, which professedly comprehends, of the original work, all that we should wish to recollect of the *whole* first volume, and *part* of the second. That the said book is in our opinion of no great value, the reader must have perceived; but he will do us great injustice if he infer that we think of the first volume of *the Light of Nature pursued*, exactly as we think of this abridgment of it. Tucker does indeed employ too many of the absurd phrases and assertions, which we have pointed out in the volume before us; but as used by him they do not always appear so extremely absurd, as in the pages of his abridger, who often brings together sentences and half sentences, which, in the original work, lie at a great distance from each other. Thus, though Tucker falls into the mistake, which, before the appearance of the philosophical works of Hume and Reid, prevailed very generally, respecting the origin of our notion of *power*, and though he adopts the absurd phrase *passive power*, he seems not to approve of it as metaphysically correct; for he says expressly (p. 19) that “men of common apprehension cannot find this passive power” in the object on which the agent operates; and we have nowhere observed him asserting, as the abridger makes him assert, that the understanding is *passive* when it *produces a change on itself*, as in passing from one idea to another! It seems indeed to be Tucker’s opinion that nothing can, in the metaphysical sense of the word, act directly on itself; and in support of that opinion he throws out many observations which are well worthy of the reflecting reader’s attention. We were sorry, however, to meet in his work with the absurd comparison of *ideas*, or the *substances* of which ideas are modifications, to “*wafers* in

in a box, or fish enveloped in water;" but we did not observe in that work the extravagant assertion that the instruments of thought are the causes of ideas floating in the imagination!

Tucker, as well as his abridger, employs the comparison of the miller and his over-shot mill, to illustrate the method by which he supposes that men perform feats of great strength; and we are sorry that he does so, for it is a very foolish comparison, though by no means so extravagantly foolish in his pages, as in the volume before us. Tucker having mentioned the tender filaments of the muscular system by which the mind acts, and observed that the momentum of a mechanical power may be increased to any degree by increasing its velocity, introduces *the mind's friend*, the *valves* and *subtle fluid*, not as adding vigour to the *mind*, or as coming into the place of its agency, but merely as a contrivance to increase the velocity of the moving parts of the machine to such a degree, as that the weight may be raised, or the action performed, without breaking the tender filaments. Such a contrivance is indisputably possible, and his account of it does not confound the mind with its instruments; but it is a *mere hypothesis*, which ought therefore to be rejected, even though it accounted more completely than it does, for the various phenomena of muscular motion.

But the most reprehensible thing that we have hitherto met with in either work, is the extreme scepticism displayed in the chapter which treats of judgment. Tucker himself seems indeed anxious to guard his reader against its pernicious consequences; but the means which he employs for that purpose cannot prove successful. According to him there is no certainty in the evidence of sense, memory, or judgment, till having found them testify the same thing on repeated trials, constant and uniform experience produces confidence in their reports! But a moment's reflection must convince every man, that if we have not immediate confidence in our senses and memory, we never can acquire such confidence by *experience*; for is not experience itself a mere collection of observations made by means of the senses, and treasured up in the memory?

Tucker so overloads his meaning by a multitude of words, intended no doubt to illustrate it, that he bewilders his reader, and frequently, we suspect, bewildered himself. It is to this circumstance that we are inclined to attribute the mistakes of his abridger; for there is internal evidence in the book which we have examined, that, when the author of an Essay on human action entered on his irksome task, it could

not have been his intention wilfully to misrepresent his author's meaning, in order to make it tally with his own opinions. On the nature and influence of motives, he has fairly represented Tucker, as teaching what every man must perceive to be utterly irreconcilable with the opinions of him who talks of *abstract good*, and who seriously contends that a child pursues this kind of good, and not that which has formerly contributed to his own happiness! Of such motives as *abstract good*, Tucker repeatedly declares that he knows nothing; and these declarations the abridger has not suppressed.

The second book of this abridgment is intended to comprise the substance of by much the greater part of the second volume of the original work; and it is of greater value than the first book, as the second volume of *the Light of Nature pursued*, is of more value than the first volume. The subjects discussed in the Abridgment are, 1. Imagination and Understanding; 2. Conviction and Persuasion; 3. Knowledge and Conception; 4. Habitual attachments; 5. Sympathy; 6. Passion; 7. Pleasure; 8. Use; 9. Honour; 10. Rectitude; 11. Virtue; 12. Prudence; 13. Fortitude; 14. Temperance; 15. Justice; 16. Benevolence; and 17. Limitation of virtue.

In the original work there are several chapters which are here apparently omitted. These are, 1. Composition of motives; 2. Species of motives; 3. Production of motives; 4. Translation; 5. Introduction of motives; 6. Necessity; 7. Reason; 8. Ultimate good; and 9. Moral Policy. All that is of importance in the chapters respecting *motives*, the abridger probably thought, and we entirely agree with him, would be more properly treated in the first book. What Tucker calls *translation*, is that process so much more ingeniously detailed by Mr. Gay, in the preliminary dissertation to Law's edition of King's Origin of Evil, by which what is at first pursued only as *means* to some further end, comes in time to be considered as an *end* itself: by *necessity* here Tucker means the prospect or actual pressure of some intolerable evil, operating as a motive; and the abridger, with great propriety, has incorporated all that he found for his purpose in the chapters entitled *Reason*, and *Moral Policy*, with the chapters on *Understanding* and *Conviction*, and *the Limitation of Virtue*.

Considering the extreme difficulty of his task, we cannot but acknowledge that, in this book, the abridger has acquitted himself well. Some things he has certainly omitted which we would have adopted, while he has adopted others which

which we would have thrown away as worse than useless ; but in a work containing so much extraneous matter as Tucker's abounds with, it is hardly possible that two men should exactly agree as to what really illustrates, and what obscures the reasoning. For our own part, we should have been much better pleased to have had his opinions following one another in the natural order, without a single illustration, than to have our attention perpetually interrupted by far-fetched similes, and these again illustrated by other similes without end. What, for instance, must the reader think of that philosopher who compares the mind and its organs to a man on horseback ; and then, losing sight of his subject, fills three pages with a minute detail of all that might occur to the man and his horse in a day's journey ! If in such a wilderness the abridger has sometimes lost his way, he is surely excusable ; for in the woods of America, who can be certain that he is pursuing the proper course ?

The first chapter of this book is of very little value. *Imagination* is considered, as it was by the Greek philosophers, as the great repository of ideas, comprehending under it what in modern metaphysics is generally called the *memory* ; and both authors labour in vain to divest even the inferior animals of *all instincts*. One has only to consider the structure of the eyes of bees, to be convinced that it cannot be by the sense of *sight*, at least that they find their way to their food, and back again to their hive. In the second chapter there is something good, and something absurdly sceptical ; but the scepticism belongs to the original author. The third chapter is on the whole valuable, though it too contains at least one absurdity, which we have not room to expose. With the fourth chapter we were so much pleased, that we regretted its shortness when we got to the end ; but the fifth is a mere collection of obvious facts, without a tincture of philosophy. In the sixth chapter we found much to praise, as both philosophical and obviously true ; though we are by no means convinced that the desire of revenge is an artificial desire unnatural to man. The account of *mith* (p. 105) is mere unmeaning jargon, which could never have been published by a man of Tucker's talents, had not his judgment been perverted by his own allusions on all occasions to mechanism. Chapters seven and eight contain several good things, though neither of them displays profundity of thought in their author. The three next chapters are excellent, though the definition of virtue (p. 126) does not appear so unexceptionable in the
abridgment

abridgment as in the original work, in which the reader is gradually led to adopt it. In chapters twelve, thirteen, and fourteen, we found nothing eminently good, and nothing calling loudly for reprehension; but the following extract from the fifteenth chapter is so able a defence of a doctrine which we have often maintained against authors, for whose judgment in general we have the highest respect, that we cannot refuse ourselves the pleasure of laying it before our readers.

“ If we consider the design of law, we cannot well conceive it to be any other than the preservation of property, the security of life, limb, peace, liberty, and all other requisities for enjoyment, that may be destroyed or lessened by men's behaviour to one another. The law therefore always looks forward, or only casts a retrospect behind, in order to provide more securely for the time to come. So that in reality punishment is not inflicted for crimes committed, but as a remedy against those which may be committed hereafter; and guilt is rather a direction than a motive for taking vengeance.

“ But we are fond of personifying every thing, and of transferring our own passions to every thing, so we suppose the law to be influenced by the same narrow views and passions as ourselves, and to punish delinquents for her own satisfaction, rather than for the sake of the community under her charge. This custom, together with the detestation which instantly arises in the minds of the best and wisest men at the thought of heinous wickedness, has given rise to the notion of an immediate and essential connection between offence and punishment, which is supposed due to the former without taking any other idea into consideration. But it will be hard to establish the connection between justice and punishment, except by the intervention of two intermediate links, namely the power of men still to hurt one another, and the tendency of punishment to deter them from exercising this power. Were mankind to be suddenly placed in a situation which should render them incapable of ever receiving hurt from others, or their dispositions so changed as that they should never more think of doing acts of injustice, I believe every good man would vote for a general amnesty of all past offences.” P. 144.

In the sixteenth chapter there is little to be censured, and not a great deal entitled to praise. When the author says that “ the benevolent man will feel good-will even towards his enemies, and be ready to do them any kindness,” we think he compliments the morality of *the Light of Nature*, with one of the distinguishing graces of *Christianity*. The seventeenth chapter contains much good sense and sound philosophy;

philosophy; and to us, who, with the present author, believe not in *moral senses* which are connate with the mind, and are persuaded that a system of practical ethics, which rests not on the basis of religion, cannot be stable, the following paragraph appears excellent.

“ Upon the whole, we are forced to acknowledge, that hitherto we have found no reason to imagine that a wise man would ever die for his country, or suffer martyrdom in the cause of virtue. The only way in which we can extend the obligations of virtue to every circumstance that can happen, is by supposing that the end of life is not the end of being; that death is but a removal to some other stage, where our good works shall follow us, and yield a plentiful harvest of happiness which had not time to ripen here. This must undoubtedly make a great alteration in the question: now whether there is any ground for this suggestion, and for such a supposed connection between our interests here and in some other state which is to come, is what I propose to examine in the succeeding book.” P. 159.

(*To be continued.*)

ART. XI. *The Life of Thomas Chatterton.* By John Davis, Author of *Travels in America.* 12mo. 168 pp. 4s. Tegg. 1807.

MUCH taste, and the truest feeling of his subject, is evinced by this biographer of Chatterton; who leads his hero through the few stages of his short life, in such a manner as to make evident the strong bias of his mind, towards his great object, the imitation of ancient writings; and his astonishing powers in executing whatever he chose to undertake. It is a subject for the profoundest melancholy, to consider the extraordinary genius of that unfortunate youth; and the dreadful manner in which it was so early lost to the world. The chronological sketch of his life, given at the end of this book, displays perhaps the most singular picture that was ever exhibited, and can hardly be contemplated without tears.

Nov. 20, 1752. “ Born three months after his father’s death.

Nov. 1757. “ Left the school in Pile-street, when he was five.

October, 1760. “ Went to Colston’s charity-school before he was eight.

July

July 1, 1767. "Left Colston's charity-school, and was articled to Mr. Lambert, when fourteen years and seven months old.

October 1, 1768. "He was almost sixteen at the opening of the New Bridge at Bristol, and had been at Mr. Lambert's one year and three months.

November, 1768. "Soon after known to Catcott and Barrett.

April, 1770. "Dismissed from the attorney's desk and drudgery.

April 25, 1770. "Arrived in London indulging golden dreams.

August 12, 1770. "Unrewarded for his literary labours, and pinched by want, he applied to Barret for a recommendation as surgeon's mate to a slave-ship, and was refused.

August 20 & 21, 1770. "Without food.

August 22, 1770. "Rushed before his Maker, aged seventeen years and five months." P. 144.

It has been usual to lay much stress on the disparity between the Rowleian productions of Chatterton, and those which he published as his own; which is fully accounted for by the difference between leisure and hurry, ease and distraction of mind. But still more surprising to us, than even the excellence of his feigned antiquities, is the extraordinary versatility of genius, with which, on coming to London, at the age of only seventeen years and five months, he seized upon all the current topics of the day, political and literary; was able to attract attention as a writer on both sides of politics, and "to support very principally, by his single exertions, the credit of five periodical works." (See p. 115.) Such a fever of invention might naturally be expected to produce the dismal consequences which followed; especially when checked by the dreadful chill of disappointment and distress. But such powers, at such an age, and with an education so imperfect, were certainly never displayed before in the world; and probably never may again. For what purpose they were displayed, except to show the world, in the strongest colours, its own stupid insensibility and sordid selfishness, it is difficult now even to guess.

Many passages in this small work might be brought forward, with satisfaction to our readers, but the following contains so much illustration of the extraordinary character of Chatterton, that we are inclined to prefer it.

“ The spirit of Chatterton was depressed into despair by the repulse of Mr. Walpole. Neither books, nor walks in Redcliff meadows, nor the female face divine, any longer delighted him. Such was his mental wretchedness, so irksome was his condition, so gloomy was his despondency, that his understanding became perverted, and he formed the resolution to dissolve his union with visible nature.

“ Chatterton was at this juncture somewhat more than seventeen; his breast soared above a profession, sordid, servile and laborious; but his hopes of emancipation were blasted, he found his early blossoms withering in obscurity, and he sunk beneath the frowns of ignorant and insolent wealth.

“ Chatterton was not willing to quit the world, without making a will, which differs from wills in general, that he bequeathes no money to any one, but his endowments of mind. In this will he partially develops his own character.

“ The imagination forms many projects which the heart has not resolution to execute. Chatterton did not yet commit the crime of suicide; he only made his will. This will he left in a desk to which Mr. Lambert had access: he shewed it to Mrs. Lambert, his mother; the old lady on reading it was filled with terror, and the scrivener, instead of privately, tenderly and seriously reproving his apprentice, and holding out to him the consolation of the sacred text, dismissed him with opprobrious* reproaches from his service, in which he had continued two years, nine months and thirteen days, faithful in the acquittal of his duty, temperate in his living, and exemplary in conforming with the domestic hours of the house.

“ Turned out of doors by the attorney, the breast of Chatterton felt all the joy of a manumitted slave. His mind was not formed of common materials. It made him despise what others coveted. He could abstain for months from animal food, and be content with bread and water; he was indifferent to accommodations, and could sleep upon the flint. These privations to him were scarcely negative infelicity: his positive unhappiness was caused by his tender sense of feeling.

“ This is the proper place to take a view of the moral conduct of Chatterton, during his apprenticeship with Mr. Lambert. We have both the testimony of Mrs. Newton and Mr. Thistlewaite, that he was exemplary in his habits. Of few young men in his situation it can be said, that during a course of three years he was never once out of the office at the stated hours of attendance, and only once exceeded the family hours, which was at Christmas, when he passed the evening with a party of friends under the roof of his mother, whose indulgence detained him to the hour of eleven.

* Erroneously printed *approbians*. Rev.

" In his attachment to females he appears rather in an amiable than an unamiable light. For the unhappy women who patrol the college green, and every street in Bristol, frightening the owls, and making night hideous: for these unhappy creatures, accessible for a small pecuniary compensation, Chatterton discovered no inclination. If ever he was heard to exclaim, "Alas! the nymphs whose beauty raises a tumult in the city, rob my heart of rest,"—it was not the abandoned, nightly outcast who disturbed his tranquillity, but the charms of Maria, in whose countenance there was a dash of melancholy, which could be only ascribed to a void of heart, to her want of some one object on whom to fix her affections.

" In the tender charities of a son, he may be safely held up as a pattern to mankind. Whenever he was liberated from attendance on the office, he flew on the wings of affection to his grandmother, his mother and sister, whom he loved from the bottom of his heart. We saw him most evenings, says Mrs. Newton, before nine, and he would generally stay till the limits of his time, which was ten.

" Dismissed from the scrivener, it was necessary for Chatterton to embrace some mode of life, that would secure him a subsistence. For the study of the law he entertained a supreme disgust; indeed such was the little progress he had made in it, that he expressed his inability to draw out his own clearance. His mother could not support him; the thoughts of trade sickened his heart; he had been invited by the booksellers to London; and this encouragement concurring with his ambition of intellectual eminence, he was determined to adopt the profession of an author, and hoped by the quickness of his fancy, the readiness of his language, and his facility of composition, to enter the temple of Fame by the road of emolument.

" If we may, however, credit the testimony of Mr. Thistlewaite, Chatterton had revolved more than one project in his breast. 'My first attempt,' said he, 'shall be in the literary way. The promises I have received are sufficient to dispel doubt; but should I, contrary to my expectation, find myself deceived, I will in that case turn methodist preacher.'" P. 98.

This probably was only a jest: for it proved, in fact, that, when his literary projects failed, so far from submitting to the degradation of assuming any dishonest character for subsistence, he rashly, but with high spirit, determined upon an act, which put an end at once to all worldly plans. The picture which Mr. Davis's imagination has drawn of the immediate consequence of this terrible catastrophe, is honourable to his feelings, and affecting to the readers.

" Let us now turn our eyes for a moment towards Bristol, let us go into the house where dwell the grandmother, the mother
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and sister of Chatterton. What a scene of affliction! behold they sit broken-hearted! behold the grey hairs of the mother brought in sorrow to the grave by the death of her child—the child of her prayers, that child of filial affection, who denied himself the common necessities of life, to buy and send to his parent some little token of his tender love. Behold this virtuous family, who have long struggled with calamities, and borne all their suffering with meekness, lowliness and patience—behold them at last overcome; behold tears gush from their eyes, and on their eye-lids is the shadow of death.

“ O God! look upon their afflictions! the child of their prayers—the child in whom all their hopes and expectations centered; that child dead from the poisonous draught administered by his own hands—his body unowned, unpitied, unwept, cast into a shell, and carried; unattended by mourners, without a pall, without a passing bell, to the burying-ground of a work-house!

“ Oh! falters the mother, had I been at his bed-side, to have watched over my child in his last moments—to have smoothed his pillow—to have offered up my prayers in secret for him to God—it would have been something. But to be told that he was abandoned by mankind—without a helping hand to relieve him without a human voice to console him—alas! at this, nature, flesh, blood, spirit, heart—all fail!” P. 124.

We agree with Mr. D. in most of his sentiments and criticisms; particularly in what he styles the “termagant chastity” of Walpole and T. Warton, in crying out against Chatterton, as a literary impostor: Walpole, who was himself an impostor of the same class! and Warton, who certainly knew better than to be misled by the application of the common term *forgery*, to acts entirely different in their nature. We regret that Mr. D. should have introduced one or two superfluous, as well as unjust reflections, against our universities, of which he appears to know but little; and to have suffered such gross errata to pass him, as “Spreight,” twice in page 32, for Speght, author of the glossary: that noted in our second extract, and many others. But his book, though small, is valuable*, we have read it with interest and pleasure, and recommend it, with cordiality, to the lovers of literary history.

* Some of his remarks are important, as to the question, formerly disputed, respecting the authenticity of Rowley; as that, for instance, in p. 50, on blank verse being used before it was invented; and those in pp. 75 and 82, on the necessary progress of poetical style, of which, though perfectly decisive in itself, the mere antiquaries seem to have had no feeling whatsoever.

ART. XII. *Edwy and Elgiva, and Sir Everard; two Tales,*
by the Rev. Robert Bland. 12mo. 194 pp. Longman,
Hurst, Rees, and Orme. 1808.

MR. Bland, the ingenious author of these poems, obtained considerable credit with us, and, as it should seem, with the public, by his translations from the Greek Anthology, (then anonymous) of which see an account in the *British Critic*, vol. xxviii. p. 275. His original intention was to have published a collection of tales in verse, but as he justly observes, the success of authorship is doubtful, and general opinion can seldom be anticipated by that of private friendship, he has for the present printed two only as the forerunners of others, if these shall experience a gracious reception. We think that he may venture to pursue his original plan to its accomplishment, for he certainly possesses a great share of true poetical feeling and ability. We have read these two poems with real gratification, and have no hesitation in promising the lovers of poetry, that they will here meet with some very beautiful passages, and two very interesting and spirited compositions.

The first is a melancholy tale founded on a portion of Saxon history, in this the epithalamium, or the marriage of Edwy and Elgiva, is extremely melodious, containing some beautiful passages, which denote that the author had in his recollection that elegant ode of Johannes Secundus,

Hora suavicula et voluptuosa, &c.

That our commendation of Mr. Bland's poetical taste and talent is not overcharged, will sufficiently appear from the following animated description of the Danish host, and the preparation for a human sacrifice to propitiate the God of War,

“ Then first the pagan war-note struck their ear -
Beneath the brow of giant Unnisterre,
Were cruel Harfagar had made a stand
And barr'd the passage with his Danish band.
Savage the host—upon their mailed coats
Their blood-red hair in braids fantastic floats,
Chains on their sinewy necks the warriors hung,
And on their arms to war and labour strung
Bracelets of gold, of rude magnificence,
Their oath in peace, in battle their defence.
Fierce was the din: the trumpets bray aloud,
The javelins *darkle* in an iron cloud;

With equal haste the rival squadrons rage,
 And sword to sword, and spear to spear engage;
 Plumes, glaives, and morions strew the deadly space,
 And still they grapple in a fierce embrace,
 While as they scatter death and havoc wild
 Forth from the east the merry morning smil'd
 On the sad field and waters of Lodore
 That swell'd with Pagan and with Christian gore,
 But now the fainting host of Cumbria fly
 With rites profane to sooth each deity;
 For this, repuls'd, the battle they forsake,
 And strive to reach their temple on the lake,
 Where Christian men on dismal altars bled,
 Sacred to powers abhorr'd, and nam'd with dread,

“ A green isle rises pleasant to the gaze
 From a smooth lake, where now in happier days
 The weary fisherman unfurls his sail,
 Trusting his little shallop to the gale,
 Till eve invites him to the quiet shore,
 Abode of peace, but terrible before
 From Odin's fane, and dreadful sacrifice
 Of human victims to the offended skies.
 Hither in throngs the Pagan priests advance
 With yells and hymns of barbarous dissonance,
 To please the God severe; and low incline
 Their impious heads before his lofty shrine.
 Livid with chains ten youths before it stood,
 To glut with English gore the power of blood,
 Where, built of skulls, a dreadful altar rose,
 And bones, the remnant of their Christian foes.
 Ten noble maids at Freya's idol kneel,
 And pale and silent wait the coming steel,
 Prepar'd to stain their bosoms' ivory charm,
 But late with hopeful love and sweetest promise warm,
 And while the ministers of slaughter lave
 Their bloody vessels in the Derwent wave,
 And knives for dreadful sacrifice prepare,
 Thus to the god of arms arose their prayer:

“ ‘ God of the brave! that look'st on things below
 From thy bleak throne on Skiddaw's gloomy brow,
 Great king! of power to ope Valhalla's door
 Thro' clang of bucklers fought, and bath of gore,
 Revive thy wolves of carnage when they fail,
 When thick and dark descends the battle's hail.
 So shall no mercy at our hands be known,
 No woman's feeling for the captive's groan,
 But where our host thy sable raven bears,
 Shall stream the widow's and the orphan's tears.

Panic in front, and all our march behind
Blank dreariness, and wailings in the wind,
Shall make the visit of our bloody wars
More dread than pestilence from baleful stars.
Age, Youth, and Beauty shall unpitied fall,
And one o'erwhelming ruin bury all.'

"Thus while they hymn'd and pray'd, the warrior crowd
Thrice to the spirit of the mountain bow'd,
Clanking their arms, and, burning to destroy
Their blooming victims, breath'd a horrid joy.
But ere the gory orgies they began,
The victors press'd with Edwy at their van;
Thro' all their temple gleam'd the Saxon spear,
And plumed standards hover'd in the rear,
Strong and more strong the conqu'ring press increas'd,
Bear down the god, and interrupt the feast." P. 22.

The second tale, of Sir Everard, has perhaps more fancy and invention, and is of more pleasing termination. Some notes are added, in part illustrative, and partly introduced as a vehicle for some well executed translations from the Greek, in particular of Admetus's farewell to Alcestis, and the noble soliloquy of Electra on taking the urn of Orestes in her hand. If we say that we prefer the author's poetry to his prose, we only mean that he seems to have cultivated the one talent rather than the other; but the following passage seems rather paradoxical, and indeed is not to us perfectly intelligible.

"Such descriptions, if put into the hands of our youth, might tend to extinguish that cold and calculating selfishness, that artful and venomous malignity which are gaining daily strength in this nation; verging, as it is, nearer and nearer to the two evils, Commerce and Methodism. For the cause of morality, they would do more than twenty treatises of ethics (which are now held in such high esteem), with all their vapid definitions of right and wrong, and their abortive endeavours at reducing to a form, or term of expression, that which defies definition, and reigns sensibly, though undefined, in the breast of every man who has the hardihood to question his own motives for action." P. 162.

There is surely something very singular, in thus joining commerce and methodism, as equal and similar evils. We shall be very happy to see more of Mr. Bland's tales, and perhaps their impression will not be diminished by his occasionally diversifying the metre.

ART. XIII. *An Enquiry into the Seat and Nature of Fever; as deducible from the Phenomena, Causes, and Consequences of the Disease, the Effects and Remedies, and the Appearances on Dissection. In two Parts. Part the First, containing the general Doctrine of Fever. By Henry Clutterbuck, M.D. Member of the Royal College of Physicians, London. 8vo. 440 pp. 9s. Booley, &c. 1807.*

UNDISMAYED by the difficulties which unavoidably meet every enquiry into the nature of fever, the present writer advances to the charge fortified with perseverance, and armed with considerable erudition. Like an able general, he has anticipated opposition, and sent out pioneers to clear the way, that his main force may be brought up without obstruction. In the first chapter, the laws of the system in health, and the nature of disease are conspicuously explained; though it is not without much ingenuity that they are adapted to support some opinions detailed in a subsequent part of the work. Thus the author, having to establish that fever is a *local disease*, consisting in inflammation, and that its seat is the brain, scarcely names the nervous system as being subject to morbid change; and altogether overlooks its general and direct influence upon the constitution: while he considers "the vascular system, including arteries, veins, and absorbents, as the principal agent by which all the great changes, natural as well as morbid, that take place in the living body, are brought about." In the third section he advances a step further, and the usual division of diseases into general or universal, and local, is deemed incorrect; all diseases being regarded as local in their origin, or affections of some particular parts or organs, and never of the entire system. The author is sufficiently aware, that this is in direct opposition to generally received opinion, and contrary to the highest medical authority. It is a point of the utmost moment, not so much from its affecting the theory of diseases, as by its influencing the practice of cure; and we do think that Dr. Clutterbuck, in justice to himself, and to those who may embrace his opinions, should have advanced some stronger proofs of his assertion than he has thought proper to adduce. He has, indeed, referred the reader to a subsequent part of his work for proofs, that the febres and exanthemata are local diseases, but our search for them was in vain. The failure of establishing this point is unfortunate, because it is evidently assumed as a proposition, which being admitted, might facilitate

litate the conclusion arrived at in the next chapter; that the primary seat of fever is the brain; and its phenomena dependent on *inflammation* of that organ.

The author next enumerates the symptoms of fevers in general, as described by Dr. Fordyce; of the slow nervous fever, or *typhus mitior*, and of the putrid, malignant, and petechial fevers, and plague, by Drs. Huxham, Lind, De Mertens, &c. &c. From all which it is inferred, "that fevers of all descriptions, from the low nervous fever, to the plague itself, are characterized by the same essential symptoms, differing only in degree. These symptoms," he adds, "may all, as it appears to me, be referred without difficulty to a topical morbid affection of the brain as its source; as will be seen by tracing their relation to the particular functions of this organ." Proceeding with this investigation, the author ably describes the dérangement of the animal functions, which accompanies every stage of fever, and after some interesting practical observations, concludes "that the *animal* functions, as they have been called, to wit, sensation and voluntary motion, and likewise the powers of the mind, all of which depend immediately on the brain, all vary with every variation in the state of this, are constantly and greatly deranged in every case of proper fever." The vital functions, respiration and the circulation of the blood are stated to be affected in a secondary way, only in consequence of their connection with, and dependence on the brain. The author, however, does not regard increased action of the vascular system as a necessary symptom of fever. He quotes several writers to prove, that in some fevers the pulse is even slower than natural, and that "in a *great many* others, and those often of the most malignant character, it scarcely varies from the healthy standard." Here we think Dr. C. has been industrious in searching for anomalous symptoms, which are always to be found in the written histories of diseases; whilst, if he had stated his own experience, we have no hesitation in assuming, that it would have been in favour of increased action of the vascular system, being one of the most general and universal symptoms of fever; and its opposite state of diminished action, or fever with the pulse slower than in health, a most unusual phenomenon.

The *natural functions* are next shown to be only secondarily affected; and the state of the stomach is particularly considered. The author contends, that no affection of the stomach *per se* could occasion such symptoms as head-ach or vertigo, nor constitute the immediate cause of apoplexy or palsy: all these are manifestly affections of the brain and its functions."

functions." Admitting this, it by no means follows, that the disordered functions of the stomach in fever depend on the disordered state of the brain; yet the author apprehends this to be the case, though he has the candour to state, that the derangement of the stomach takes place from the very first attack of fever; even as soon as the affection of the head. We have often, indeed generally, observed the latter succeed the former; and inflammation of the brain is not so slight an affection, as to escape the feeling of the patient, if it does the observation of the practitioner. We regard the circumstance of the affection of the stomach preceding that of the head, as an insurmountable objection to the author's theory.

The *petechiæ*, *maculæ*, and *vibices*, which accompany malignant fevers, are attributed "to a torpid or nearly paralytic state of the extreme vessels, in consequence of which the blood stagnates in their extremities, or is poured out into the cellular membrane adjoining. This torpor indicates a vitiated state of the nervous power."

The doctrine of the seat of fever, being in the brain, is extended to the "exanthemata, or eruptive fevers, and to such as are attended with specific inflammation of certain parts, as *Cynanche maligna*, *parotidæa*, and perhaps others." We are aware that this is a necessary consequence of a preceding proposition; and we are also aware that it is strongly against the hypothesis; for in some of the exanthemata, and other febrile complaints with local affections, as small pox, measles, scarlatina, &c. though fever precede; the affection of the head is often extremely slight, and in some instances not present at all; surely no man, unless utterly blinded by partiality to some hypothetical opinion, could for a moment suppose these to be the cases of *inflammation of the brain*.

Among the remote causes of fever, besides the different contagions and miasmata, irritation of various kinds, mental as well as bodily, is enumerated. In considering predisposition to fever, the author observes, "*It has been said*, that idiots, maniacs, negroes, very old people, and likewise newborn infants are less liable to fever than others; and that brutes never labour under proper fever;" and without investigating these vague assertions, he proceeds to account for the circumstance, and convert it in favour of his own peculiar notions, on the supposition, that in these cases there is a morbid condition of the brain; or a general want of sensibility which renders the system insusceptible of fever.

In the third chapter, the nature of febrile action is considered. The analogy between the phenomena of fever and those of inflammation generally is made apparent. In both, there is preternatural heat; pain, and throbbing in the head; increased sensibility; furred tongue; and both are preceded and ushered in by similar symptoms. Blood taken from patients in fever often exhibits the same appearances, as that drawn from those who are affected with inflammation. The exciting causes of both are frequently of a similar nature; and much ingenious reasoning is employed in support of their immediately acting upon the brain. The alternation of fever with inflammation is observed to be frequent; and the means of cure are shown to be similar. From all that has been advanced, the author concludes, that he has established the probability that "fever consists in an inflammatory action going on in the vessels of the brain; in other words, that it is nothing more nor less than a species of *phrenitis*, or topical inflammation of this organ." In support of this opinion, he next considers the symptoms, causes, and treatment of the two affections, again preferring written authority to his own experience; and in a long section, through which our limits do not permit us to accompany him, he compares the symptoms of *phrenitis* with those of fever, endeavouring to establish, by numerous extracts from the writings of Galen, Hippocrates, and later authors, that these two diseases are in their nature identical, being merely modifications of the same topical affection.

The appearances on dissection are afterwards detailed, and several pages are devoted to prove, that we are not acquainted with the natural state of the brain, and consequently cannot accurately distinguish the morbid changes which it undergoes from disease. Anatomical teachers are stated to demonstrate to their pupils, as being sound, brains which are actually diseased; the brains of patients, who have died in fever, are seldom or never examined after death, with a view to learn the consequences of the disease, while the brains of such patients are exhibited in dissecting rooms without the diseased appearance being noticed; and lastly, the structure of the brain is very liable to be altered by the readiness with which it is subjected to putrefaction. Hence it is inferred, that our acquaintance with the brain in a sound state, being fallacious, we can know little of the morbid changes of structure to which it is liable. In answer to this we shall merely observe, that though there may be some ignorant professors of anatomy; (a circumstance not common in this age and country) and some brains not in a proper

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state for dissection, or where the history of the case cannot be known; it by no means follows, that the skillful anatomist is not aware of the general and particular appearances which occur when the brain *really* has been inflamed; and if these do not occur in all cases of fever; or if other organs, besides the brain, are as frequently found to have suffered from inflammation; we should rather infer, that inflammation of the brain is very rare, and not essential to fever. The author himself informs us, that in some instances, patients affected with fever have recovered their faculties and mental possession, in a remarkable degree, a little while before death; now experience sufficiently demonstrates, that the powers of the mind depend upon the due organization of the brain; this must be destroyed if the inflammation is so active as to occasion death; and being destroyed, we are at a loss to conceive how the functions of the brain are so speedily restored. We agree with Dr. C. when he states, that "although visible lesion of structure in the brain from inflammation be neither a necessary nor a constant effect of fever, yet it is too frequent an occurrence, to allow us to consider it as merely accidental; while the signs of disordered vascular action, *tending* to disorganization, are never wanting." But these, in every instance of fever, we regard as secondary effects, induced by the increased action of the whole vascular system, in a delicate and sensible organ.

In the succeeding section, the author has gleaned thirty-seven pages on the nature of fever, from the writings of the Arabian, Greek, and Latin Physicians; many hard names are quoted, and many foolish opinions, long since consigned to oblivion by all judicious men, are again brought to light; whether to demonstrate the author's extensive reading, or by their absurdity to render his own hypothesis more tolerable, we cannot discover. With less difficulty, we think, he might have quoted as many equally respectable authorities in direct opposition to his doctrine.

We would gladly follow the author in his observations on the cure of fever, but, as it would require too much detail, must refer to the work itself, a principal part of which is devoted to this important subject. Upon the whole, we regard this as an able and learned production; if it will not convince, it is at least calculated to promote enquiry; and though the author appears to be decidedly a believer in the doctrine he has advanced (which is not always the case with medical writers) he has displayed much caution, temperance, and candour in his investigation; and notwithstanding our difference of opinion, which we have thought it our duty to state,

state, we have great pleasure in recommending this work to general perusal, as containing much valuable information unmixed with frivolous remarks, and unfulled by abusive reflections on preceding writers.

BRITISH CATALOGUE.

POETRY.

ART. 14. *Legendary Tales.* By Eaglesfield Smith. 12mo. 139 pp. 4s. Longman, &c. 1806.

No arts of book-making have been employed to introduce, or set off, these little Poems. There is neither preface, advertisement, introduction of any kind, nor even a single note. This looks like the confidence of genius; yet it is a confidence not well founded. For, either the author, aiming at simplicity, carries it beyond its just bounds; or he wants the skill to give a proper polish to his language. The tales are five in number, namely, 1. Hartfield and Alcmena. 2. Morcar and Elfina. P. 31. 3. Hoder and Heda. P. 57. 4. Birtha. P. 87. 5. William and Ellen. P. 111. The last of these is founded on a tale traditional in Scotland, and the subject of an old ballad. Birtha, in all the first part of the narrative, has a strong resemblance to the L  nora of Burger. They all are decorated with the machinery of ghosts, and other pr  ternatural appearances. The following specimen will illustrate our opinion of the author's style, while at the same time we are inclined to think that he has powers which deserve cultivation.

“ Pale fear thrill'd thro' his manly breast;
 In every limb he shook;
 But ah! his true love was not there,
 And frantic grew his look.
 He rais'd his voice through the dark night,
 And call'd his true love's name;
 But nought was heard thro' the wild bounds,
 Save echo back again.
 The bleak wind whistled thro' the hall
 That used to shine so bright,
 Where now a scene of carnage wild,
 Gleam'd humid through the night.
 He sought her here, he sought her there,
 Thro' hut and hovel too:
 He sought her through both wood and wild,
 But all it would not do.

He sought her through the country's bounds
 All frantic and forlorn,
 And with despair lay down at night,
 And with her rose at morn." P. 40.

We shall be glad to hail this poet again, if he will cultivate something of a more polished style. He seems by no means deficient in imagination, which, when well regulated, is doubtless an excellent ingredient in the poetic character.

ART. 15. *Poetical Recreations.* By Anthony Harrison. Crown 8vo. Two Volumes. 12s. Faulder. 1806.

This author is one of the few who conceive a just idea of the tribunal before which he is brought by publication. "All attempts," he says, "to conciliate the smiles or avert the frowns of criticism by prefatory courtesy or deprecation, are futile, impertinent, and vain:" because, as he adds, in allegorical terms, on the merits of his productions, not on his apologies, must their fate depend. He gives us, in a few short hints, a clear insight into his own situation. First, from his motto:

"A CLERK foredoom'd his Father's soul to cross,
 Who pens a stanza when he should engross."

Then by a number of legal terms, interwoven in his first poem, (p. 17.) and lastly by a short note at the end of that poem. From all which it may be collected, that having been bred to the law, and being depressed by sickness or misfortune, he had recourse to poetry for recreation, and having found it, presents the result to the public. It appears also, that he is a Cumberland man. His effusions are very various, and by no means deserving of that castigation which he seems in some degree to apprehend. Whether he will hereafter rank as an English poet, cannot so soon be determined; but he may safely be classed among those who have no mean talent for composition, nor are deficient in imagination or taste. The following well-deserved compliment to a female poet of eminence, will form an appropriate specimen of the writer's powers. The tragic Muse speaks.

"But since Britannia's vitiated taste
 Leaves the rich lawn, to batten on the waste,
 Since Otway's and my Shakspeare's flow'rs sublime,
 Bow to exotica of Germania's clime;
 And where my Garrick charm'd th' attentive ear,
 Stuff'd elephants and dancing dogs appear;
 Sick of the scene, I now my light conceal;
 And, blushing, hide the ray I were useless to reveal.

"Yet I exempt from general dispraise
 The late effusions of a maiden's lays:

Too long to man I partially assign'd
 To paint the fervid passions of the mind;
 As tho' the strong emotions of the breast
 By tender woman could not be express'd.
 Lo! Baillie's hand now strikes my mournful lyre;
 Blest with a splendid beam of Shakespeare's hallow'd fire."

Vol. 1. p. 35.

He continues to expatiate on the peculiar merits of Miss Baillie's writings. We cannot attempt to give samples of the various styles in which this author has written; but we recommend his volumes, as what he calls them, "Poetical Recreations."

LAW.

ART. 16. *The Constable's Assistant; being a Compendium of the Duties and Powers of Constables and other Peace Officers; chiefly as they relate to the apprehending of Offenders, and laying Informations before Magistrates. By the Society for the Suppression of Vice.* 8vo. 48 pp. 1s. Rivingtons, &c. &c. 1808.

This appears to be an extremely useful manual for a peace officer; and the committee have done very wisely in prefixing to it a critique, which, as it bears the name of a very eminent counsel, must have more effect than any anonymous opinion. We shall therefore copy it.

"Mr. CONST's Opinion on this Work."

"On my first perusal of this compendium, it occurred to me that the material part might be given in a smaller compass, and I flattered myself that I could so compress it; but failing in the attempt, I have again restored it to its first shape: for I found that whatever I cut out, made some other part defective, for want of the context. If therefore I have not improved it, I satisfy myself that I have not deteriorated it; since, with few alterations, and those trifling ones, I return it with perfect approbation, for the purpose for which it was prepared. It contains sufficient instruction for the Peace Officer, to act with advantage to the community, and with safety to himself: his duty is strongly and clearly marked; and if he acts in conformity to the directions herein contained, it must materially tend to the improvement of the morals, and consequently to the ultimate comfort of those, who may be affected by the coercion it promotes."

"Pump Court, Temple,

"FR. CONST."

June the 15th, 1807."

After such an account, there cannot, we think, be any doubt respecting the merit and utility of the tract.

POLITICS.

ART. 17. *The Red Book; or, the Government of Francis the First, Emperor of the English, King of the Scotch and Irish, &c. &c. &c. A Dream. By Cassandre Non-Reveur.* 8vo. 76 pp. 2s. 6d. J. J. Stockdale. 1807.

Under the form of a Dream this author very justly, in our opinion, predicts the fate of Britain and its dependencies in the event of a certain baronet and his associates succeeding in exciting a general insurrection, the only object to which their proceedings seem to tend, and the only means by which such a junto could obtain power. —He first represents the general massacre and devastation that must accompany such a revolution, and the consequent subjugation of our country to the tyrant of the continent, which must ensue. The British navy and army (he states, with great probability), would be so torn by internal factions, and become so mutinous and disaffected for want of pay and provisions, as to oppose little, if any resistance to the numerous invading hordes of France; of which these islands, after experiencing all the horrors of invasion and plunder, would become in effect a province. This author's object is manifestly to warn the people against the arts of demagogues; a design which has our warmest praise. Nor is the execution of it contemptible. The names, however, which he has chosen for his heroes, (*Francis Brutulus, Brutus Bobbeart, &c.*) do not appear to us to be happily devised.

ART. 18. *Church, King, and Constitution; a Dialogue between Mr. John Bull and Mr. Simon Weathercock. Second Edition.* 8vo. 20 pp. 6d. Hereford printed, Rivingtons, &c. London, 1807.

After so many pictures of John Bull and his sentiments, this is one which must still be contemplated with pleasure. The worthy Englishman states briefly, but clearly, to a wavering neighbour, his reasons for having a warm attachment to CHURCH, KING, and CONSTITUTION. The warmth of his sentiments, respecting the second of these great objects, is particularly pleasing to us, because it speaks not only our own feelings, but those, we are persuaded, of a very large majority of the people.

“*Bull.* Ah! Simon, Simon, can you want to be told any thing about the King? Every mouth you know, that speaks truth, is full of his praises. I am sure I cannot utter a thousandth part of his goodness, and shall never satisfy myself if I attempt it. I have felt so much for him, within this last month, and thought so much about him,—that all my thoughts and words seem to be got into my heart; and ready to burst it with swellings of honour, admiration, gratitude!” P. 8.

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When such sentiments are the result not of flattery but of truth, and almost of universal feeling, how glorious is it for the Object of them. The rest of this *Bullite* tract is as sound and just as the above specimen. What can we say more?

ART. 19. *Peace without Dishonour. War without Hope. An Argument against War with Great Britain, Recently published at Boston. By an American Farmer. 8vo. 43 pp. Butterworth, 1807.*

The object of this spirited, and (in our opinion) truly patriotic tract, is to convince the author's countrymen, the Americans, of the injustice, as well as the impolicy, of going to war with Great Britain, on account of the affair between the *Leopard* and the *Chesapeake*. This writer very properly distinguishes between the supposed claim to *search* ships of war for deserters in general, (a claim which the British government has never, we believe, asserted) and the specific demand of deserters known to have been enlisted, and to be harboured on board of American ships. He then very perspicuously details the facts of the case, which had been greatly misrepresented in America, and which, he shows, were mistated even in the proclamation of President Jefferson. It appears from this statement, that five British seamen, four of whom were natural born subjects of Britain, rose upon the officer under whom they were employed, threatened to murder him, and made off with a boat belonging to the ship, to the American shore, where they landed. The very next day, they were enlisted as part of the crew of the *Chesapeake*; the day following their Captain (Lord James Townsend) demanded these men of the recruiting officer of the *Chesapeake*, pledging his word, that they were his sailors; and that the British government had a property in their services, but received an evasive answer; and the men were not delivered up, nor discharged. Applications were then made by the British Consul to the Mayor of Norfolk (in Virginia) and by the British minister to the American government, but without effect. These men continued on board the *Chesapeake* till the ship sailed down the river, when four of them deserted. The fifth, Jonkin Ratford, remained on board till after the last demand made by Captain Humphreys; to which demand Captain Barron replied, that he knew of no such men as Captain Humphreys described. After the action Ratford was found hid in the coal-hole of the *Chesapeake*, and has since been tried, found guilty of mutiny, and executed. These previous demands and refusals, occasioned the order of Admiral Berkeley to search for the deserters alluded to; on the circumstances attending the execution of which, this writer remarks, 1st. That it would not have been beneath the dignity of Captain Barron to have stated the case *truly* to Captain Humphreys, and delivered up the only man of those demanded who remained on board;—2^{dly}. That nothing in the answer of Captain

B. is an excuse for not delivering up Jenkin Ratford, then on board the *Chesapeake*;—3dly. The author condemns the meanness of the American papers, in representing the attack as cowardly and assassin-like, as the American frigate was nearly or quite equal in strength to the British man of war, and is proved to have been fully prepared.

The author goes on to disprove the President's assertion, that "the seamen demanded had been previously ascertained to be native citizens of the United States," and shows that *all the seamen demanded* were native *British seamen*, and consequently that "all this exaggerated criminality falls to the ground." The case of the other deserters not demanded, but found on board the *Chesapeake*, is then fully, and we think satisfactorily, discussed; although the author shows it forms no part of the real question. He then examines the principles of the law of nations on this subject, in order to ascertain whether, or not, the American government was in good faith obliged to give up these deserters?—The authorities of Grotius, Puffendorf, Burlamaqui and Vattel, and particularly Grotius, are cited to show that the subjects of any state, though not in public employ, cannot expatriate themselves *in time of war*. "How much stronger," he adds, "is the principle when applied to persons in public employ, bound by an express agreement, obliged by having received the public money for their services, and on whose fidelity the existence of the nation more immediately depends."—"if," he adds, "it be the highest crime, and one of the greatest injuries a subject can do to his country, to desert its service, can it be necessary to prove that it is unlawful for a friendly nation to receive, encourage, enlist, and defend by force such deserters?" The author proceeds to answer those who admit that the practice of enlisting British deserters is a violation of neutrality, but contend that, although the government might have waged war for the detention of them, their officers had no such right. This allegation is, in our opinion, fully refuted by strong and ingenious arguments, which our limits will not permit us to detail.

The expediency of a war with Great Britain is next examined, and the probable gain and loss estimated. "If we succeed," says the writer, "we gain the right to cover a few British seamen whom we do not want, but we hazard our lives, our liberties, our government. We do not hazard our property; that, together with our neutral advantages, will inevitably go to enrich our enemy." He truly asserts that Great Britain does not claim the right of searching *ships of war* (as pretended), and that "the case of the *Chesapeake* was not grounded upon it: it was a *reprisal* for a wrong done by the Americans." The little probability that any important advantage could be obtained by a war is forcibly pointed out, and the distress and ruin likely to ensue to the commerce, finances, and agriculture, of America, strongly depicted in the remainder of this tract; of which, we trust,

trust, sufficient has been said by us to evince, that, while the author maintains the *cause* of this country, he consults the best interests of his own.

ART. 20. *Information and Remarks on the Present State of the Debtor and Creditor Laws. By a Barrister.* 8vo. 138 pp. Symonds. 1808.

The important and difficult subject of imprisonment for debt is here considered, very fully and elaborately, under the several heads of 1st. Arrest and Bail. 2dly. Of Pleadings, Judgments, Writs of Error and Executions. 3dly. Of the Bankrupt Laws, 4thly. Contempts of Court and Attachments in Equity. 5thly. Of Crown Debtors and Damages for Adultery, Assault, Defamation and other Personal Injuries. 6thly. Of Prisons and Prisoners generally; and the Ends of Imprisonment for Debt, 7thly. On the Inefficacy of partial Insolvent Acts; and proposed Outlines of a more general Remedy, consistent with Public Justice and Individual Right.

On these topics the author displays considerable information, and appears to be actuated by sincere benevolence. His remarks, however, as they could not be expected to have much novelty, should have been compressed into a much smaller compass; which might easily have been done by carefully avoiding repetitions. He insists, as many have insisted before him, that, while the effect of our laws is the oppression and ruin of many well-meaning but unfortunate debtors, they allow in many cases a dishonest debtor to hold his creditors at defiance, and waste in luxurious indulgence (which even in a prison may be had for money) the property which ought to be applied in satisfaction of his debts. We are inclined to think that the latter of these cases is more frequent than the former, or at least that the creditor is most often the subject of pity. No safe or adequate remedy, however, has yet been found for either of these inconveniences, although the subject has been frequently brought before Parliament, and considered by some of the ablest men in the kingdom. We would not, nevertheless, discourage the well-intended efforts of this writer; and recommend the perusal of his work to those respectable personages who meditate a reform in that branch of our laws. For he who labours diligently on any subject, seldom labours wholly in vain.

ART. 21. *The Policy of the Blockading System Refuted, with Observations on the Present Stage of the War! In a Letter to a Friend.* 8vo. 48 pp. 2s. 6d. Wilson. 1807.

In the preface to this pamphlet, the reader is solicited, as a favour, to banish *prejudice* from his mind under any and every form.

form. Whether such a *favour* was ever conferred by the reader of a political tract on the author of it, may be justly doubted: for what Englishman, of any feeling or spirit, has not his political prejudices: some perhaps erroneous, others highly laudable, and which, we will venture to say, ought not to be laid aside. There is one prejudice indeed, in many British breasts, (as we hope), of an inveterate kind; which must be eradicated before we can listen with patience to some of the doctrines and assertions of this author, namely, "THE LOVE OF OUR COUNTRY." He begins by calling, without proof, the expedition to Copenhagen "an unjust aggression," and alludes to some prophecy of his own, respecting "that ungenerous measure (as he terms it) the exposition of which prophecy would, we believe, puzzle the most ingenious interpreter. Another prophecy of this writer is somewhat more intelligible, viz. that Bonaparte will compel us to restore the Danish fleet. To this we may, in the true spirit of old English *prejudice*, answer, "Never while Britain remains unconquered." But what shall we say to that writer, who speaks of that expedition as "throwing up the cap of defiance, not only to Denmark, but to *Sweden*, (our ally then and to the present moment.) *Norway* (with whose sovereign the king of *Denmark* is not likely to disagree) *Russia* and *Prussia*; the two last of which powers had previously (though perhaps unwillingly) confederated with Bonaparte for our humiliation, if not our ruin. The few accidents (considering the vast number and variety of ships composing the fleet, and the tempestuous season of the year) which occurred on the return of the expedition, are compared by this author to the destruction of the Spanish armada destined for the invasion of England!!! May we not request of this writer to search his own mind before he talks of *prejudices*?

It is impossible, however, to follow this author through all his opinions and speculations, which embrace most of the political questions lately agitated. He is, of course, for what is so improperly termed *Catholic emancipation*, and gravely represents that body, to whom so many indulgences have been progressively granted, as *oppressed*! He rejoices, and seems to think his country rejoiced, at the disgraceful and lamentable scenes which accompanied the treaties of Tilsit, and seems quite disappointed that England did not hasten to sanction the humiliating article relating to her. His attempts at reasoning on the orders in council (the professed object of the work) are so weak in themselves, and intermixed with so much buffoonery, that they deserve little notice. One gross misrepresentation pervades them. The last order of Bonaparte, endeavouring to retaliate (if we may so express it) upon our retaliation, is represented as the first; which first order *did* prohibit all trade of neutrals to England, expressly declaring the British islands in a state of blockade. Whether this order was, or was not, rigidly enforced as to

American

American ships, 'is not the question. It remains unrepealed, and has been, generally speaking, enforced. The hardship on America constitutes the chief objection of this writer. But to whom is that hardship to be ascribed? To the power who made the first aggression on neutrality? or to that which only repelled it, by a just retaliation on the aggressor?

MEDICINE.

ART. 22. *Observations on the Application of Lunar Caustic to Strictures in the Urethra and Œsophagus.* By M. W. Andrews, M. D. Member of the Royal College of Surgeons, London; late Army Surgeon, and now Physician at Madeira. 8vo. 185 pp. 5s. 6d. Callow. 1807.

The valuable work on Strictures, published by Mr. Home a few years ago, in which he showed the extraordinary success to be obtained by caustic bougies, naturally excited several virulent attacks. Dr. Andrews has here, in a very gentlemanlike style, reprehended Mr. Home's antagonists for their scurrility; and both by arguments and cases repelled their objections.

The bougie, armed with lunar caustic, is already employed by most of our eminent surgeons; and is very justly considered as one of the most important improvements in modern surgery. But it is an instrument which ought only to be employed by those possessed of anatomical knowledge, and who are skilled in assuaging all the distressing symptoms incident to Strictures.

There is of course no method of treating this disease, which is infallible: and the uncandid, as usual, state the want of success in deplorable cases, as a motive for rejecting the whole plan. Dr. Andrews has very ably refuted these partial objections; and he has narrated, with candour and perspicuity, a number of cases justifying this new practice. He not only shows the good effects which are often quickly obtained by means of the armed bougie, but likewise points out the remedies to be employed, for subduing the untoward symptoms which sometimes attend this formidable disease.

The causes which he assigns for strictures are principally two, inflammation and debility. That inflammation is a cause, no one will question; but we confess ourselves at a loss to conceive how debility, either local or general, should occasion a stricture. There is no doubt that the debilitated are more liable to this, as well as many other diseases, than the robust: but this is not sufficient grounds to constitute a cause. To establish that, it is requisite to show what it is that occasions the contraction or diminution of the canal of the urethra at particular points. Medical writers certainly indulge too much in conjectures, and
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do not guard their imaginations with a due portion of philosophical caution. And though the discovering of causes is often the most difficult part of their business, they frequently bestow upon it the least portion of their attention.

We regret likewise that Dr. Andrews has taken no notice of those cases where the caustic bougie is not requisite, or where it is inadmissible. This is an important desideratum; for though the armed bougie is a most useful instrument, it is not fitted for every case. There are circumstances where other means ought to be resorted to in preference. This work is therefore not to be considered, which indeed it does not profess itself to be, a complete Treatise on Strictures; but the observations it contains are extremely judicious, the cases are fairly drawn up, and the conclusions which are deduced are practically useful.

ART. 23. *Practical Observations on the Uterine Hemorrhage; with Remarks on the Management of the Placenta.* By John Burns, Lecturer on Midwifery, and Member of the Faculty of Physicians and Surgeons in Glasgow. 8vo. 203 pp. 5s. Longman. 1867.

Mr. Burns two years ago published some valuable Observations on Abortion. The present work may be considered as a continuation of the former, and justly merits the attention of practitioners in midwifery. The author derives his information not only from writers who have employed the Latin and English languages, but likewise from the French and Italian schools; and the knowledge thus acquired has been well digested.

In considering the causes of Uterine Hemorrhage, he enumerates every thing that suggests itself to his imagination as capable of producing this effect: and displays an ingenuity bordering upon excess. The treatment appears to us founded upon sound principles; but the particulars are not fitted to appear in a publication of this kind.

We take this opportunity of remarking, that the various learned works on midwifery that have lately appeared, prove the importance of some better regulations of this branch of medicine. The distressing and dangerous accidents to which the more delicate sex are so liable, require the most consummate skill. Yet by an unaccountable neglect in Medical Legislation, any man or woman, however ignorant, may practice midwifery without examination or controul. The pitiable case of a young lady who appeared to have been destroyed by gross mismanagement, as was contended in a late trial at the Old Bailey, will, we hope, lead to some salutary law on this subject.

DIVINITY.

ART. 24. *An Address to the lower Class of his Parishioners, on the Subject of Methodism; from the Minister of their Parish; by the Author of a Letter to a Country Gentleman, on the same Subject.* 8vo. 27 pp. 1s. Raw, Ipswich; Rivingtons and Hatchard, London. 1806.

This is an appeal to men of "plain understandings; confined altogether to points of which they are competent judges, and which come immediately home to themselves." "The two simple truths I wish to convince you of, are these: *first*, that you have left ministers of the gospel, in whom you have hitherto confided on the justest grounds, for such as have no reasonable claim to your confidence at all. *Secondly*, that in leaving the established Church, in which you were brought up, you have left doctrines which are clearly the doctrines of the gospel, for such as are not to be found there, and indeed are a direct violation of its principles." P. 6. These points are plainly and strongly insisted on; and the tract will, in these times, be a seasonable and useful present to those for whom it was intended.

ART. 25. *A Sermon, preached in the Parish-Church of St. Paul, Covent-Garden, at the Primary Visitation of the Archdeacon of Middlesex, May 20, 1806. By James Cowe, M. A. Vicar of Sanbury.* 8vo. 26 pp. No Bookseller. 1806.

Having, on several occasions, strongly commended the efforts of this respectable writer, we cannot have willingly delayed so long our notice of the present discourse. But the accidents which produce such delays are numberless; and (as in this case) are often unknown to the actual reviewers of the articles.

Taking for his text 1 Timothy iv. 16, Mr. Cowe states very justly, that "the dignity and importance of the pastoral office seem not to be properly understood by many. They do not sufficiently consider the momentous purposes for which Providence has designated us to the duties of our sacred function. With a view, therefore, of stating to you the nature and design of the clerical profession, I shall offer a few observations on the obligations it imposes, on the character we ought to support, and on the duty of Christians to their spiritual instructors. The subject, it is admitted, is neither new nor curious; but it is peculiarly interesting, and cannot be too deeply impressed on our minds." P. 1.

The design of the apostolic mission is then set forth from passages of Scripture: "To shew that Jesus Christ is the Messiah, the Redeemer of mankind, the restorer of our lost hopes and happiness, was the grand design of the apostolic mission." P. 2.

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And the character of a Christian Minister is drawn from the apostolic writings; which show, that "the sacred trust which we have undertaken is the most awful and important that can occupy the mind of man." P. 4.

The nature and importance of the duties imposed on Christian Ministers, are then generally, but clearly stated. When the preacher exhorts his reverend brethren "to avoid theological controversies;" he doubtless intends to be understood with a considerable degree of *limitation*; for, in these days, to warn his hearers against false doctrines, spread throughout the kingdom by itinerant strangers in endless succession, seems to be a duty specially incumbent on parish ministers. To the following words we offer no objection: "to recommend mutual forbearance and good temper towards those who differ from us, and to guard our hearers against dogmatism and intolerance." P. 9. A few words, at p. 11, arrest our notice: "in this *dissolute*, but *enlightened* age." That the age is too generally dissolute, we cannot deny; probably we owe this, in a great degree, to the immense increase of trade, and to the opulence and consequent luxury which it produces amongst uneducated persons. Oh! that we could say, or hope, that persons *in high stations* do not contribute their share! But surely if ever the world held forth warning to such persons, this is the age, and this the year, in which such warning should avail!

As to "an *enlightened* age," we admit that science is more generally diffused than in former centuries; and, in some of its branches, more accurately known. But is it not, for the most part, superficial; filling its possessors with much presumption, and little modesty?

At p. 13, 14, the Clergy, as a collective body of men, are strongly, and we believe, most justly commended. Yet we think their modest feelings might have been spared, by the use of terms less panegyric, within their actual hearing.

To the following passage we are far indeed from objecting: "We have often to lament that some of our parishioners do not attend the public worship of God as they ought; and that others do not derive those good effects from our instructions which might naturally be expected. But, *but up* the temples of God; and the ignorance and wickedness of the world would soon evince, that from our religious instructions very great and beneficial effects are [had been] produced; in checking vice, in alleviating the miseries of mankind, and in promoting civilization, humanity, good order, and a reverence for the Deity." P. 18.

ART. 26. *The Duty of the Clergy to enforce the frequent receiving of the Sacrament of the Lord's Supper: a Sermon preached at the Visitation holden in the Parish Church of Holy Rood, Southampton, on Monday, September 8, 1806. By the Rev. Samuel Clapham,*

Clapham, M.A. Vicar of Christ Church, Hants; of Great Ouseborne Yorkshire; and Chaplain to the Earl Camden. 8vo. 26 pp. 1s. Vernor and Hood, &c. 1806.

This discourse is founded on the words of our Saviour recorded by St. John, Chap. vi. p. 53 and 54; and the sacrament there apparently alluded to is considered by Mr. C. as he says "it is evidently apprehended by the compilers of our evangelical Liturgy, as a feast upon a sacrifice; a feast upon the symbols of that body and blood of Christ, which was made the one great sacrifice for the sins of mankind:" and we quite agree with the worthy author, that as "the Sacrament of Baptism is a means of grace, and a pledge of assurance that our original sin is washed away; so the Sacrament of the Lord's Supper is the channel through which the remission of our actual transgressions is conveyed." P. 4. It is what may be called a supplementary Sacrament, to remove the effects of those actual sins, that are from time to time committed, after our first purification in Baptism.

The discourse, being founded on these principles, and being ably handled, is evidently of a very useful kind: and though we do not agree with the author in his opinion of the uselessness of addressing more abstracted speculations to an assembly of the Clergy, (P. 2.) we much approve of the subject he has here taken, and his manner of discussing it. The neglect of the Sacrament is in many parishes highly blameable, and therefore a re-monstrance of this kind is highly judicious.

ART. 27. *Salvation by Christ alone. A Sermon preached at Orange-Street Chapel, Portsea, July 13, 1806. By James Churchill, Ongar, Essex.* 24to. 34 pp. 6d. Flower, Harlow, &c. 1806.

We believe that this preacher, or any other, would find it difficult to name a minister (in or out of the established Church) who delivers such doctrines as these: "Lord, I have done all that was required of me; and am now come to put in my claim for heaven. I expect it as the reward of my own obedience." P. 13.—"Obedience to the law, the meritorious cause of salvation." P. 30. Sectaries, in these days, require to be strongly admonished, that it is a most high offence against Christian charity to impute to other men doctrines which they do not teach nor hold. Indeed, at p. 21, 22, this preacher maintains a doctrine concerning *final and infallible assurance of salvation*, (for such is the substance of those pages) which we are sorry to hear from any humble christian, as we trust he is, though in this particular he may have forgotten himself.

ART. 28. *A Scriptural Guide to the Knowledge of the Gospel; in the Form of a Catechism. By a Clergyman. 24mo. 12 pp. 2d. Hatchard. 1808.*

In the title-page the design of this work is properly set forth: "This little work is designed principally for the instruction of young persons in the leading truths of the Gospel; and the author hopes it may prove useful to others who stand in need of information on a subject so infinitely important; or who desire at least to understand those parts of true religion, which are thought more immediately necessary to salvation. In the composition, care is taken to preclude every reasonable ground of objection to the doctrines here taught, by giving the answers to the several questions, for the most part, in the express words of the inspired writings."

We cordially wish success to every charitable and judicious effort towards facilitating to the poor a real knowledge of the Scriptures. The present effort is of this kind: yet we would offer one suggestion to the author, of which he may avail himself in another edition:—that in some cases, an important doctrine cannot be fully proved, much less clearly explained, by the production of a single text of Scripture, separated not only from the immediate context, but from the whole chain of argument. This remark is particularly applicable to some quotations here made from the Epistle to the Romans. We must add, that this *Guide* by no means supercedes the use of our most excellent *Church Catechism*.

ART. 29. *A Sermon preached at St. John's Church, Blackburn, Lancashire, on Wednesday, February 25, 1807, being the Day appointed by his Majesty for a public Fast. By the Rev. Thomas Stevenson, M.A. Incumbent Curate of the said Church. 8vo. 34 pp. 1s. 6d. Banister and Parker, Blackburn; Rivingtons and Hatchard, London. 1807.*

The author might have spared his apology, for adding to the great number of fast sermons already published, one as respectable as this; which we regret that we did not more early see and notice. The Corsican usurper is thus justly spoken of; and his character cannot be too strongly impressed on the minds of Englishmen; "UNIVERSAL DOMINION seems to be the object nearest to his heart: to attain his darling object; and as a considerable means thereto, to humble and subjugate this country, and to gain possession of its proud and victorious navy;—all the powers and faculties of his mind and body are indefatigably exercised, all the resources of his vast empire are called out and vigorously employed, all the talents and activity and experience of his ministers and generals are unceasingly occupied. In short,

this 'Child and Champion of Jacobinism' appears determined to spare no pains, to decline no danger, to be deterred by no difficulties, to shun no sacrifice either of treasure or of blood, in order to reach, if possible, the highest step of the ladder of ambition, and to become **UNIVERSAL EMPEROR.**" P. 7.

The points insisted upon in this discourse (on Isaiah lix. 1, 2.) are these two: "1st. **GOD'S GOVERNMENT OF THE WORLD;** 2^{ndly}. **THE CAUSE** which induces him to hide his face, at any time, from his people, to refuse to hear their prayers, and to suffer them to be minished and brought low, through plague or trouble, and their enemies to oppress and have them in subjection." P. 9. By sound arguments each of these points is established; and from the useful admonitions here suggested, to our countrymen of *all ranks*, we select the following: "Of the **JUSTICE** and **NECESSITY** of the present war, there is no need for me to say a word; for so universally are these felt and admitted throughout the kingdom, that scarcely an individual is to be found who is disposed to call them in question. As little occasion is there for me to endeavour to convince you that **EVERY MEMBER** of this free community is most deeply interested in the issue of the contest. It is not the cause of one man only, or of one order of men. It is the cause of us all. It is the cause of the poor as well as the rich, of the mechanic as well as the noble, of the humble day-labourer as well as the king on the throne. In short, it is one common interest. The security of our persons and our property, of 'our brethren, our sons and our daughters, our wives and our houses,' our civil and religious liberties; every thing dear and valuable to us, as Englishmen and as Christians, is at stake. Were our enemy to succeed in his attempt to conquer and enslave this country, which hitherto hath been the chief obstacle to the execution of his ambitious plans; inexpressibly cruel would be the fate that would await us. On *us* would be *tumbled* [an unlucky word] the full *tide* of his vengeance; on *us* would be poured the whole cup of his fury, his rage and indignation. In the language of the adversaries of Judæa, described by the Psalmist, he would arrogantly exclaim to his servile millions, 'Come, and let us root them out, that they be no more a people; and that the name of *Britain* may be no more in remembrance.' Well might every true son take up the lamentation of the Prophet Jeremiah, when he so feelingly bewailed the calamities that had befallen Jerusalem: 'How doth the city sit solitary, that was full of people! how is she become as a widow! She that was great among the nations, and princess among the provinces, how is she become tributary!'". P. 24.

ART. 30. *On Singularity and Excess, in Philological Speculation; a Sermon preached before the University of Oxford, at St. Mary's, on Sunday April 19, 1807. By Richard Laurence, LL.D. Rector of Mersham, Kent.* 8vo. 41 pp. 2s. Parker, Oxford; Rivingtons, London. 1807.

This is such a discourse as is highly proper for a learned congregation, and could not indeed have been addressed to any other. The author begins by developing the motives which generally lead to subtle and refined speculations, and then undertakes to notice a few of those which are particularly of a philological nature. Nor can it be denied that in this, and in other ways, the refinements even of those who meant well, but were ambitious to strike out something new and singular, have often been of evil tendency.

The first error noticed by Dr. L. is that of those interpreters, who have endeavoured too minutely to deduce the fictions of Heathen mythology from the source of divine truth. As when the learned, but frequently too subtle Bochart, from the similitude in the letters, derives the God *Silenus*, and the fables relating to him, from the Hebrew name *SHILOH*. Dr. L. allows, indeed, that there are real coincidences in some parts of the Pagan mythology, which could not well have resulted from chance, but protests against the too extensive pursuit of such facts, lest "by attempting to prove too much, we expose ourselves to the harsh censure of proving nothing."

His next instances are taken from the cabbalistical system of interpretation, and that which very strongly resembles it the Hutchinsonian method: and the specimens which he gives of each are well selected. But in much stronger terms, as justice indeed demands, does he reprobate the Socinian mode of interpretation; "which, in order to expel Scriptural doctrines from Scriptural phraseology, constantly affixes to it a supposed idiomatical or metaphorical meaning." In this, as he justly observes, the Socinians are the exact imitators of the ancient Sadducees; but very far from deserving the name of *rational* expositors. He instances in their absurd mode of explaining away the simply sublime expression of "Before Abraham was, I AM;" and the denominations "Son of God," and "Son of Man," as applied to our Saviour; the real import of which he ably explains and vindicates. He notices also the shifts to which they are driven to get rid of the doctrine of atonement. The last instance given is from the attempts of verbal critics to introduce fanciful emendations into the Sacred Text. All these examples are supported, in the notes, by learned, and sometimes extensive quotations.

From this abstract of Dr. Laurence's discourse, the intelligent reader will see at once, that it well deserves the attentive perusal of all learned and critical divines.

MISCELLANIES.

ART. 31. *Gerusalemme Liberata, di Torquato Tasso. Con Note Ossia spiegazione de' luoghi più oscuri, dilucidazioni grammaticali, et Imitazioni dai Classici Antichi. Il tutto riveduto da Romualdo Zotti, al Uso degli studiosi della Lingua Italiana.* 12mo. 2 vols. 15s. Dulau, &c. 1806.

Mr. Zotti is a very intelligent and skilful teacher of the Italian language, whose grammar, founded upon that of Veneroni, we have noticed in different editions*. There is perhaps nothing more useful, which such a teacher can do, for the service of his pupils, than putting into their hands editions of the best Italian classics, so illustrated, as to remove the difficulties, and explain the beauties of their style and language. The notes are in general short, but they are numerous, especially on the first book. We shall insert one or two specimens. On Canto I. St. 6. Mr. Zotti says,

“ Di qui comincia l'azione. Le imprese precedenti si narrano qua e là, quando al poeta cade meglio in acconcio. Nicea primamente fu presa a Solimano per assalto, con aiuto dell' imperador greco, e Antiochi poscia, dopo un assedio di otto mesi. Corbagat, generale de' Persi, sopravvenne poi con infinito esercito, ma all' a fine rimase sconfitto con la perdita di ben centomila uomini.”

Canto II. St. 14.

“ Quindi comincia il primo episodio del quale, comechè bellissimo, è stato detto sì gran male, e sì gran bene, primieramente da' nemici e dagli amici del Tasso, e poi da tutti quei fra gli stranieri che hanno scritto delle materie poetiche, i quali non hanno in fine che ripetuto le cose stesse. Credeasi troppo tosto introdotto, e poco connesso, e che pizzichi assai di lirico. Di questo dubitò l' autore istesso, come apparisce da una sua lettera; ma gli altri due capi d' accusa ebbe sempre in non cale. L' episodio di Criseide in Oméro viene introdotto al primo canto, e ad altro scopo non tende che a dimostrare i caratteri d' Agamemnone, e d' Achille, ne più se ne intende parola. Così nel Tasso l' episodio di Sofronia mostra in tutto il suo lume la crudeltà di Aladino, e l' infelicità de' Cristiani che erano a lui soggetti; e inasprendo lo sdegno delle armate, giustifica maggiormente lo scampo delle crociate. Giova pur anche ad introdurre Clorinda, eroina al poema importantissima, e fa in oltre un bel contrasto per imaginie per sentimenti per essere appunto inserito dopo il catalogo delle truppe.”

* See Br. Cr. xv. p. 209, and xxix. p. 340.

Many of the notes are merely explanatory of words, as Canto I. 12. "*Fia, voce poetica, usata talvolta da' profatori: d. cifi anche sic, et ambedue significano sarà.*"

A very useful addition to the work would be an index of the words thus explained, which would be advantageous in reading other Italian poets. Even as it is, however, the edition is very desirable.

ART. 32. *Opere scelte dell' Abate Metastasio. Rivedute da Leonardo Nardini, al Uso degli studiosi della Lingua Italiana. 2 tom. 18mo. 10s. Dubau. 1806.*

This edition is without notes, but we conceive that it may be recommended as containing a very correct Text. The dramas admitted into it are: 1. Artaserse. 2. Adriano. 3. Demetrio. 4. Olimpiade. 5. La Clemenza di Tito. 6. Demofonte. 7. Ciro. 8. Temistocle. 9. Zenobia. 10. Attilio Regolo. 11. L' Isola disabitata. 12. Le Cinesi. 13. Gioas Re di Giuda. 14. Giuseppe riconosciuto. 15. Isaaco. These are followed by the Cantate, and other small poems. The selection is judicious, and the book elegantly printed.

ART. 33. *Portable Mathematical Tables, containing Logarithms of Numbers; proportional Parts; artificial Sines and Tangents; natural Sines and Tangents to every Degree, and Minute of the Quadrant; and a Table of square and cube Roots to No. 180. By Thomas Whiting, Master of Keppel House Seminary. 12mo. 4s. Longman. 1806.*

We have never seen any book of this nature so portable and convenient in its form as the present, the origin of which is thus related by the author: "As much as twenty years ago, I heard a military gentleman lament, that there was no such thing as a neat, portable set of mathematical tables; and that he, to supply the defect, had purchased an old copy of Sir Jonas Moore's Mathematics, taken the book to pieces, and bound the tables by themselves, for the conveniency of the pocket: I have also, since that time, known several of my acquaintance do the same, which led me to a determination to correct the tables above mentioned, and to publish them." We have no doubt that many persons will be glad to avail themselves of this publication.

ART. 34. *The Case of Lieutenant Hooper of his Majesty's 73d. Regiment; containing a Copy of the Proceedings of the Court Martial by which he was tried; and a Narrative of Hardships and Indignities subsequently inflicted on Him: with Documents, explanatory Notes, and Illustrations of the Whole.—Respectfully addressed to the Officers of the Army and to the Public, in Vindication*

sion of Lieutenant Hooper's Character; and to manifest that the Offence alledged was merely Private, the Prosecution as foreign and unnecessary to the Interests of the Service, as the Motives and Conduct of the Prosecutor were Selfish and Dishonourable; and that erroneous Impressions only could, in such a Case, have induced so severe a Sentence. 8vo. 68 pp. 2s. 6d. Traice. 1807.

We have given the title-page of this publication (prolix as it is) at full length, because the contents are not of a nature to be detailed here. The sentence of a competent and (as we must presume) impartial tribunal, is not a fit subject for our examination; nor do its proceedings furnish matter for literary criticism. Upon the whole statement of this case, it sufficiently appears that this officer had conducted himself in a very rash and intemperate manner; though, considering his youth, the slight which appears to have been thrown him, and the disputable seniority of the other party, we should have thought that a severe reprimand (or perhaps a temporary suspension, if within the power of the court) might have answered the ordinary purposes of justice. Whether or not the maintenance of military discipline requires a severer sentence, we do not take upon ourselves to pronounce; but we cannot dissimble our opinion that there seem to be some features of prejudice (if nothing worse) in the conduct of the prosecutors; (we allude particularly to the letter from the late lieutenant-colonel to the adjutant, presuming it to be genuine) and we sincerely hope that this gentleman may have an opportunity afforded him of returning to his profession, and of effacing the late stain by a more temperate conduct, and by a zealous discharge of his military duties.

ART. 35. *The Speech of Randle Jackson, Esq. addressed to the Honorable the Committee of the House of Commons appointed to consider of the State of the Woollen Manufacture of England, on behalf of the Cloth-workers and Sheermen of the Counties of Yorkshire, Lancashire, Wiltshire, Somersetshire, and Gloucestershire. Published by them from the short-hand Copy of Mr. Garney.* 8vo. 79 pp. 1s. 6d. Stockdale. 1806.

We know not by what accident it has happened that this speech, on an important subject, though published considerably more than a year ago, has hitherto escaped our notice. No copy of the petition to which it relates is prefixed to it, nor intimation of the event: but, as a parliamentary decision on the case must long since have taken place, it would be needless for us to go through the arguments of the learned counsel for the petitioners, whose cause he certainly maintains with ability and judgment. The points in question he states to be, "the Gig-mill, the Sheering-frame, the Searchers and Scales, and the Apprenticeship." On the two first articles, he admits (as every reasonable man must admit) "the stupendous advantages which our country

has derived from machinery ;" but he argues strongly against its unlimited use ; since " machinery," he observes, " by its supercession of human labour has a most depopulating effect." He, therefore, lays down certain rules for judging whether machinery should be encouraged or not ; namely, that it should not be encouraged " unless it be necessary to enable you to meet competitors at a foreign market," nor if the prices are already sufficiently low, and if the articles made by machinery are not of a better quality than those wrought by hand. These distinctions he applies to the case before the committee ; but, if we mistake not, the petition went not only to deprecate an *encouragement*, but to require a *prohibition* of the machinery in question : and if this was the case (concerning which it is extraordinary that we have no intimation one way or the other) we should, upon general principles, find it very difficult to agree with the learned advocate. The question respecting Searchers and Scalers (for the continuance of whom Mr. J. argues at some length) is so much a matter of internal regulation, that we deem the discussion entirely out of our province. The subject of apprenticeships opens a very wide field of argument ; but the learned counsel (applying it to the manufactory in question) proposes a modification of the system, allowing children to be employed in such work as they can perform, until the proper age for binding them, and, after they are bound, employing them upon progressive wages. He consents that the duration of the apprenticeship should be shortened from seven to five years if it shall be expedient ; but he insists that the system of apprenticeships should not be wholly laid aside.

As the decision of Parliament upon this subject has, we believe, long since taken place, we have deemed this faint outline of an able discussion sufficient ; as those who may be interested will doubtless refer to the speech itself.

ART. 36. *Official Letters written by Lieutenant-Colonel Henry Haldane, Captain of Royal Invalid Engineers, to the Masters General of His Majesty's Ordnance, since the Year 1802.* 8vo. 132 pp. 2s. Harding. 1807.

A considerable portion of this pamphlet consists of the Letters from the author to the Earl of Chatham, which were briefly noticed by us soon after their appearance *. The chief addition consists of Letters on the same subject to the Earl of Moira, during the time when his lordship presided at the Board of Ordnance. They relate to a regulation respecting the brevet rank of officers in the corps of engineers, when on the invalid establishment. If such officers are invalided after having obtained *regimental* rank of field officers, they are included in subsequent brevets. But it

* See Brit. Crit. vol. xxiv. p. 96.

has not been thought fit to extend this advantage to "captains of artillery, or engineers possessing brevet *army* rank."—Of this regulation the author (being of the latter description) vehemently complains, and gives instances of a different practice.—This is so entirely a military question that we can only say, that the author's military superiors (and, as it should seem) the king himself, are of a different opinion; and in their opinion, after a full representation of his case, we conceive it is his duty to acquiesce.

ART. 37. *Mr. Blare's Statement of a Correspondence with Richard Phillips, Esq. Sheriff, &c. &c. &c. respecting the Antiquary's Magazine. Second Edition. 8vo. 31 pp. 1s. Stamford, printed; Crosby, &c. London. 1808.*

The biography of eminent men is always a liberal, and at present a very popular study. Among the materials for the life of Mr. Sheriff Phillips, perhaps this little tract will be laid by. It reveals some secrets of trade, and some features of character; and though neither of the parties concerned, can, we think, be entirely acquitted from the charge of petulance, yet the *great man*, who sneers at whole societies at once, has certainly made the most proficiency in the sublime art of despising others.

ART. 38. *Observations on Seduction, and the Evil Consequences attending it: extracted from Matthew Henry's Exposition of the Old and New Testament, by Mary Smith, a Penitent, late of the Magdalen Hospital, and published for her Benefit; to which is added a Poem, by Mr. Pratt, on the same Subject. 12mo. 68 pp. 1s. 6d. Hatchard. 1808.*

This little book was sent to us with a request, that if we approved we would recommend it. We certainly approve of any effort made, by a sincere penitent, to obtain subsistence by honest means; and as the prefatory address declares it to be the object of the present publication to enable the compiler to settle in some business which may rescue her from want, we heartily wish that our recommendation may be effectual to promote its sale.

It is divided into four chapters, the two first of which are extracted from the commentary of Dr. Henry on the Proverbs, and two from that on the New Testament; all having reference to the cases of incontinence and seduction, and tending strongly to warn the reader against them. Henry's style of exposition, though not exactly what we approve, is perhaps better calculated to strike the uneducated, than what we should esteem more prudent and judicious. Mr. Pratt's poem of the Penitent, which concludes this compilation, has in it many fine lines, and several striking passages. It may doubtless very strongly promote the same good purposes of warning and advice.

MONTHLY LIST OF PUBLICATIONS.**DIVINITY.**

A Letter to the Governors, Legislatures, and Proprietors of Plantations in the British West-India Islands. By the Right Rev. Beilby Porteus, D. D. Bishop of London. 2s.

An Illustration of General Evidence, establishing the Reality of Christ's Resurrection. By George Cook, A. M. Minister of Laurencekirk. 7s.

The Buchanan Prize Dissertation—On the Propagation of Christianity in Asia, in two Parts. To which is prefixed, a brief historic View of the Progress of the Gospel in different Nations, since its first Promulgation. By the Rev. Hugh Pearson, M. A. of St. John's College, Oxford. 4to. 15s.

Studies, sacred and philosophic, adapted to the Temple of Truth. 8vo. 9s.

Sermons on various Subjects. By the Rev. W. Agutter, A. M. 8vo. 9s.

An Examination of Mr. Marsh's Hypothesis, respecting the Origin of our Three First Canonical Gospels, including an Attempt to explain the Phænomena observable in these Gospels by a new Hypothesis. By Daniel Veyfie, B. D. Rector of Plymtree, Devonshire, and late Fellow of Oriel College, Oxford. 4s.

A general and connected View of the Prophecies relative to the Conversion, Restoration, Union, and future Glory of the House of Judah and Israel, the progress and final Overthrow of the Anti-Christian Confederacy in the Land of Palestine, and the ultimate general Diffusion of Christianity. By the Rev. George Stanley Faber, B. D. Vicar of Stockton-upon-Tees. 2 Vols. 8vo. 16s.

A Sermon preached at the Spring-Garden Chapel, Feb. 17, being the Day appointed for a General Fast; published at the Request of many of the Congregation. By Edmund Cartwright, LL. D. Rector of Goadby Marwood, Leicestershire, and Prebendary of Lincoln. 1s. 6d.

The African Stranger, a Sermon preached Jan. 17, 1808, at London Wall, for the Benefit of the African and Asiatic Society. By Robert Young, D. D. 1s.

An Apology for the late Christian Missions in India; comprising an Address to the Chairman of the East-India Company, in Answer to Mr. Twining: and Strictures on Major Scott Waring's Pamphlet: with an Appendix, containing Authorities from the Reports of the Society for promoting Christian Knowledge. By Andrew Fuller, Secretary to the Baptist Missionary Society. 2s. 6d.

A Sermon preached in the Parish Churches of Stanwell and Bedfont, Middlesex, on Wednesday, Feb. 17, the Day appointed for a General Fast. By W. A. Phelps, A. M. Vicar of Stanwell. 2s.

A Sermon preached in the Church of the United Parishes of St. Mary Woolnoth, and St. Mary Woolchurch Haw, Lombard Street, on Wednesday, Feb. 17. By the Rev. Thomas Etherington, M. A. Lecturer of St. Michael's, Cornhill. 1s.

A Vindication of the Moral Government of Nations, from the Objections peculiar to it; a Sermon preached Feb. 17, 1808. By the Rev. J. F. Jackson, of Queen's College, Oxford, Assistant Minister of Curzon Chapel, May Fair. 1s.

Joseph's Consideration, a Sermon preached in Clare-Hall Chapel, on Monday, Feb. 29, 1808, being the Day of administering the Holy Sacrament of the Lord's Supper at the Division of the Term. By the Rev. James Plumptre, M. A. Fellow of Clare-Hall. 1s.

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The Right and Duty of a faithful and fearless Examination of the Scriptures, asserted in a Sermon preached at the Calvinist Baptist Chapel, George Street, Hull; occasioned by the Author's embracing the Unitarian Doctrine. By James Lyons. 1s. 6d.

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Anecdotes of the Manners and Customs of London during the Eighteenth Century, including the Charities, Depravities, Dresses, and Amusements of the Citizens of London during that Period: with a Review of the State of Society in 1807. By James Peller Malcolm, F.S.A. 4to. 2l. 2s.

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**A Practical Treatise on the Radix Rhataniæ, or Ratany Root, a Production of Peru; containing an Account of its Powers as
a tonic**

a tonic or stomachic Medicine, the various Forms in which it may be employed, and the Testimonies of the most respectable Physicians and Surgeons in its Favour, in Diseases arising from general Debility, Weakness of particular Organs, or a morbid Irritability of the Nervous System, viz. Indigestion, Flatulence, Dropsy, Nervous Head-ach, Epilepsy, Fluor Albus, Gleet, Diabetes, Palsy, &c. To which are added, Directions for the Use of the Phosphate and Oxyphosphate of Iron in Cancerous Affections. By Richard Reece, M.D. 2s.

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The Trial of Lieut. Colonel Draper, of the Third Regiment of Foot Guards, in the Court of King's Bench, before the Right Hon. Lord Ellenborough, and a special Jury, for a Libel against the

the Right Hon. John Sullivan. Taken in Short-hand by a Barrister. 5s.

An authentic Account of the Proceedings under a Writ of Inquiry of Damages, in an Action in the Court of King's Bench, in which the Right Hon. the Earl of Elgin was Plaintiff, and Robert Ferguson, Esq. Defendant, for Criminal Conversation with the Plaintiff's Wife, executed before the Sheriff of Middlesex, and a Special Jury, on the 22d of December, 1807.. Verdict 10,000l. 8vp. 3s.

Reports of Cases argued and ruled at Nisi Prius in the Courts of King's Bench and Common Pleas, from Michaelmas Term 48 Geo. III. 1807, to Hilary Term 48 Geo. III. 1808. Vol. I. Part I. By J. Campbell, of Lincoln's Inn, Esq. 6s.

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An Etymological Dictionary of the Scottish Language, illustrating the Words in their different Significations, by Examples from ancient and modern Writers, shewing their Affinity to those of other Languages, and especially the Northern; explaining many Terms, which, though now obsolete in England, were formerly common to both Countries, and elucidating National Rites, Customs, and Institutions, in their Analogy to those of other Nations; to which is prefixed, a Dissertation on the Origin of the Scottish Language. By John Jamieson, D.D. Fellow of the Royal Society of Edinburgh, and of the Society of the Antiquaries of Scotland. 2 Vols. 4to. 4l. 4s.

A Dissertation on Metrical Pauses, and the due Construction and proper Manner of reading Latin Heroic Verse. By James Pickbourn, Author of the Dissertation on the English Verb. 2s.

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Remarks on a supposed Error in the Elements of Euclid. By the Rev. William Lax, A.M. F.R.S. Lowndes, Professor of Astronomy and Geometry in the University of Cambridge. 8vo. 1s.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

To *Mr. Jenkin Jones* we have to apologize for the accidental omission of our answer to him last month. After this, though we have to complain of gross injustice on his part, we shall be careful not to be unjust to him. He is absurdly unjust in aiming against us the common-place accusation, as to Reviewers, of favouring the dead rather than the living. It is true that we should not think of *remonstrating* with a dead man, any more than of singing psalms to a dead horse; but from any want of candour towards the living, every number of our Review, and particularly our notices of his own books, will defend us. In the very article complained of, we hailed him as an old friend, and bestowed almost unqualified praise. For the rest, we confess that in the haste which usually attends the last sheet of our monthly labours, *errata* do creep in; and therefore now desire our readers, in page 92 of this volume, to read for 8s. 6d. 7s.—and in page 93, instead of

In *close* instructive converse I may find
Engagements worthy of a feeling mind;

to read,

In *whose* instructive converse I may find
Enjoyments worthy of a feeling mind.

Observing, however, that the difference is not so great as to strike a reader not acquainted with the passage before. We had much worse luck ourselves, in an *Erratum* which he will see stated below *.

ERRATUM.

* In our last, page 195, line 14 from the bottom, for *truth*, read *compliment*.

LITERARY INTELLIGENCE.

The Life of *Alexander Nowell*, Dean of St. Paul's, by *Mr. Churton*, is nearly ready for the press. It will make one large volume in octavo, and will be adorned with three portraits from originals, never before engraved, and several other plates.

✂ The Editor desires, through the channel of our work, to enquire, in what repository, public or private, the following books may be found.

1. *Whitaker's* translation of *Jewell's* Vindication, dedicated to *Nowell*.

2. *Churchyard on the Earthquake, 1580*: dedicated to the same.

3. Any early Edition of *Nowell's* smallest Catechism, entitled, "Catechismus parvus, pueris primum Latinè qui ediscatur proponendus in scholis."

The Rev. *H. Pearson* is about to publish a dissertation relative to our possessions in Asia, and the translation of the Scriptures into Oriental Languages.

Preparing for publication, *A Summary of the History of the English Church*, with an account of the sects which have separated from it, and answers to the tenets of each; by the Rev. *Johnson Grant*, M. A. being the work to which was adjudged the premium given by the Society of St. David's for promoting Christian Knowledge and Church Union.

A novel by *Mr. Cumberland*, to be entitled *John de Lancaster*, is immediately to be put to press. We understand, that it has long been in hand, and is finished with particular care.

We are informed, by the author, that the second Edition of *Parkes's Chemical Catechism*, is very much enlarged, and that most of the objections which we made to the first are there removed.

THE
BRITISH CRITIC,

For APRIL, 1808.

Ἀεί τι βάλῃ χρήσιμον προσμανθάνειν. SOPH. FRAGM.
Still be some useful point of learning sought.

ART. I. *Sir John Froissart's Chronicles of England, France, and the adjoining Countries, from the latter Part of the Reign of Edward II. to the Coronation of Henry IV. Newly translated from the best French Editions, with Variations and Additions from many celebrated Manuscripts. By Thomas Johnes. Vol. II. III. & IV. 4to. 12 Guineas. Longman and Co. 1805.*

WE have been long in arrears with Mr. Johnes; and as it happens in the case of other than literary arrears, interest has accumulated upon interest, till the debt is become twice as much as it was at the commencement. A little patience, however, and we will pay it all; and perhaps it would be well for some of us, if debts of every denomination could be discharged by efforts of the same kind, as this, and other instances of literary obligation.

We noticed with due commendation the first part of this arduous and elaborate work, in our 25th volume, p. 1, &c. It has since that time not only been fully completed, but has passed into another edition; and as it must necessarily be a library book, will soon pass into more. We shall afford our readers an opportunity of perceiving that it has been continued with the same spirit. But before we do this we wish to express the common sympathy we feel, with all who

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are friends to literature and art, for the great calamity which has befallen the estimable author, in the destruction of many of the most valuable and most curious books in the world. The produce of years of anxious research, at enormous expence, united with unwearied perseverance, were in a few hours consumed at Hafod by fire. May we venture to express our hopes that adequate consolation and resource have been found in the exercise of these endowments by which this author is so eminently distinguished, and that enough has been preserved of his library, to reanimate the taste and the diligence with which the former exquisite collection had been made?

To each of these three volumes, as in the instance of the first, chapters of contents are prefixed, with a number of curious engravings, illustrative of the history. In the last is a map of the Netherlands, the scene of the various and extraordinary events detailed by Froissart in his last volume, certainly not the least curious or interesting portion of the work. The part we select as a specimen of the translator's undiminished energy, as well as elegance, is the description of the magnificent coronation of the Duke of Lancaster, after the resignation of the crown by Richard.

“ On a Wednesday, the last day of September, 1399, Henry duke of Lancaster held a parliament at Westminster; at which were assembled the greater part of the clergy and nobility of England, and a sufficient number of deputies from the different towns, according to their extent and wealth.

“ In this parliament the duke of Lancaster challenged the crown of England, and claimed it as his own, for three reasons: first, by conquest; secondly, from being the right heir to it; and, thirdly, from the pure and free resignation of it to him, by king Richard, in the presence of the prelates, dukes, and earls, in the hall of the Tower of London. These three claims being made, he required the parliament to declare their opinion and will. Upon this, they unanimously replied, that it was their will he should be king, for they would have no other. He again asked, if they were positive in this declaration; and, when they said they were, he seated himself on the royal throne. This throne was elevated some feet from the floor, with a rich canopy of cloth of gold, so that he could be seen by all present. On the king's taking his seat, the people clapped their hands for joy, and held them up, promising him fealty and homage. The parliament was then dissolved, and the day of coronation appointed for the feast of Saint Edward, which fell on a Monday, the 13th of October.

“ On the Saturday before the coronation, the new king went from Westminster to the Tower of London, attended by great numbers,

numbers, and those squires that were to be knighted watched their arms that night: they amounted to forty-six: each squire had his chamber and bath, in which he bathed. The ensuing day, the duke of Lancaster, after mass, created them knights, and presented them with long green coats, with straight sleeves lined with minever, after the manner of prelates. These knights had on their left shoulders a double cord of white silk, with white tufts hanging down.

“ The duke of Lancaster left the Tower this Sunday after dinner, on his return to Westminster: he was bare headed, and had round his neck the order of the king of France. The prince of Wales, six dukes, six earls, eighteen barons, accompanied him; and there were, of knights and other nobility, from eight to nine hundred horse in the procession. The duke was dressed in a jacket, after the German fashion, of cloth of gold, mounted on a white courser, with a blue garter on his left leg. He passed through the streets of London, which were all handsomely decorated with tapestries, and other rich hangings: there were nine fountains in Cheapside, and other streets he passed through, that perpetually ran with white and red wines. He was escorted by prodigious numbers of gentlemen, with their servants in liveries and badges; and the different companies of London were led by their wardens clothed in their proper livery, and with ensigns of their trade. The whole cavalcade amounted to six thousand horse, that escorted the duke from the Tower to Westminster.

“ That same night the duke bathed, and on the morrow confessed himself, as he had good need to do, and according to his custom heard three masses. The prelates and clergy who had been assembled then came in a large body in procession from Westminster-abbey, to conduct the king thither, and returned in the same manner, the king and his lords following them. The dukes, earls, and barons wore long scarlet robes, with mantles trimmed with ermine, and large hoods of the same. The dukes and earls had three bars of ermine on the left arm, a quarter of a yard long, or thereabout: the barons had but two. All the knights and squires had uniform cloaks of scarlet, lined with minever. In the procession to the church, the duke had borne over his head a rich canopy of blue silk, supported on silver staves, with four golden bells that rang at the corners, by four burghesses of Dover, who claimed it as their right. On each side of him were the sword of Mercy and the sword of Justice: the first was borne by the prince of Wales, and the other by the earl of Northumberland, constable of England, for the earl of Rutland had been dismissed. The earl of Westmoreland, marshal of England, carried the sceptre.

“ The procession entered the church about nine o'clock; in the middle of which was erected a scaffold covered with crimson cloth, and in the centre a royal throne of cloth of gold. When the duke entered the church, he seated himself on the throne, and

was thus in regal state, except having the crown on his head. The archbishop of Canterbury proclaimed from the four corners of the scaffold, how God had given them a man for their lord and sovereign, and then asked the people if they were consenting to his being consecrated and crowned king. They unanimously shouted out, 'Aye!' and held up their hands, promising fealty and homage.

"After this, the duke descended from his throne, and advanced to the altar to be consecrated. This ceremony was performed by two archbishops and ten bishops: he was stripped of all his royal state before the altar, naked to his shirt, and was then anointed and consecrated at six places; that is to say, on the head, the breast, the two shoulders, before and behind, on the back and hands: they then placed a bonnet on his head; and, while this was doing, the clergy chaunted the litany, or the service that is performed to hallow a font.

"The king was now dressed in a churchman's clothes like a deacon; and they put on him shoes of crimson velvet, after the manner of a prelate. Then they added spurs with a point, but no rowel, and the sword of Justice was drawn, blessed, and delivered to the king, who put it into the scabbard, when the archbishop of Canterbury girded it about him. The crown of Saint Edward, which is arched over like a cross, was next brought and blessed, and placed by the archbishop on the king's head. When mass was over, the king left the church, and returned to the palace in the same state as before. There was in the court-yard a fountain that constantly ran with white and red wine from various mouths. The king went first to his closet, and then returned to the hall to dinner.

"At the first table sat the king, at the second the five great peers of England, at the third the principal citizens of London, at the fourth the new created knights, at the fifth all knights and squires of honour. The king was served by the prince of Wales, who carried the sword of Mercy, and on the opposite side, by the constable, who bore the sword of Justice. At the bottom of the table was the earl of Westmoreland with the sceptre. There were only at the king's table the two archbishops and seventeen bishops.

"When dinner was half over, a knight of the name of Dymock entered the hall completely armed, and mounted on a handsome steed, richly barded with crimson housings. The knight was armed for wager of battle, and was preceded by another knight bearing his lance: he himself had his drawn sword in one hand, and his naked dagger by his side. The knight presented the king with a written paper, the contents of which were, that if any knight or gentleman should dare to maintain that king Henry was not a lawful sovereign, he was ready to offer him combat in the presence of the king, when and where he should be pleased to appoint. The king ordered this challenge

to be proclaimed by heralds in six different parts of the town and the hail, to which no answer was made.

“ After king Henry had dined, and partaken of wine and spices in the hall, he retired to his private apartments, and all the company went to their homes. Thus passed the coronation day of king Henry, who remained that and the ensuing day at the palace of Westminster. The earl of Salisbury could not attend these feasts, for he was in close confinement under secure guards; and the king's ministers, with many of the nobles and citizens of London, were anxious that he should be publicly beheaded in Cheapside. They said that he was deserving of every punishment, for having carried such a message from Richard of Bourdeaux to the French king and his court, and publicly proclaiming king Henry a false and wicked traitor, and that these were unpardonable crimes.

“ The king was naturally good tempered, and, far from inclining to put him to death, took compassion on him, and listened to the excuses he made for what he had done, by throwing the blame on the four knights who had been beheaded, as he had only obeyed their orders. The council and Londoners would not hear his excuses, and would have him executed, for they said he had deserved it. The earl of Salisbury therefore continued in prison, in great danger of his life.

“ Sir John Holland, earl of Huntingdon, who was governor of Calais, had been duly informed of all that had passed; how his brother, king Richard, had been arrested and carried to the Tower of London, where he had been condemned to pass his life, after resigning his crown to Henry of Lancaster, who was acknowledged king of England. The earl of Huntingdon, notwithstanding the vexation the state of his brother, king Richard, gave him, weighed well the times and circumstances, and found that he alone could not pretend to withstand the whole power of England. His countess, sister-german to king Henry, told him, on his return from Calais to England,—‘ My lord, you must prudently lay aside your anger, and not hastily do any thing you may repent of, for my lord the king, my brother, can shew you much kindness. You see the whole kingdom is in his favour, and should you commit yourself by any rash act, you are ruined. I advise and entreat you to dissemble your vexation, for king Henry is as much your brother as king Richard. Attach yourself to him, and you will find him a good and faithful friend; for there has not been any king of England so rich as he is, and he may be of the greatest service to you and to your children.’

“ The earl of Huntingdon listened to what the countess said, and followed her advice. He waited on his brother-in-law, king Henry, paid him many respects, and did his homage, promising fealty and service: the king received him with much pleasure. The earl, afterwards, with the support of other friends, pressed the king so strongly in favour of the earl of Salisbury,

that his excuses were heard and accepted: his mission to France was pardoned, and he regained the favour of the king and people." P. 669.

It is to be observed that no notes accompany this performance, nor is there, which we much regret, any index, which in any large work is convenient and useful, but particularly so in a history, where frequent curiosity is excited about persons and places. To the Memoirs of Joinville, and the very curious Travels of Bertrandon de la Brocquiere in Palestine, we shall pay our respects at the first convenient opportunity.

ART. II. ΓΕΩΠΟΝΙΚΑ. *Agricultural Pursuits. Translated from the Greek. By the Rev. T. Owen, M. A. of Queen's College, in the University of Oxford, and Rector of Scudamere, in the County of Wilts. 8vo. 2 vols. 15s. White. 1805.*

THE attention which for some years past has been paid to every subject connected with agricultural improvement, renders any work directed to that most important object, a matter not merely of speculative curiosity, but of great and public concern. The perfection attained by the ancients in arts and sciences, and the care and study bestowed by many illustrious individuals among them on political œconomy, of which agriculture forms so distinguished a branch, will naturally lead the English reader to entertain high expectations from a work, professing, as the Geoponica, to embrace an accurate detail of the method of culture adopted by the Greek and Roman husbandmen, and sanctioned by the authority of their best writers on rural affairs. But whoever sits down to the perusal of the volumes now under our examination, with the expectation of deriving much practical advantage from them, will probably find that expectation disappointed. The chief parts of the work have for their subject matters, either not cultivated at all, or regarded as of inferior consequence in these climates. The original compiler too, whoever he was, lived at a time when the powerful rays of genius which had thrown such splendor over the Greek and Roman people, were almost entirely obscured. He seems also to have possessed little taste or judgment; to have collected indiscriminately from all writers with whom he was acquainted, without the power or the will

will to separate the useful from the ridiculous; and to have been singularly pleased with the introduction of unfounded and absurd notions, of puerile and superstitious practices. To what but this are we to ascribe the grave assurance of the author, "that the right wing of an eagle buried in the middle of a field, prevents the corn and vines from being injured by frost:" that "the skin of a seal bound on a lofty vine, sufficiently protects the vineyard from the effects of hail:" that the pious words, "Taste and see that Jehovah is good," will prevent the wine from becoming sour: and to mention only one more out of numbers, that "three goats horns fixed in the earth around a grape tree, will render the plant extremely fruitful?" The writer does indeed in one place apologize for the introduction of these idle and foolish tales, on the ground of having met with them in the writings of the ancients. Yet after making all due allowance for their superstitious prejudices, we are compelled to pronounce the man, who, living under a Christian prince*, and praising him for the adoption of that faith†, could so profusely season his work with such absurd traditions, to have possessed little knowledge and less discretion: and we cannot but think the few useful precepts, which occur in his miscellaneous volume, to be the effect of accident rather than discrimination.

It is, however, our more immediate business to enquire into the merits of the translator; to examine whether he has executed the task undertaken by him, such as it is, with judgment and ability; whether he has given to his version such a degree of elegance as the nature of the work allowed, and whether he has represented his author's meaning with the fidelity and exactness indispensibly required.

As to the first point, we must candidly say, that, in our opinion, he has failed. The style is in our judgement stiff, restrained, and inharmonious, and every where betrays a foreign air. By confining himself with rigid exactness to the very form and cast of the original; by adopting into his translation the idiomatic texture of its expressions, he has given to his work an uncouth, we had almost said barbarous, appearance; he has rendered it ungrateful and displeasing to an English ear. The words indeed are vernacular, but the phraseology is Greek. On this however, as being a matter of taste, the generality of our readers are competent to decide: and that they may be enabled so to do, we will

* Constantine.† Vid. Proëm. ad L. pr.
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without farther remark, transcribe a passage from Mr. Owen's book, which we conceive to be a fair specimen of his general manner.

“ When we begin to ablaqueate, that is, to dig round large vines once and a second time, there will be great advantage from much diligence. From a vine then that is come to perfection; that is, from the tenth year and upward, having selected a very long and a very generous shoot* from the inferior part, that is, to the height of a foot from the ground; having set it, cover it in a trench dug a foot deep, and of such a depth as to receive four eyes, for it is proper that so many should be covered with mould, but in such a manner that, after digging in the four buds, they that are at the upper extremity and above the ground may not be more than two or three eyes. If indeed the shoot is larger, so as to be sufficient for a second trench, you are to make two quicksets from one, in the same manner, and according to the symmetry prescribed; and you are to dig in the second part of the shoot; but you ought to take off the remaining shoot, after laying the two, from which two rooted vines grow, as being for the greatest part useless. You ought also to observe and carefully to beware, that it may not shoot between the old vine and the part that is dug in; for it happens that two or three buds shooting between prevent the shoot that is laid from taking root: you ought therefore, when you observe this, to take off the buds with your nails, so as not to permit them to shoot; and if new ones arise, you ought also to remove them. When there are indeed two or three eyes, which we have prescribed proper to be left at the extremity of the layer, for they give it that name, it is right to leave the best bud of one eye only, and to fix a slender stick or reed to the bud that is left, that the tender shoot may rest on the reed, and that it may not grow crooked nor straggle. The roots indeed become stronger when the shoot is cut the second year from the vine, that the plant remaining too long, and drawing the strength of the parent tree to itself, may not hurt it: but the inhabitants of Bithynia, at the completion of the year, having made an incision only in the shoot already mentioned, do not separate the plant from the mother stock, which has not yet taken root, nor do they suffer it to encumber the mother stock, but they observe what is proper for both in the incision, cutting it off when it is perfect, and when it is time to transplant it, that is, at the beginning of the third year. Moreover, plants that are rooted and cherished in the nurseries seem to be the most useful, and especially the cuttings that are set as truncheons and afterwards transplanted; for these may be easily raised without disturbing the parent stock; and they grow more speedily, and they become vines without much trouble.” Vol. I. p. 122.

* “Καταξ, a cutting.”

A collation of this passage, with the Greek original, will readily convince the scholar also, that Mr. O. has not been always successful in transfusing into his version the exact meaning of his author. The chapter which we have placed before the reader is occupied in giving instructions for *laying down* vines; i. e. for producing young trees from the shoots of the old trunk, without severing them from the parent stock. The compiler observes therefore, κλῆμα μακροῦτατον καὶ γυναιότατον ἐπιλεξάμενος ἐκ τῶν κατωτέρων μερῶν, τετέλειν ἕως ποδιαίας ὕψους ἀπὸ τῆς γῆς, καὶ ἀπορέσας καλὰ χῶσον εἰς τάφρον ὀρυγεῖσαν ποδιαῖον βάθος, μήκος δὲ τοσούτον ὅσον ὀφθαλμοὺς τέσσαρας δέξασθαι, &c. (p. 91, Ed. Needh.) i. e. select a long and vigorous shoot from the lower part (of the vine), that is, one which is about a foot from the surface of the ground; bend it down, and bury it in a trench of a foot depth, and of a length sufficient to receive our eyes. Καταπορέσας is inadequately translated ‘*setting it,*’ and μήκος very erroneously rendered ‘*depth.*’ The *depth*, the writer confines to that of a foot, the *length* depends on the distance of the eyes, or buds, from each other.

Again, “*When there are two or three eyes which we have prescribed proper to be left,*” does not perhaps accurately express the sense of the original. The author means, we conceive, to say, ‘but of two or three eyes which we have directed to be left,’ &c. Δύο δὲ ἢ τριτῶν ὀφθαλμῶν ὄντων, ἥς καταλειφθῆναι προσήκειν ἐδιδάξαμεν. The words will indeed fairly admit of either construction, but the positive precept, given in the former part of the chapter, as to the selection of a shoot, which, after having been trenched in, should have two or three buds remaining above the surface of the ground, seems to confine them to the meaning we have affixed to them.

“*Do not separate the plant from the mother stock;*” it ought to have been translated, do not *entirely* separate the plant from its parent stock. Ουτε πάντη τῆς μητέρος χωρίζουσι τὸ φυτὸν. The term πάντη is here very significant, and must not be overlooked.

“*But they observe what is proper for both in the incision,*” &c. This perhaps to an English reader, would appear not perfectly intelligible. The compiler means to say, ‘But by means of the incision they secure to each a due portion of support.’ Ἀλλὰ τῇ τομῇ τὴν αὐτάρκειαν ἀμφοτέροις φυλάττουσι. We must also declare, that κλῆμα does not, as the author in a note asserts, properly mean a *cutting*. Its primitive is κλάω, to break.

We have not selected the passage which forms the above extract,

extract, with any view to its enabling us to observe upon its inaccuracy. The greater part of the translation which we have compared with the original, and we have so compared a very considerable portion of it, affords us abundant instances. Out of a vast number, we shall indiscriminately produce a few in support of this assertion.

“ And if the sun *sets* without clouds, but red clouds are stationed near it *afterwards*,” &c. P. 7.

The absurdity of this observation cannot escape the most careless reader. How is it possible to see whether red clouds do, or do not, station themselves near an object, when the object is no longer visible? The absurdity however belongs exclusively to the translator. The Greek says, εἰν δὲ δίχα νέφους ὁ ἥλιος ἀναδύνη, τὰ δὲ νέφη ὕστερον πλησίον ἐπιστῇ ἐρυθρότερα, &c. i. e. if the sun *RISES* without clouds, &c. ἀναδύνω, we will venture to assure the translator, is ever used in this or a similar sense.

“ You must take notice of the first thunder every year, that happens after the rising of the Dog-star. It must therefore be observed in what division of the circle of the Zodiac the Moon is, when the first thunder takes place.” P. 19.

In the former part of the sentence the force of the original does not seem to have been at all perceived. Ἐκείνην χρόνῳ πρώτῃν βροντὴν ἡγεῖσθαι κατ’ ἑκάστον ἐνιαυτὸν, τὴν μετὰ τὴν ἐπιτολὴν τοῦ κυνὸς γινομένην· δεῖ ὅν παρατηρεῖσθαι ἐν ποίῳ ὅκῳ τοῦ ζωδιακοῦ κύκλου τῆς σελήνης ὕστερ’ ἢ βροντῇ ἢ πρώτῃ γίνεσθαι. i. e. You are to consider that thunder as the first in any given year, which happens after the rising of the dog-star, &c.

“ The spring will be cold till the summer solstice; when there are showers and thunders, the fountains of water will be deficient,” &c. P. 27.

We have already stated ourselves to be disposed not to think very highly of the original writer’s sagacity; but we must still vindicate him from the absurdity of making the deficiency of water a *consequence* of rain. His words are, τὸ ἔαρ ἔσται χειμερινὸν ἕως τροπῶν θερινῶν, ὁμβρίων καὶ βροντῶν γινομένων, λείψουσιν αἱ πηγαὶ τῶν ὑδάτων, σίτος μέσος, ἡ ἀμπελος καὶ ἡ ἐλαία εὐφορήσει, &c. i. e. *the spring will be cold till the summer solstice, attended with thunder and showers; the fountains will fail, the crops of corn will be moderate,*” &c. The failure of the fountains is attributed in the Greek not to showers and thunder, which are said to be concomitants of the spring, but

to the circumstance of the sun being in the zodiacal sign Scorpio. See G, p. 20. Ed, Needham,

“ If the water has a bad taste, we are to throw in some bruised coral or pounded barley, and tying it in a cloth we are to lay it in the waters.” P. 42,

Mr. O. has strangely confused what in the Greek is perfectly distinct, *ἐἰ δὲ πικρὰ εἴη τὰ ὕδατα κοράλλιον κόψαντες ἐμβαλῶμεν. ἢ κριθὴν κόψαντες καὶ εἰς ράκας ἐνδύσαντες, καὶ δάμεθα ἐν τοῖς ὕδασι.* i. e. ‘ If the water be brackish, pound some coral and throw it in: or tie some pounded barley in a cloth, and put it into the water. The direction as to tying the preparation in a cloth, which the translator has extended to both the substances, is in the original evidently confined to one of them.

“ So likewise there are in the earth open places full of air and containing veins of water; in some situations truly *very frequent*, and intermixed with each other; in some *more rare*, which persons digging wells *perpetually* meet with, on account of their *number and frequency*.” P. 46.

So then, according to this mode of reasoning, we *perpetually* meet with that which is *scarce*, because it is abundant! It requires no great degree of intellectual strength to pronounce such an assertion to be both ridiculous and contradictory. Let us therefore hear what the Greek writer says, *ἔτω καὶ ἐν τῇ γῇ τόποις τὸ ἀραιὸν ὑπαρχεῖν, αἶρος πλήρεις ὄντας, καὶ φλέβας ὕδαρ ἐχούσας, καὶ ἐν τισὶ μὲν πάνυ πυκνὰς εἶναι, καὶ δι’ ἀλλήλων πεπλεγμένας. ἐν τισὶ δὲ ἀραιολέρας, αἷς ἐπιτυγχάνειν ῥαδίως τὰς τὰ φρέατα δρύσσοντας διὰ τὸ πλῆθος καὶ τὴν πυκνότητά.* i. e. “ so also there are in the earth porous places full of air, and veins containing water. In some situations these veins are of considerable size, and intersect each other. In others they are of less magnitude. These the diggers of wells easily discover in consequence of their number and frequency.” *πυκνὸς* we here consider as denoting *bulk*. Thus Homer, Od. ζ. l. 11.

Σταυρὸς δ’ ἐκλὸς ἴλασσι διαμπερὲς ἴδα, καὶ ἴδα,
ΠΥΚΝΟΤΣ καὶ θαμνίας.

ἀραιὸς as opposed to it, will consequently mean *thin**.

“ And the stem indeed (*of the hippuris*) is smooth like a reed.” P. 48.

* It must be owned, however, that *πυκνότης* follows in the other sense. Perhaps, after all, the sense only wants modifying, and the author meant that even when they were fewest they were easy enough to be found.

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This is contrary to truth, and to the original. The hippuris, or horsetail, is rough, nor does the compiler of the Geoponica affirm it to be otherwise; αὐτὸς δὲ ὁ καυλὸς ἐστὶ ΚΕΝΟΣ, ὡς ὁ κάλαμος. i. e. the stem itself is *hollow* like the reed, &c.

“ And its stem is *covered all around*, because it cannot support itself.” P. 49.

How the covering of that, which would otherwise be unable to support itself, can give it a capacity of doing so, we know not. Nor can we account for the strange blunder which the translator has committed. Ἀπαλὸν δὲ ἐστὶ τοῖς φύλλοις, καὶ τῷ καυλῷ περιπλεκόμενον ὅπῃ (read ὅτῃ) ἂν τύχῃ. &c. i. e. It has tender leaves, and *entwines its stem around any thing near it*, from its incapacity to support itself.

“ And it is the better on account of the detestable filthiness of the thing, that it may, by a mixture of it, render the odour of other kinds of manure less offensive.” P. 68.

This is clearly nonsense. How can the mixture of that which is detestably filthy, mitigate the offensive odour of that which is less so? The original is not thus absurd. It says, “ But it is adviseable to mix it with other kinds of manure, in order to counteract its naturally disgusting smell.” Κάλλιον δὲ διὰ τὸ μυσχρὸν τῷ πράγματι, τῇ πρὸς τὰς ἄλλας γῆν κόπρος μίξει παραμυθεῖσθαι.

“ For as manure, so is chaff indeed applied to the roots: but it is very hurtful to the branches,” &c. P. 75.

Mr. O. ought to have said, “ chaff as well as dung is beneficial indeed to the roots, but very injurious to the branches,” &c. ὥσπερ γὰρ ἡ κόπρος, ἔτω καὶ τὰ ἄχυρα ταῖς μὲν ῥίζαις συμβάλλεται, τοῖς δὲ κλαδοῖς βλαβερώτατα εἰσι.

“ There is another physical remedy working by contrary affection, and to which Democritus gives testimony, and says, that when a lion or a wild beast looks attentively at a cock, and he is in a state of consternation, if any person takes the cock and goes round the place, the leonine plant gives way, and the pulse improve, as if the plant were intimidated by the cock.” P. 88.

It is natural to observe on this passage, that the working by contrary affection ought to produce an opposite effect: and that as the cock is terrified by the lion, it ought to be intimidated also by the leonine plant. The truth is, Mr. O. has entirely misrepresented his author's meaning, and taken liberties with the text, which are unwarrantable and unnecessary.

cessary. The passage in the original runs thus : Θεραπεία ἐν εὐρίσκειαι ἐτέρᾳ φυσικῇ καὶ ἀντιπαθῆς, ἣ Δημόκριτος μαρτυρεῖ λέγων, ὅτι ἐπεὶ λέων ὁ θῆρ πτοεῖται τὸν ἀλέκτορα ἰδὼν αὐτὸν, καὶ συστέλλεται, ὥτως ἐάν τις λάβῃ μετὰ θάρρους τὸν ἀλεκτρυόνα ἐν ταῖς χερσὶν αὐτοῦ, καὶ περιελθῇ τὸ χωρίον, εὐθέως χωρίζεται μὲν ἡ λεόντειος πόα, τὰ δὲ ὄσπρια κρείττονα γίνονται, ὡς τῆς βοτάνης ταύτης τῷ λέοντι τὸν ἀλεκτρυόνα φοβημένης. That is, "there is another physical remedy operating by antipathy, to the efficacy of which Democritus bears testimony, affirming that as the beast called the lion, is terrified and alarmed at the sight of a cock, so also if a man confidently takes in his hand a cock and goes round the spot, the leonine plant instantly gives way, and the pulse improve, as if the plant were terrified by the cock." The expression λέων ὁ θῆρ, is used in distinction to λέων ἡ βοτάνη. The accusative ἀλέκτορα is governed not of πτοεῖται, but of a preposition understood exactly in the same mode of construction as afterwards occurs in the expression τῆς βοτάνης τῷ λέοντι τὸν ἀλεκτρυόνα φοβημένης.

To point all the instances of inaccurate translation, which we have observed, would fill a number of our review. Those which we have enumerated will convince our readers that Mr. O. is either extremely careless, or but slightly acquainted with the Greek language. One further remark justice to departed merit calls on us to offer. It is that many of the references to ancient writers, who have touched upon subjects treated of by the author, and which the translator has placed by way of notes in the margin, had been long ago noticed by the editor Needham. This circumstance could not have escaped the knowledge of Mr. O. and ought, in candour, to have been mentioned. He should likewise in justice have told his readers, that his account of the reflective authors, from whom the compiler of the Geoponica derived his materials, is borrowed without any considerable alteration from the prolegomena of the same Editor. If the information was worth retelling, the source from which it had been derived, was worthy of acknowledgement. This if not plagiarism is very like it; and we would recommend to the attention of candidates for public favour, the words of the celebrated fabulist,

Ne gloriari libeat alienis bonis,
Suoque potius habitu vitam degere.

It is scarcely necessary to add, that we do not consider the present publication as likely to give much reputation to the translator, or to confer any material benefit either on agriculture, or on the republic of letters.

ART. III. *Lectures on Systematic Theology, and Pulpit Eloquence.* By the late George Campbell, D.D. F.R.S. Ed. Principal of Marischal College, Aberdeen. 8vo. pp. 542. 9s. Cadell and Davies. 1807.

IT is sometimes the misfortune of authors of high reputation, to have that reputation lessened, after their death, by the blind partiality of their surviving friends. Every thing that a man of indisputable talents and learning may have left unfinished on an important subject, is by those who have been accustomed to look up to him with veneration when living, deemed of sufficient importance to be laid before the public, when he is dead; and such of the public as advert not to the circumstances of the case, attribute to the much injured author defects and errors, which, in reality, are disgraceful only to his injudicious friends. But it is not from the partiality of friendship only that authors of eminence have this posthumous injury to dread. There are men, and, we are sorry to say, literary men, of so depraved a spirit, as to barter the fame of their deceased friends for their own profit, and sell to a bookseller whatever manuscripts they find, on any subject likely to attract the public attention. Hence it is, that so many manuscripts of real value are destroyed by their authors at the approach of death, from the well grounded apprehension that were they to leave any thing behind for publication, other things would probably be published altogether unfit for the public eye.

That the celebrated author of the *Dissertation on Miracles*, of the *Philosophy of Rhetoric*, and of the translation of the *Gospels*, has suffered nothing from the venality of his surviving friends, we are perfectly satisfied; but it is not so evident that his reputation has sustained no injury from their *blind veneration*. His lectures on Ecclesiastical History, to speak of them in the gentlest terms, are not such as we could have expected from the pen of Dr. Campbell. They are indeed composed in an animated style, and contain many amusing anecdotes; but the violence displayed in them against all who think differently from their author, on the subject of church government, comes with no good grace from that calm philosopher, who treated with the utmost respect the atheist Hume; whilst the notions which they are calculated to instil into the public mind, can be productive of no good, and may do much evil, in these days of philosophical

philosophical indifference, when every ecclesiastical establishment is assailed in its very foundations.

As we have elsewhere* reviewed those Lectures at some length, and given of them what we believe to be an impartial character, we should not have adverted to them again, had not the editor of the volume before us declared that one of the motives which prompted him to offer it to the public, was the favourable reception of the Lectures on Ecclesiastical History! If this be the case; if those Lectures have indeed been favourably received, we can no longer wonder at the growth of methodism, or at those combinations which are said to have been formed for the overthrow of our ecclesiastical establishments; for if the apostolical church was congregational and independent, why should such establishments as those of England and Scotland be supported at the expence of the nation? The arguments by which Dr. Campbell supports his ecclesiastical opinions have indeed been exposed, in all their weakness, by different authors of unquestionable learning†; but the illiterate multitude, incapable of judging for themselves in such controversies, will always lean to that side which flatters their own importance; whilst factious innovators and impious philosophers have no desire to discover the truth, especially when they are told by a learned professor of divinity, that the truth in question is of very little value, and of difficult attainment!

To the lectures on systematic theology and pulpit eloquence the same objections cannot be urged. They bear internal evidence of having come unsophisticated from the author of the dissertations prefixed to the translation of the Gospels; and of that author they are every way worthy. They display indeed occasional inelegancies of style, repetitions of sentiment, which, had they been fitted for the press by Dr. Campbell himself, would undoubtedly have been removed; but these inelegancies are never gross or offensive, nor are the repetitions slovenly; while both furnish a presumption amounting almost to proof, that the lectures have been given to the public in the very words in which they were pronounced from the professorial chair.

* Brit. Crit. vol. xx. p. 237, &c.

† See, in particular, the discourse preliminary to Daubeny's *Eight Discourses*, reviewed in our 20th vol. p. 390, &c.; and Bishop Skinner's *Primitive Truth and Order vindicated*, reviewed in our 25th vol. p. 262, &c.

Perhaps the title of the book might have been improved ; for it seems to promise a connected view of the Christian system, which if any reader expect to find in these lectures, he will undoubtedly be disappointed. To human systems of faith, Dr. Campbell appears to have been no friend. It was his object to instruct his pupils how to study the scriptures of truth, so as to form, each for himself, a system of doctrines resting on that infallible basis ; and perhaps this is the most useful object which any lecture on theology can have in view, " Lectures on the *study* of systematic theology," would therefore, in our opinion, be a more proper title for the first part of this volume, than that which has been given to it by its author or editor ; for we really know not where the young theologian will find so many judicious directions for the conduct of his studies, as are here furnished to him within a very moderate compass.

In four preliminary discourses, the learned Principal considers,

" 1. The science of theology, and its several branches ; 2. The practical part of the theological profession, or the duties of the pastoral office ; 3. In what manner the branches of theology, above mentioned, ought to be treated by a professor in an university ; and, 4. The conduct which students of theology ought to pursue."

In the first discourse he observes, that the Christian theology may be studied with different views, such as either to gratify a laudable curiosity, to qualify us for acting the part of Christians, by practising the duties of the Christian life ; or to qualify the student for discharging the office of a Christian pastor. As a branch of liberal education, he adds, with too much truth, theology is now very rarely, if ever, studied in this country, like other sciences, purely for its own sake, though why it is not, no good reason can be assigned. With regard to the second view of studying this science, it is equally the business of every Christian to study, and of every minister of a parish to teach theology ; but theological schools and colleges have been erected for the purpose of fitting youth for the pastoral office. He then enumerates the branches of literature and science which ought to be studied previous to entering with this view on a course of theology ; and accurately distinguishes between those which are absolutely necessary, and such as are only useful and ornamental to the accomplished divine. Among the branches of literature absolutely necessary, he insists particularly on the study of the Hebrew and Greek languages,

guages, in which the original scriptures are written; and of ancient history, sacred and profane; more especially the history of the Hebrews, and of the nations with which they were more particularly connected. He then shows the importance of reducing the doctrines incidentally taught in the scriptures, into a systematic form; and gives some brief, but judicious, directions, for the arrangement of such a system; cautioning his readers "never to think themselves entitled, even in cases which they may imagine very clear, to form uncharitable judgments of those who differ from them." This, however, should not make the divine lukewarm or indifferent; for, as he observes, it is of great consequence to the ministers of religion to be able to defend it against the attacks of infidels, and the sophistry of those, who, though they deny not the truth of Christianity in general, are yet disposed to controvert some of its doctrines.

"Thus the great branches of the theoretic part of this profession are justly reducible to three, namely, *Scripture Criticism*, *Sacred History*, and *Theological Controversy*. These are sufficient to complete the character of the theologian, as the word is commonly understood; who is precisely what our Lord has denominated "a scribe instructed unto the kingdom of heaven; who can, like a provident householder, bring out of his treasure new things and old." P. 22.

In the second preliminary discourse the learned Principal enumerates the qualifications requisite to enable a man to discharge the duties of the pastoral office in the Church of Scotland; and he comprehends these under the three branches of *pulpit eloquence*, *purity of manners in private life*, and the observance of *propriety in the character of a judge*, both in ecclesiastical matters, and in civil. The ecclesiastical matters on which it is the duty of presbyteries to judge, are chiefly matters of scandal, and the qualifications of candidates for the ministry; and those of civil matters respect the building or repairing of churches, and *mesnes*, or parsonage houses, the allotment of glebes to the clergy, and the licensing of parochial schoolmasters. The examination, here strangely enough called *trial*, which in Scotland every candidate for the ministry undergoes, seems to be regulated in a very judicious manner, as it must furnish the presbytery with evidence amounting to moral certainty, of the attainments made by the candidate in sacred literature and pulpit eloquence.

The extent of this course of theological study leads the author to lay down in the third preliminary discourse the

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method by which he thinks a professor of divinity may afford to the student the greatest assistance.

“ In so ample a field as systematic theology, I say, not the best thing we can do, but the only thing we can do to any purpose, is to give some directions, first, as to the order in which the student ought to proceed in his inquiries; and secondly, as to the books and assistances which he ought to use. If these directions are properly attended to and followed, it might be hoped, by the right improvement of his leisure hours (and without this improvement the lectures of divinity schools will be of no significance) that a competent knowledge might in a little time be attained; and that, both of all the essential articles of the Christian system, and of all the principal controversies that have arisen concerning them.” P. 53.

With respect to the study of sacred history,

“ I am not of opinion,” says he, “ that attending what are commonly called historical lectures, that is an abridgment of history distributed into lectures, whether the subject be sacred or civil, is the best way of acquiring a sufficiency of knowledge in this branch. I see many disadvantages it has, when compared with reading well-written histories, but know not one advantage.”

Sentiments similar to these we have repeatedly expressed*, and are pleased to find a man of Dr. Campbell's intellectual powers concurring with us, when his judgment is unwarped by controversy. We agree with him likewise in thinking that the chief aid which a professor or tutor can lend to his pupils in the prosecution of such studies, is by pointing out to them the most important parts of sacred history, and the books which they ought chiefly to study; but his own lectures on ecclesiastical history furnish a complete proof how little the most vigorous and upright mind can be trusted; when “ tracing the latent springs of the principal changes, with which ecclesiastical history in particular presents us.”

“ To lay down proper canons of sacred criticism, to arrange them according to their comparative merit, so that we may readily apprehend the way in which they are to be applied, must be a very useful labour to all in general, but of particular consequence to the young student. I intend therefore (says the learned principal) to enter more particularly into this branch of the subject; and the rather, as by means of this, properly understood and improved, the young student may be enabled to enter into

* See particularly our 20th vol. p. 175, &c.

the spirit and sentiments of the inspired writers, and may not be led to receive, by a kind of implicit faith, the whole system of Christian institutes from the dogmas and decisions of some favourite chief or leader." P. 57.

We have reason to believe that the substance of the author's lectures from the professorial chair on this important subject, has been given to the public in the dissertations prefixed to his translation of the Gospels; and the proprietors of that work could not render a more acceptable or more useful service to the theological student, than by publishing a separate edition of those dissertations at a moderate price.

Having, in his three first discourses, stated clearly what he proposed to teach, and his intended mode of teaching, the learned Principal inculcates, in the fourth discourse, the necessity for diligent study on the part of his pupils, in order that they might become accomplished, or even useful, divines.

"I would have you to remember, gentlemen, that it is little, extremely little, that I, or any professor of divinity, can contribute to your instruction, if you yourselves do not strenuously co-operate to promote this end. The most that we have to do is to serve as monitors to you, to suggest those things which may be helpful for bringing and keeping you in the right track of study; and thus far preventing you, as much as possible, from bestowing your time and pains improperly. Your advancement will, under God, be chiefly imputable to your own diligence and application." P. 69.

Of the study of systematic theology, the learned principal treats in six lectures. In the first he points out the methods by which a young man, who has gone through a course of philosophy, may soonest, and with most satisfaction, form his own judgment of the truth of natural and revealed religion; but considering, and justly considering, natural religion as a branch of philosophy, which professes to be the interpreter of nature, he insists very little on that subject, employing by much the greater part of the lecture in showing how the evidences of the Christian religion ought to be studied. The most important direction which he gives for the successful prosecution of this study, is first to ascertain from the scriptures themselves what Christianity is, that time may not be wasted in fruitless enquiries into the truth of what makes no part of the doctrine of Christ; and then to consider the force of the most plausible objections which have been urged against the truth as it really is in Jesus.

This was the method of study which he followed himself. After studying the scriptures, and forming his own judgment of what they require men to believe and to do, that they may inherit eternal life,

"I began," says he, "with the *attacks* made upon our religion, as I made it a rule to hear the plea of a party first in his own language, and not in the words of an angry, and perhaps uncandid, antagonist. After reading an attack, if there was any thing specious in it, I considered with myself how I should answer the principal arguments, if urged upon me by an adversary with a view to discredit religion; or if they were proposed as difficulties by a friend, who intended only the removal of his doubts. If I found myself puzzled by the arguments, not being satisfied with any answer which occurred to myself, I had recourse, as soon as possible, to the best I could hear of from others. But it sometimes happened, on the contrary, that, on a little reflection, I thought myself able to refute the antagonist's arguments, in which case I never inquired about any answers that might have been published." P. 105.

This is unquestionably the best method of studying the evidences of our holy religion, provided the student be, like Dr. Campbell, prepared for it by a sufficient acquaintance with the original languages of scripture, ancient history, and the laws of moral evidence; and for such as have not, with some success, gone through these preparatory studies, he does not recommend it.

In the second and third lectures the author treats of the study of the Christian system, contending that as it must be taken wholly from the sacred scriptures, the student should forbear to read *bodies* and *institutes of theology*, till he has made himself thoroughly acquainted with the mind of the Spirit as it is there revealed. For this mode of study he urges many unanswerable arguments, and obviates the most plausible objections that are likely to occur against it. He is an enemy to the use even of commentators, till the student has acquired from the scriptures some notions of the great objects of divine revelation, and of the purposes for which the Son of God came into the world, and died on the cross.

"But what would you have us to do? Must we *give up* (neglect) all systems, commentaries, paraphrases, and the like? I say not so entirely, though I by no means think the regular study of them ought to be begun with. When we have made some progress in the scriptural science, we may consult them occasionally; we have then provided ourselves in some principles by which we may examine them. And let us not confine ourselves to those of one side only, but freely consult those
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of every side. This we must do if we would constitute scripture the umpire in the controversy, and not bring it to be tried at the bar of some system-maker or commentator." P. 122.

The topics on which Dr. Campbell more particularly recommends to the young theologian to form his opinions from the scriptures alone, previous to his consulting systems and commentaries, are *the divine nature and perfections; the creation of the world, and the divine providence; the state of man immediately after the creation; the fall, and its consequences; the pre-existence, divinity, incarnation, and sufferings of the Son of God; the Holy Spirit, what he is, and what he does; the regeneration, or recovery of man; the intermediate state between death and the resurrection; the general resurrection; the future judgment; heaven and hell.* In order to discover the truth on these important points, he recommends a patient comparison of scripture with scripture, both in the original languages and in different approved translations; and then, when the student has formed a system of his own, to compare it impartially with the systems and commentaries of others, adopting, without respect of persons or parties, whatever shall appear to be the meaning of the sacred oracles.

In the fourth lecture the learned Principal gives to the student some very judicious directions, for forming to himself a system of Christian morality. Were we to object to any part of this admirable lecture, it would be to what he says of the disquisitions of casuistry. No doubt, casuistical reasonings have often been employed for very bad purposes; but what species of reasoning, or indeed of any thing else, have not men of corrupt minds employed to soothe themselves and others in their errors and sins? This author's contempt of casuistry (which, however, he admits may be occasionally useful) seems to spring from that philosophy too generally adopted, we believe, by his countrymen, which refers the morality of all our actions to the instantaneous feelings of a moral *sense*, the supreme, if not the only, guide of human conduct. Of the reality of such a sense, congenial with the mind of man, we have often had occasion to express more than a doubt; and it seems altogether irreconcilable with that view of human nature, and of the purposes for which Christ came into the world, which is exhibited to *our understandings* in the sacred volume. The author's cautions against adopting what may be called the *technical language* of a party, before the student has made himself acquainted with the mind of the Spirit, are admirable; and

the whole lecture will amply reward the most attentive perusal.

The subject of studying the scriptures without the aid of commentaries, and previous to the study of human compilations of theology, is continued in the fifth lecture, in which is shown the vast advantage of this method of proceeding, as it furnishes the student with a standard of his own, by which to judge of the various controversies which have agitated the Christian world. Its importance in the deistical controversy was briefly pointed out in one of the preliminary lectures, and is greatly enlarged on here; whilst it is shewn that the same course of study, if ecclesiastical history be added to it, is of itself sufficient to enable every candid mind, to discover where lie the truths which have been so keenly contested by the various sects of Christians.

“ So just will this remark be found upon the trial, that those branches of knowledge which we have advised the student to begin with, holy writ and sacred history, will, beyond his conception, tend to shorten the study of all religious controversies, both general and particular. The reason is obvious. It will supply him with a fund in himself, whereby he can discover the solidity or futility of almost every argument that can be advanced.”
P. 208.

This is in a great measure just; but what is the course of ecclesiastical or sacred history which is fitted to produce so salutary an effect? Not surely the reading of any history of the church, written by a *modern* author; for all modern historians are as much wedded each to his *own sect* (to use the favourite phrase of the learned principal) as the commentators on scripture, or the builders of theological systems. Dupin, Mosheim, Dr. Haweis, Dr. Gregory, &c. &c. have each written a history of the church, which is much applauded by some party or other; not to mention the author's own *Lectures*, or the *Lives of the Fathers*, by Dr. Cave, who has exhibited certainly a fuller, if not a more impartial, view of the faith, worship, and government of the church during the four first centuries, than any other modern with whose writings we are acquainted. As these authors differ exceedingly from each other in the accounts which they give, not of *opinions* only, but even of *facts* of considerable importance, which of them shall the young student take for his guide? Obviously none of them. Whoever would acquire such a knowledge of ecclesiastical history as to render it subservient to the purposes for which it is recommended by Dr. Campbell, and for which, alone it is truly valuable, must

must submit to the toil of studying the history of the church in her original writers, proceeding from the inspired authors of the New Testament to their immediate successors, and from them through all the eminent writers of the four first centuries. From that period down to the reformation, Mosheim and Dupin may indeed be relied on with considerable confidence; but recourse must then be again had to the original writers, by every man who is desirous of discovering the truth, regardless of the party in which it may be found. Such a course of study as this will indeed supply him who shall have the perseverance to go through it with a fund in himself, whereby he may discover the value of almost every argument that can be advanced on any question of real importance. It will not indeed prove so *short* a course as that which Dr. C. seems to have recommended to his pupils; but it will be incomparably *safer*; whilst he who, to speak in the language of Johnson, "shall set himself doggedly to it," will not find it in reality either so tedious or so difficult after he has entered on it, as it may appear when contemplated at a distance.

In the course of this lecture the learned Lecturer puts the very singular question—"Whether the Christian world and the republic of letters would be a *gainer* or *loser* (gainers or losers) by the annihilation of all our theological books, systems, controversies, and commentaries on all the different sides, provided sacred writ and sacred history were reserved?" and in this question he seems inclined to pronounce for the annihilation. That many of our *systems, controversies, and commentaries* are, in themselves, of very little value, must be confessed; but were they *all annihilated*, it is not easy to be conceived where a *sacred history* could be found in which any confidence could safely be placed. Nay, it is not easy to be conceived, after such a disastrous event as this, how the authenticity of the sacred books themselves could be ascertained. Could Lardner or Paley, for instance, have written the credibility of *the Gospel history*, or the *evidences of Christianity*, to the everlasting confusion of deism, had all the Christian *systems, controversies, and commentaries*, which have passed through the stream of time to us, been annihilated before they were born?

In the sixth and concluding lecture on the study of systematic theology, the author seems to be aware of his having pushed his objections to *systems, controversies, and commentaries*, too far; for he there lays down some very judicious rules for the advantageous study of such writings. After having from the scriptures alone, or rather from the

scriptures and ecclesiastical history, acquired some notions of the objects of the Christian revelation, and of the doctrines which it has brought to light as necessary to enable us to run with success the race that is set before us, let the student, if he can,

“ Provide himself *in (with)* some of the most approved systems on the different sides. 'Tis error, not truth, vice, not virtue, that fears the light. You may rest assured of it, that, if any teacher exclaims against such a fair and impartial inquiry, and would limit you to the works of one side only, the reason is, whatever he may pretend, and however much he may disguise it even from himself, he is more solicitous to make you his own follower, than the follower of Christ, and a blind retainer to the sect to which he has attached himself, than a well-instructed friend of truth, without any partial respects to persons or parties. On reading an article in one system, let him pursue the correspondent article in the others, and examine impartially by scripture as he proceeds; and in this manner let him advance from one article to another, till he hath canvassed the whole. 'Tis more than probable, that on some points he will conclude them all to be in the wrong; because all may go farther than holy writ affords a foundation for deciding, a thing by no means uncommon; but in no case wherein they differ can more than one be in the right. — If he should not have it in his power to consult different systems, he will find a good deal of some of our principal controversies in Burnet's exposition of the Articles, and Pearson on the Creed. When thus far advanced, he may occasionally, as he finds a difficulty, (and in my opinion he ought not otherwise) consult scholia and commentaries.” P. 228.

The learned lecturer prefers *scholia* to *commentaries*, and both to *paraphrases*, which, in general, he justly condemns. Of commentators on the Old Testament he makes no mention in this published lecture, though undoubtedly, when addressing his pupils from the professorial chair, he had pointed out some as superior to others. Among the commentators on the New Testament, he gives a decided preference to *Grotius*, *Hammond*, and *Whitby*; and concludes the course with recapitulating the chief advantages of the method of study which he had detailed and so earnestly recommended.

If our testimony to the excellence of that method be of value, we have no hesitation to say, that to us it appears incomparably the best method that can be pursued by those who are prepared for it by natural talents, and a competent stock of erudition and science, and who have at the same time leisure to prosecute it thoroughly; but we are afraid
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that these preliminary qualifications cannot all be looked for in the greater part of those who enter on the study of theology with a view to the pastoral office in any church, whether established or only tolerated, in the British empire. A young man of the brightest talents can hardly, before the age of twenty-four, have acquired that knowledge of the Latin, Greek, and Oriental languages, and have at the same time made himself master of all those branches of human science, without which it would be vain to enter on the method of theological study recommended so earnestly by Dr. Campbell. To prosecute that study thoroughly it will not surely be supposed that a shorter period than other six years can be sufficient; but in the churches of England and Scotland, where "they who preach the Gospel must live of the Gospel," how few are the candidates for the pastoral office who can afford to live unemployed till they be thirty years of age? We cannot help therefore thinking, that the methods of study delineated by Dr. Hey in his *Lectures in Divinity**, and by Dr. Hill in his *Theological Institutes*†, will be found, not indeed better adapted to form the *accomplished divine*, but more *generally useful* to the candidates for orders in our two national churches, than the method recommended in the *Lectures* under review. By studying theology in either of the methods prescribed by those two learned professors, a young man of ordinary talents may, in no great length of time, surely acquire notions of the essential articles of the Christian doctrine sufficiently correct for all the purposes of a parish priest; and if he should at the same time have imbibed some prejudices and errors, they can hardly be of dangerous importance, and may easily be removed by Dr. Campbell's method of investigation, on which he ought to enter as soon as settled in a living, and persevere in it, and in kindred studies, to the end of his life. It was well observed by an illustrious prelate of our church‡, that "if a clergyman be once noted for his ignorance, so strong is either the general malignity to his order, or the enforced sense men have of its inward dignity, that such a one is held up, through life, for the common object of contempt

* See Brit. Crit. vol. xiv. p. 496; and vol. xv. p. 147, 496.

† Brit. Crit. vol. xxiii. p. 280, 349.

‡ Warburton, whose first *triennial charge*, published with the third volume of his *Sermons*, as well as his *directions for the study of theology*, published with the ninth book of the *Divine Legislation*, will amply reward the most attentive perusal of the theological student.

and derision;" and we beg leave to add, that he who when settled, whether in town or in the country, does not daily labour to augment his stores of knowledge, will be in danger of gradually losing even the elements, which he may have carried with him from the university.

Pulpit eloquence, which constitutes the subject of the second part of this volume, is treated in a way worthy of the author of *the Philosophy of Rhetoric**; and a higher character of the twelve lectures, in which it is discussed, we could hardly give. The ingenious lecturer begins the course (for a course of instruction it may justly be called) with obviating some fanatical objections, which have often been urged against the employment of eloquence by the Christian orator. He then considers the train of sentiment or thought which is best adapted to the pulpit, and comprehends under this topic, *narration, explanation, reasoning, and moral reflection*, into which four different forms of communication may be distributed all the instruction that can with propriety be given from the pulpit. Under the head of pulpit *reasoning*, he makes some very pertinent reflections on controversial sermons, showing on what occasions controversy can with propriety be introduced into the pulpit, and what kind of reasoning is fit for discourses addressed to a mixed audience, of which three-fourths at least cannot be supposed to have much knowledge of the principles either of logic or of criticism.

From sentiment the learned Principal proceeds to *expression*, and proves, with the force almost of demonstration, that the language of a sermon ought always, though composed for the instruction of the most illiterate audience, to be grammatical and pure, according to the true English idiom. It ought likewise to be perspicuous, and in such a style as shows that the preacher is in earnest, labouring to instruct or reform his audience. Among the causes of obscurity too commonly to be met with in sermons, he states particularly the use of the favourite technical phrases of the different sects of Christians, which he severely condemns, recommending in its stead the language of scripture.

"But be particularly attentive that the scripture expressions employed be both plain and apposite. The word of God itself may be, and often is, handled unskilfully. Would the preacher carefully avoid this charge, let him first be sure that he hath

* A very masterly work, in two volumes octavo, published several years before the commencement of our Review.

himself a distinct meaning to every thing he advanceth; and next examine, whether the expression he intends to use be a clear and adequate enunciation of that meaning. For if it be true, that a speaker is sometimes not understood because he doth not express his meaning with sufficient clearness, it is also true that sometimes he is not understood because he hath no meaning to express." P. 312.

Whether this be not the case of those who have so long disturbed the peace of the church by controversies about *sovereign grace, effectual calling, hereditary guilt, imputed righteousness,* and the *perseverance of the saints*, those would do well to consider who attach importance to such disquisitions.

In the fourth lecture Dr. Campbell treats of *pronunciation*, under which term he comprehends all that by the Greeks was denominated *ἐκφώνησις* and *ὕποκρησις*. He gives several excellent rules for the management of the voice in preaching, and discusses the question—"Whether a sermon should be spoken or read." In nine cases out of ten he gives the preference to *reading*, and supports his opinion by arguments which would be still more conclusive if employed to vindicate the use of a liturgy, than they are as urged by him in defence of the practice of reading sermons. No serious clergyman, in the public prayers of the church, can have the presumption to address his Maker in unpremeditated words; and in prayer as well as in preaching

"There is surely something in charging one's memory with a long chain of words and syllables, and then running on, as it were, mechanically in the same train, the preceding word associating and drawing in the subsequent, that seems, by taking off a man's attention from the thought to the expression, to render him insusceptible of the delicate sensibility as to the thought, which is the true spring of (devotional as well as) rhetorical pronunciation." P. 336.

After treating of the sentiments, expression, and pronunciation, or delivery of sermons in general, the author considers these discourses more particularly as they are addressed to the understanding, the imagination, the passions, or the will; and lays down rules, resulting from their respective natures, for the composition of each. Of these rules our limits will not admit even of an abstract; but we can recommend them all as ingenious, and by far the greater part, if not the whole, of them, as indisputably just. What the principal says of the *unity* of a sermon, and of the *choice of a text*, is particularly worthy of every preacher's attention; and

and as it contains several observations which we do not recollect to have met with any where else, it had to us at least many of the charms of novelty. Justice however requires us to say, that the objections which he makes to the choice of two texts, the one by Dr. Clarke, and the other by Bp. Hoadley, seem neither to have any force, nor indeed to flow from his own principles. The following remarks on a mode of preaching, which is called systematical, and is peculiarly acceptable to fanatics, are so pertinent and valuable, that we cannot deny ourselves the pleasure of transcribing them as a specimen of these ingenious lectures, which we heartily recommend to the younger part of the clergy.

“ As strange as it may appear, I have known preachers, and very popular preachers too, whom I have heard frequently, and yet can say with truth, I never heard from them but one sermon. The form, the mould into which it was cast, was different according to the different texts (from which it was preached); but the matter was altogether the same. You had invariably the preacher's whole system, *original sin, the incarnation, the satisfaction, election, imputed righteousness, justification by faith, sanctification by the Spirit*, and so forth. As to the practical part, including the duties which our religion requires, whether it was that it appeared more obvious, or of less consequence, I cannot say, but it was very rarely and very slightly touched. The discourses of such people have often put me in mind of the clay with which children sometimes divert themselves. The very same mass they at one time mould into the figure of a man, at another into that of a beast, at a third into the shape of a bird, and at a fourth into the appearance of a table or stool. But you are sure of one thing, that whatever be the change on its external form, its substance is unalterably the same. Yet these people argue with an apparent plausibility. Such a one explaining the character expressed in the words *pure in heart*, tells us that in order to understand it rightly, we must consider it in its source, the sanctifying operation of the Holy Spirit. The better to understand this, we ought to consider our previous natural corruption. This brings us directly to original sin, which makes it necessary to inquire into that original righteousness whereof it is the privation. And this being implied in the expression, *image of God*, leads us to the examination of the divine perfections. These again are best illustrated by the effects, the works of creation and providence, and especially the work of redemption.— I shall only say in general of this method, when introduced into the pulpit, that however acceptable it may be with *the many*, with whom sound always goes much farther than sense, and favourite words and phrases to which their ears have been accustomed,

omed, than the most judicious sentiments, I know no surer method of rendering preaching utterly inefficacious and uninstruative. To attempt every thing is the direct way to effect nothing. If (in each sermon) you will go over every part, you must be superficial in every part; you can examine no part to any useful purpose. What would you think of a professor of anatomy, who should run over all the organs, and limbs, and parts of the human body, external and internal, in every lecture, and think himself sufficiently excused by saying, that there is a connection in all the parts? Or what would be your opinion of a lecturer in architecture, who, in every discourse, discussed all the five orders, and did not leave a single member or ornament in any one of them unnamed? From such teachers could a reasonable man expect to learn any thing but words? The head of the learner would, in consequence of this extraordinary manner of teaching, very quickly be stuffed with technical terms and phrases to which he could affix no definite signification. He might soon be made an accomplished pedant in these arts; but, to the end of the world, he would not in this way be rendered a proficient. And do we not see among the common people many such pedants in divinity, who think themselves wonderful scholars, because they have got the knack of uttering, with great volubility, all the favourite phrases, and often unmeaning cant, of a particular sect or faction?"

P. 441, &c.

ART. IV. *The Life of George Washington, Commander in Chief of the American Forces during the War which established the Independence of his Country, and first President of the United States. Compiled under the Inspection of the Hon. Bushrod Washington, from original Papers bequeathed to him by his deceased Relative. To which is prefixed, an Introduction, containing a compendious View of the Colonies planted by the English on the Continent of North America. By John Marshall, Chief Justice of the United States, &c. &c. 5 vols, Quarto, 7l. 17s. 6d. Ditto, Octavo, 2l. 12s. 6d. Phillips. 1804 to 1807.*

PORTIONS of this work having been published in America at different periods, as suited the author, or the printer: and the same method having been pursued by the London bookseller, we might have reviewed the volumes separately as they appeared; but it seemed to us, that more advantage would be derived from considering the whole narrative together, than could be hoped from the examination of detached pieces; although the latter mode would have

have afforded a better opportunity of presenting our reflections on each part, while it was most immediately the object of public attention.

This work may be considered rather as a general history of the American Republic, than as a mere life of Washington; for all the leading persons in the memorable struggle between the mother-country and the colonies, obtain an equal share in the narrative, and other events are frequently described with more minuteness, than those in which Washington himself was personally concerned.

The first volume contains an introductory history of the American continent, from its discovery, to the peace of Paris, drawn from Robertson, Chalmers, and the particular historians of the different States. Without the merit of much novelty, it describes every event of importance, and traces, with sufficient minuteness and candour, the gradual settlement of the British colonies, their progress in arts, arms, commerce and legislation, and their continual bickerings with the mother-country, to whose laws and regulations a reluctant obedience was paid, and that only while resistance was impracticable, or evasion hopeless. This introduction contains a mass of curious and interesting matter. The account of the New England States, in particular, deserves an attentive perusal, as displaying the progress of that spirit, and the promulgation of those principles which finally led to the separation of the colonies from the parent state.

We hasten to the principal subject of the work. The scanty account of the early life of Washington is here inserted in the author's own words.

“ George Washington, the third son of Augustine Washington, was born in Virginia, at Bridge's Creek, in the county of Westmoreland, on the 22d of February, 1732. He was the great grandson of John Washington, a gentleman of very respectable family in the north of England, who had emigrated about the year 1657, and settled on the place where young Mr. Washington was born.

“ Very early in life, the cast of his genius disclosed itself. The war in which his country was then engaged against France and Spain, first kindled those latent sparks which afterwards blazed with such splendour and advantage; and, at the age of fifteen, he urged so pressingly to enter the British navy, that the place of midshipman was obtained for him. The interference of a timid and affectionate mother suspended, for a time, the commencement of his military course.

“ He lost his father at the age of ten years, and received what was denominated an English education; a term which ex-
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cludes the acquisition of other languages but our own. As his patrimonial estate was by no means considerable, his youth was employed in useful industry : and in the practice of his profession as a surveyor, he had an opportunity of acquiring that information respecting vacant lands, and of forming those opinions concerning their future value, which afterwards greatly contributed to the increase of his private fortune."

Such was the general opinion entertained of his capacity not merely in the valuation of "vacant lands," that, at the early age of nineteen, he was appointed one of the Adjutants-general of Virginia, when the encroachments of the French and their plans to circumscribe the British colonies on the west, by connecting the Canadian dominions with Louisiana, rendered it necessary to train the militia of the province for actual service. Soon afterwards, he was selected by the governor Mr Dinwiddie for the ostensible purpose of remonstrating against these incroachments, but probably with the real view of examining the state of the country, and military arrangements of the enemy. He commenced the arduous journey, undertaken on this occasion, in November, directed his route to Willis Creek the last British settlement, crossed the Alleghany mountains, notwithstanding the advanced season of the year, and, examining the country with a military eye, "selected the forks of the Monongahela and Alleghany rivers, the place where Fort du Quesne, now Fort Pitt, was afterwards erected by the French, as an advantageous and commanding position, which it would be advisable to take possession of and to fortify." From thence, after securing the fidelity of the Indian chiefs, he ascended the Alleghany, proceeded by French Creek to the headquarters of the French commanding officer on Ohio, and delivered the commission with which he was charged. "His journal, drawn up for the inspection of Mr. Dinwiddie, was published, and generally considered as strongly evincing the solidity of his judgment and the fortitude of his mind." This journal, beside displaying proofs of firmness, perseverance, and sagacity unusual at so early an age, displays a considerable degree of military knowledge.

The conduct of Washington during the war which ensued, is well known ; we shall therefore only observe that he distinguished his skill, courage, and enterprising spirit ; improved his military and local knowledge ; and rapidly rose in the opinion of the British officers, and of his own countrymen. He was entrusted with the command of all the troops raised in his native province, and effected essential

tial improvements in the constitution of the militia; he suggested also various plans for the prosecution of the war, or defence of the frontier; and finally, he had the satisfaction to assist in the capture of Fort du Quesne, a post of which he had been the first to appreciate the importance, justly considering it as necessary for the security of the British settlements, against the hostile incursions of the French and Indians.

During the war, he succeeded to the estate of Mount Vernon by the death of his brother. Being chosen as representative for the county of Frederic, he quitted the army, and he soon afterwards espoused "the widow of Mr. Curtis, a lady to whom he had been for some time strongly attached, and who, to a large fortune and a fine person, added those amiable accomplishments which ensure domestic happiness, and fill with silent, but unceasing felicity, the quiet scenes of private life."

The author now hastens to the opening of the great conflict in which Washington was so prominent an actor. He presents us with a review of the controversy relative to the right of taxation, written with moderation, and with more justice towards Great Britain than might perhaps have been expected from an American. We forbear to remark on the facts; but the reflections and avowals which occasionally escape from this author, contribute to prove that this fatal controversy was not caused by the temporary impulse of resentment or alarm, but by the machination of a few artful chiefs, who were animated with the republican spirit of their forefathers, and probably stimulated by some baser motives of self-interest. These men seized every pretext to rouse the passions of their countrymen, and gradually led them to revolt. They formed a regular system to controul and direct the movements of the disaffected, which, from New England, the focus of opposition, was rapidly extended into the other provinces, by the establishment of committees of correspondence; and they exercised a more dreaded power than the civil magistrate, by denouncing those who were inclined to peace and moderation, as enemies to their country. Hence arose the non-importation agreements, hence that apparent unanimity and concert which animated a people so discordant in interests, principles, and character; and that regularity and consistency with which the means of resistance were planned. By the operation of this system were the chiefs enabled to repress the natural affection which the majority of the people bore towards the mother-country; to baffle every attempt at reconciliation, and finally to force their

their countrymen into open rebellion, under the specious pretext of defending their natural rights and liberties. From the situation of the country and the necessity of maintaining the colour of loyalty and moderation, their means were, in most instances, inadequate to their ends; but the promptitude with which the British troops were checked in the expedition against Lexington, the subsequent blockade of Charles-town and Boston, and the bold design against Canada, are cogent proofs that their hostile designs were matured by long premeditation, as their execution was distinguished by vigour, skill, and decision.

The events of the American war have been too often recorded, and are too generally known, to excite much interest in the repetition, unless some new documents, tending to explain a mystery, or develope some secret and unsuspected spring of conduct could be brought to light. Some such discovery might have been expected from the biographer of Washington, professing to write under the inspection of a near relation of the subject of his memoirs, and to be furnished with original papers bequeathed to that relative by the General. In these volumes, however, little of peculiar information appears; they who retain the narratives of preceding writers, can learn nothing from Mr. Justice Marshall. The lover of historic truth will not often be shocked by gross fiction; and the most zealous advocate for impartiality will not be surprised, even if he should be somewhat offended, at the colour given by Mr. Marshall to some equivocal, and some worse than equivocal, acts of his countrymen. One of the most glaring specimens of his want of the virtue which flows from impartiality, is the cool and indifferent manner in which he mentions the gross violation of faith of which the Americans were guilty, in the first public treaty they ever made, the convention of Saratoga. He notices, indeed, the violation of that compact, and records the futile pretexts advanced by Congress on the occasion; but he mentions them without expressions of disapprobation, neither justifying nor condemning, apparently considering them as the basis of the national system of public morality, too well known to need explanation, too strongly sanctioned to require discussion.

We shall not detain the reader by further observations on this narrative of the American war, except to notice two particulars. One is, that toward the close of it, in May 1781, General Washington began a military journal; the author laments, and so must every one who justly estimates

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the value of authentic narration, that it was not commenced at a more early period. The other fact perfectly acquits Sir Henry Clinton from all blame for not sending reinforcements to Lord Cornwallis, before his unfortunate and inglorious surrender at York-town. This author proves that the original intent of the American and French commanders was to have made an attempt against Clinton, which would have required all his force to repel; that the determination was suddenly and accidentally changed, and that afterward it was not possible that Sir Henry Clinton should assist his fellow-commander.

If the narrative of the American war, and the historical introduction which precedes it, can be justly censured as deficient in novelty and interest, the account of Washington's life, and of the affairs of America which follows, is by no means open to the same objection. In this division of the work, we see a nation which had suddenly assumed independence, forming for itself a character; and observe with regret the few virtues which the revolutionary war had called into existence, withering and fading on the return of peace. They who flattered themselves that the struggle which separated the thirteen provinces from the mother-country had its origin in sentiments of freedom, justice, and honour, must have been severely mortified when they found, instead of those qualities, nothing but selfishness, jealousy, and ingratitude. The account of transactions subsequent to the peace, which is contained in this *Life of Washington*, is not new, but it is more interesting than the narrative which preceded; because the facts have not before been collected in so regular a detail, and therefore this work forms the first specimen of a history of America in the state of independence.

On the conclusion of the war, the joy of the people was displayed in general acclamations, and a profusion of homage to the warrior who had conducted their affairs to a crisis so unexpectedly favourable; and he avoided giving offence to the irritable temper of his republican countrymen, by steadfastly refusing every pecuniary compensation for his services, by whomsoever tendered, or howsoever disguised. Soon, however, he had reason to feel the difficulty of escaping censure and suspicion, even among those whom a sense of his great services ought to have prevented from expressing or feeling any such sentiments. The first public mortification he received, arose from the establishment of a society calculated to maintain friendship and esteem, among the officers who had been engaged in the last war, and their descendants; to be called "the Society of Cincinnati."

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“ This idea,” Mr. Marshall says, “ was suggested by General Knox, and matured in a meeting composed of the Generals, and of deputies from the regiments, at which Major General the Baron Steuben presided. An agreement was then entered into, by which the officers were to constitute themselves into one society of friends, to endure as long as they should endure, or any of their eldest male posterity ; and in failure therefore, any collateral branches who might be judged worthy of becoming its supporters and members, were to be admitted into it. Individuals of the respective States, distinguished for their patriotism and abilities, might be admitted as honorary members for life, provided their numbers should at no time exceed a ratio of one to four. The society was to be designated by a medal of gold, representing the American Eagle, bearing on its breast the devices of the order, which was to be suspended by a deep blue ribbon, edged with white, descriptive of the Union of America and France.

“ To the ministers who had represented his Most Christian Majesty at Philadelphia, to the Admirals who had commanded in the American seas, to the Count de Rochambeau, and the Generals and Colonels of the French troops who had served in the United States, the insignia of the order were to be presented ; and they were to be invited to consider themselves as members of the society, at the head of which the Commander in Chief was respectfully solicited to place his name. An incessant attention, on the part of the members, to the preservation of the exalted rights and liberties of human nature, for which they had fought and bled, and an unalterable determination to promote and cherish, between the respective States, union and national honour, were declared to be the immutable principles of the Society ; and its objects were to perpetuate the remembrance of the American revolution, as well as cordial affection and the spirit of brotherly kindness among the officers ; and to extend acts of beneficence to those officers and their families whose situation might require assistance. To give effect to the charitable object of the institution, a common fund was to be created, by the deposit of one month’s pay on the part of every officer becoming a member ; the product of which fund, after defraying certain necessary charges, was to be sacredly appropriated to this humane purpose.

“ The military gentlemen of each State were to constitute a distinct society, deputies from which were to assemble triennially, in order to form a general meeting for the regulation of general concerns.

“ Without experiencing any open opposition, this institution was carried into complete effect ; and its honours, especially by the foreign officers, were sought with great avidity. But, soon after it was organized, those jealousies, which in its first moments had been concealed, burst forth into open view.

“ In October 1783, a pamphlet was published by Mr. Burk, of South Carolina, for the purpose of rousing the apprehensions of the public, and of directing its resentments against the society. Perceiving, in the Cincinnati, the foundation of an hereditary order, whose base, from associating with the military and the chiefs of the powerful families in each State, would acquire a degree of solidity and strength, admitting of any superstructure; he pourtrayed in that fervid and infectious language, which is the genuine offspring of passion, the dangers to result from the fabric which would be erected on it. The ministers of the United States, too, in Europe, and the political theorists, who cast their eyes towards the west for support to favourite systems, having the privileged orders constantly in view, were loud in their condemnations of an institution from which a race of nobles was expected to spring. Throughout every state the alarm was spread, and a high degree of jealousy pervaded the mass of the people. In Massachusetts the subject was even taken up by the legislature, and it was well understood that, in Congress, the society was viewed with secret disapprobation.”

The sentiments of hostility to the new association did actually extend to Congress, and Washington was obliged to evade the effect of public mistrust by altering the constitution of the Society, and limiting it to the then existing members.

Mr. Marshall displays much judgment and information in detailing the disputes between his countrymen and the American Indians, and the jealousy which began to be felt against England, as well on the unfounded surmise that she abetted the savages in their hostilities against the United States, as on account of the wise and spirited determination of the British government not to relax the wise and beneficial system of her navigation laws. The question on the latter subject was indeed one which required great wisdom and much precise, methodical knowledge to determine rightly. The United States of America had so long been British colonies, and the people had so long been considered as British subjects, that probably they themselves were not aware of the vast radical change in their relations with England, which must result from the acknowledgment of their independence, and from their being placed in the position of mere foreigners. British statesmen were divided and confused in their opinions on this point; and attempts were made to distinguish between independent America and other foreign, sovereign, independent powers. Lord Sheffield, through the medium of the press, contributed most essentially to remove this dangerous illusion; and the present Earl of Liverpool supporting a similar mode of argument, swayed the cabinet to adopt a just and dignified system, consistent with general rules, and re-
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fusing to the Americans the incompatible benefits which would have resulted from an union of the rights belonging to the station they had renounced, with those arising from that which they had assumed. The determination was offensive to the Americans, but any other would have been at once injurious and degrading to England.

America was also in a state of commotion and uneasiness from other causes; an unpaid army, a dissatisfied and turbulent people, an unliquidated debt, and an unsettled government, made independence appear rather a curse than a blessing; and Washington, after long deploring the state of his country, was reluctantly induced to quit his retirement, and struggle for its preservation, not as General of an army, but as President of a Convention, to which only twelve of the States sent Deputies, who deliberated with closed doors, and finally framed a Constitution, which was to be submitted to the revision of a Congress. Of this body too, Washington, with great reluctance, allowed himself to be appointed the head; and in this respect there is no reason to believe that his conduct was disgraced by insincerity or affectation.

“ To those,” Mr. Marshall observes, “ who attribute human action, in every case, to the motives which most usually guide the human mind, it will appear scarcely possible that the supreme magistracy could possess no charms for a man long accustomed to command others, and that ambition had no share in tempting the hero of the American revolution to tread once more the paths of public life. Yet, if his communication to friends, to whom he unboomed the inmost sentiments of his soul, be inspected, it will be difficult for any to resist the conviction, that the struggle produced by the occasion was unaffected, and that, in accepting the presidency of the United States, no private passion was gratified; but the victory over a decided predilection for private life was obtained by a sense of duty, and a deep conviction of his obligations to his country.”

In further proof that this repugnance was genuine, the author cites the following passage in one of Washington's letters to General Knox.

“ I feel for those members of the new congress, who hitherto have given an unavailing attendance at the theatre of action.— For myself, the delay may be compared to a reprieve; for, in confidence I tell *you* (with the *world* it would obtain *little credit*), that my movements to the chair of government will be accompanied by feelings not unlike those of a culprit who is going to the place of his execution; so unwilling am I, in the evening of
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a life nearly consumed in public cares, to quit a peaceful abode for an ocean of difficulties; without that competency of political skill, abilities, and inclination, which are necessary to manage the helm.—I am sensible that I am embarking the voice of the people and a good name of my own, on this voyage; but what returns will be made for them, heaven alone can foretell.—Integrity and firmness are all I can promise; these, be the voyage long or short, shall never forsake me, although I may be deserted by all men; for, of the consolations which are to be derived from these, under any circumstances, the world cannot deprive me."

Considering the events of late years, it is impossible to refrain from expressing a high admiration of Washington's character at this period. The acknowledged preserver of his country, the founder of its independence, and by general solicitation placed at the head of its government; attended, wherever he appeared, by popular applause, and the sincere and heartfelt devotion of his countrymen, none of these circumstances could make him deviate, for a moment, from the level he had determined to maintain; in his whole government no stain of avarice or selfishness, or even of an undue desire to prefer his own family can be found; nor is there, in his whole conduct, one instance of his assuming or affecting any personal distinction, as peculiarly due to himself. When public property was, in a sudden and irresistible manner, presented to him, he refused to hold it, but as trustee for the public; and his self-denial in the exercise and display of the power intrusted to him, forms almost a singular instance in the history of man. Yet Washington did not enjoy his authority without opposition, or even without insult. His expences were criticized with the coarse malignity of factious jealousy; and the levees which he thought it necessary to establish, for the purpose of facilitating intercourse with foreign ministers, were grossly calumniated, as imitations of the regal style, unfit for the chief magistrate of a republic, and designed to accustom the American people to the pomp and manners of European courts.

But if this spirit of opposition was galling to the President before the French revolution, it assumed, after that event, a far more atrocious and rancorous character. The detail of events from this period, to the death of Washington, forms by far the most interesting part of these volumes; it is made with judgment, accuracy, and impartiality, and is peculiarly interesting to those English readers who wish to be correctly informed of the sentiments and proceedings of the American government and people in this new and difficult crisis, and to estimate rightly the grounds of those actions

actions which have so much embarrassed the intercourse between this country and her late colonies.

In the first stage of the French revolution, that event was in no part of the globe contemplated, Mr. Marshall observes, with more interest than in America. The influence it would have on the affairs of the world was not then distinctly foreseen; and the philanthropist, without becoming a political partizan, rejoiced in the event. On this subject, therefore, there existed in the public mind but one sentiment. But the minister sent by the French revolutionary government was not satisfied with general good-will toward his country; he was directed to require particular distinction, and a preference before other nations. For this purpose, he demanded, as a regulation, in matters of official intercourse, that the communication between himself and the President should be direct, without the intervention of the secretary of state, an innovation which Washington considered himself bound to resist. The transaction, at the time was little known, and less regarded, but the French government, and its emissaries, afterwards felt emboldened to make greater demands on the complaisance of America.

The progress of the French revolution, and the political ferments it occasioned, produced a schism in the American cabinet, where Mr. Jefferson headed a party in opposition to Washington; and as he and his adherents, were warmly attached to the cause of the French republic, they reproached the President, though certainly without reason, for being too much devoted to the interest of Great Britain.

Washington vainly endeavoured to reconcile these parties, or to abate their rancour. The furious advocates of the most wild doctrines and inhuman proceedings in France had numerous advocates in America; some commercial disputes with England, much exaggerated and misrepresented, were made topics of loud and virulent abuse, and at the dissolution of Congress, in March 1793, the members separated with obvious symptoms of extreme irritation. When war was declared by France against Great Britain and Holland, the intelligence increased the ferment already so strongly felt in America.

“ This event,” the author observes, “ seemed to restore full vivacity to a flame which a peace of ten years had not been able to extinguish. The prejudices against Great Britain, which had taken deep root during the war of the revolution, appeared to derive fresh vigour from recent events; and by a great proportion of the American people, it was deemed almost criminal to remain unconcerned spectators of a conflict between their ancient enemy.

and republican France. The feeling upon *this occasion* was almost universal."

Under the influence, however of the President, a proclamation of neutrality was issued, and to the adherence of the American government to the system thus publicly adopted, the author ascribes in a great measure, the prosperity of the country. This adherence was not however to be maintained without enduring many of those acts of insolence and violence which France, since the revolution, has never hesitated to use against those nations which she considered not sufficiently pliant to her views. A memorable specimen is the behaviour of the ambassador Genet, which Mr. Marshall thus relates,

"The citizen Genet, a gentleman of considerable talents, and of an ardent temper, who had been employed during the existence of the monarchy, first as a sub-clerk in one of the bureaux, and afterwards as chargé-de-affairs in Russia, was selected for this purpose.

"The letters he brought to the executive of the United States, and his instructions, which he occasionally communicated, wore an aspect in a high degree flattering to the nation, and decently respectful to its government. But M. Genet was also furnished with private instructions, which the course of subsequent events tempted him to publish. These indicate that, if the American executive should not be found sufficiently compliant with the views of France, the resolution had been taken to employ with the people of the United States the same policy which was so successfully used with those of Europe; and thus to effect an object which legitimate negotiations with the constituted authorities might fail to accomplish.

"M. Genet possessed many qualities which were peculiarly adapted to the objects of his mission; but he seems to have been betrayed by the flattering reception he experienced, and by the universal fervour expressed for his republic, into a too speedy disclosure of his intentions.

"The day succeeding his arrival, he received congratulatory addresses from particular societies, and from the citizens of Philadelphia, who waited on him in a body, in which they expressed their fervent gratitude for the 'zealous and disinterested aids,' which the French people had furnished to America; unbounded exultation at the success with which their arms had been crowned; and a positive conviction, that on the establishment of the republic depended the safety of the United States. The answers to these addresses were well calculated to preserve the idea of a complete fraternity between the two nations, and that their interests were absolutely identified."

The British minister to the United States, naturally and justly complained of the attempt of Genet to exercise rights of sovereignty in America, and thus convert that apparently and professedly neutral country, into a mere instrument of hostility, to be wielded by France against those powers with which she might be at war. The government of the United States slowly investigated the facts first complained of, and others which subsequently arose, and the schism which had before manifested itself in the cabinet was here more conspicuous; the secretary of the treasury, and the secretary of state, giving opposite advice. The decision was contrary to the wishes of Genet, whose complaints on the occasion were loud and insolent, and he was not without the support most relied on by the agents of France, that of clubs and political societies.

“The principles and opinions of Genet,” Mr. Marshall observes, “derived considerable aid from the labours and intrigues of certain societies, who had constituted themselves the guardians of American liberty.

“That attention to the conduct of the legitimate authorities which is essential in balanced governments, and which, guided by an enlightened patriotism, may exert a beneficial influence over the measures of those who are entrusted with the powers of the nation, had, in some few instances, so misconceived the manner in which it might safely be employed, that temporary and detached clubs of citizens had occasionally been formed in different parts of the United States, for the avowed purpose of watching the conduct of their rulers. After the adoption of the constitution, some slight use was made by its enemies of this weapon; and in the German republican society, particularly, many of the most strenuous opponents of the administration were collected.

“By the French revolution, the force and power of these institutions had been fully developed; and their efficacy in prostrating existing establishments had been clearly ascertained. The increased influence which they derived from corresponding with each other, and thereby acting in concert, had been unequivocally demonstrated; and soon after the arrival of M. Genet, a democratic society was formed in Philadelphia, which seems to have taken for its model the jacobin club of Paris. An anxious solicitude for the preservation of freedom, the very existence of which was menaced by an ‘European confederacy, transcendant in power, and unparalleled in iniquity;’ which was endangered also by ‘the pride of wealth and arrogance of power’ displayed within the United States was the motive assigned for the association. ‘A constant circulation of useful information, and a liberal communication of republican sentiments, were thought to be the best antidotes to any political poison with which the vital principles of

of civil liberty might be attacked :’ and to give the more extensive operation to their labours, a corresponding committee was appointed, through whom they would communicate with other societies that might be established on similar principles throughout the United States.

“ Faithful to their supposed founder, and true to the real objects of their association, these societies continued, during the term of their political existence, to be the resolute champions of all the encroachments attempted by the agents of the French republic on the government of the United States, and the steady defamers of the views and measures of the American executive.”

Certain of the co-operations of these societies, and the persons attached to the system they supported, Genet did not hesitate to treat the American Government with unrestrained insolence, threatening, in express terms, “ to appeal from the President to the people.” Perhaps in this crisis, all the prudence of Washington could not have prevented war, attended with revolutionary attempts in America itself, had not the change of government in France, which followed the overthrow of Robespierre, occasioned the recal of the jacobin ambassador. The danger of both seems indeed to have been very imminent, according to the candid and judicious statement of this author.

“ That the war with Britain,” he says, “ during the continuance of the passionate and almost idolatrous devotion of a great majority of the people for the French republic, would throw America so completely into the arms of France, as to leave her no longer mistress of her own conduct, was not the only fear which the temper of the day suggested. That the spirit which triumphed in that nation, and deluged it with the blood of its revolutionary champions, might cross the Atlantic, and desolate the hitherto safe and peaceful dwellings of the American people, was an apprehension not so entirely unsupported by appearances as to be pronounced chimerical. With a blind infatuation, which treated reason as criminal, immense numbers applauded a furious despotism, trampling on every right, and sporting with human life, as the essence of liberty ; and the few who conceived freedom to be a plant which did not flourish the better for being nourished with human blood, and who ventured to disapprove the ravages of the guillotine, were execrated as the tools of the coalesced despots, and as persons, who, to weaken the affection of America for France, became the calumniators of that republic. Already had an imitative spirit, captivated with the splendour, but copying the errors of a great nation, reared up, in every part of the continent, self-created corresponding societies, who claiming to be the people, assumed a controul over the constituted authorities, and were loosening the bands of government.

Already

Already were the mountain, and a revolutionary tribunal favourite toasts; and already were principles familiarly proclaimed, which in France, had been the precursors of that tremendous and savage despotism, which in the name of the people, and by the instrumentality of affiliated societies, had spread its terrific sway over that fine country, and had threatened to extirpate all that was wise and virtuous. That a great majority of those statesmen who conducted the opposition would deprecate such a result, furnished no security against it. When the physical force of a nation usurps the place of its wisdom, those who have produced such a state of things, do not always retain the power of controuling it."

In all these proceedings, the President is discerned only in the acts of government; his peculiar sentiments and personal influence are little observe; a circumstance favourable to his character, but disadvantageous to the biographer. But where the separate or personal acts of Washington are conspicuous, they are always honourable to him, a strong instance of which is afforded in his anxious interference in behalf of La Fayette, a person to whom, whatever opinions may be entertained of him in Europe, America certainly owed the highest obligations. The appeal of Washington in his behalf was far more natural and justifiable than that which some members of parliament wished the British government to make.

As Washington never appears to have desired power, but for the public good, he enjoyed the great advantage of placing his character in this respect beyond the reach of dispute, by a voluntary resignation of his pretensions to office, some time before his death. In this voluntary retreat, it does not appear that he ever degraded his high character. He never looked back with regret to the dignities he had quitted, nor did he assume a stately fullness, the counterfeit of philosophical elevation. He continued to advise those who took a share in public affairs, and his influence is stated to have been beneficially employed, in the arrangement of the disputes which prevailed between America and France, at the period when the minister of the executive directory insolently demanded a large sum of money as an indispensably preliminary to any negotiation.

Washington's death was sudden. On Friday the 13th of December [1799], while attending to some improvements upon his estate; he was exposed to a light rain, by which his neck and hair became wet. Unapprehensive of danger from this circumstance, he passed the afternoon in his usual manner; but in the night he was seized with an inflammatory affection

affection of the windpipe. The disease increased with a violent ague, accompanied with some pain in the upper and fore part of the throat; a sense of stricture in the same part, a cough, and a difficult, rather than a painful deglutition, which were soon succeeded by a fever, and a quick and laborious respiration. Believing blood-letting to be necessary, he procured a bleeder, who took from his arm ten or twelve ounces of blood; but he would not permit a messenger to be dispatched for his family physician until the appearance of day. About eleven in the morning, doctor Craik arrived, and perceiving the extreme danger of the case, requested that two consulting physicians should be immediately sent for. The utmost exertions of medical skill were applied in vain. The powers of life were manifestly yielding to the force of the disorder: speaking, which was painful from the beginning, became almost impracticable: respiration became more and more contracted and imperfect, till half past eleven on Saturday night, when retaining the full possession of his intellect, he expired without a struggle. So short was his illness, that, at the seat of government, the intelligence of his death preceded that of his indisposition. It was first communicated by a passenger in the stage to an acquaintance whom he met in the street, and the report quickly reached the Representatives, which was then in session. The utmost dismay and affliction were displayed for a few minutes; after which a member stated, in his place, the melancholy information which had been received. This information, he said, was not certain, but there was too much reason to believe it true.

“After receiving intelligence,” he added, “of a national calamity so heavy and afflicting, the house of representatives can be but ill fitted for business.” He therefore moved an adjournment. Both houses adjourned till the next day.

The solemnity of the first impression produced many high encomiums from the members of the legislature; a joint committee was appointed to consider on the most suitable manner of paying honour to the memory of the MAN, first in war, first in peace, and first in the hearts of his fellow-citizens; a general mourning was ordered; a splendid funeral oration pronounced; and a marble monument was voted to perpetuate his memory. All this, enthusiasm and gratitude could effect; but here envy and jealousy resumed their reign. A party existed in America capable of testifying joy at the retreat of Washington from office; the same men have suc-
ceeded

ceeded in preventing the accomplishment of the purposed national act of celebration.

“The monument,” Mr. Marshall says, “has not been erected. That the great events of the political as well as military life of General Washington should be commemorated, could not be pleasing to those who had condemned, and who continued to condemn, the whole course of his administration. This resolution, therefore, although it passed unanimously, had many enemies. That party which had long constituted the opposition, and which, though the minority for the moment, nearly divided the house of representatives, declared its preference for the equestrian statue which had been voted by congress at the close of the war. The division between a statue and a monument was so nearly equal, that the sessions passed away without an appropriation for either. The public feelings soon subsided, and those who possessed the ascendancy over the public sentiment, employed their influence to draw odium on the men who favoured a monument ; to represent that measure as a part of a general system to waste the public money ; and to impress the idea, that the only proper monument to the memory of a meritorious citizen, was that which the people would erect in their affections.”

Mr. Marshall concludes with a character of Washington, drawn at great length, and in terms of warm, and generally of merited applause.

Considering the sphere in which Washington acted, it may appear surprising, that even he, the first character in his country, should be commemorated in five bulky volumes. Much of the matter certainly does not exclusively belong to the life of this general, but it seems to us to be not improperly connected with it. In writing the life of him whose efforts most materially contributed to establish the United States of America among independent nations, it was natural and not unnecessary, to give a review of the previous state of the country. From the period when Washington appeared conspicuously on the scene, his agency was so important and commanding, that no satisfactory narrative of his life could be made, without giving an ample view of all the public affairs with which he was connected. It may be said that the same reasons would apply to the lives of many other persons who appeared in the American revolution, or were conspicuous in the country, before or since that event. With equal force they could not be applied, and even if they could, it would be too much to say that Mr. Marshall must omit matter necessary to his subject, because others may find it useful in treating on theirs. But, with every inclination to refrain from censure on this score,
we

we must confess that the details in the first four volumes want interest, in proportion as they want novelty. As the author had no exclusive stores of information, he might, without injury to any one (his bookseller not excepted), have compressed his narration into a much smaller compass. The fifth volume is the most interesting, but even that might have been advantageously abridged.

In the writings of Americans we have often discovered deviations from the purity of the English idiom, which we have been more disposed to censure than to wonder at. The common speech of the United States has departed very considerably from the standard adopted in England, and in this case, it is not to be expected that writers, however cautious, will maintain a strict purity. Mr. Marshall deviates occasionally, but not grossly, and his composition, on the whole, although not of a high class, is creditable to him as a scholar. A great and striking defect in the book, is the want of dates, which frequently renders it necessary to pause, and sometimes even to refer to other authorities, before the narrative can be clearly understood.

ART. V. *The History and Antiquities of the County of Leicester.* By John Nichols, F.S.A. &c.

(Concluded from p. 141.)

AS this volume is already become remarkably scarce on account of the accident which we described and lamented in a preceding number, we may well be excused expatiating a little further upon its contents. Indeed these contents render it a matter of common justice to do this, for perhaps there is not an example of any county history which communicates such various and circumstantial descriptions of persons, places, and things. Perhaps there may be some who may object to this minuteness of detail; but such will not be found among those for whose use and information the work has principally been compiled, namely, the inhabitants of Leicestershire, or those who have interest, connection, or property in that county.

The first parish which meets us after the general account of the contents, which we have before given, is Arncliffe, where, among other matters of entertainment, the following whimsical anecdote is related.

“ In

“ In this town is a congregation of Protestant Dissenters, of the denomination of *Old Particular Baptists*, under a peculiar endowment; which the following advertisement, dated Sept. 25, 1757, will explain:

“ This is to give notice, that there is now wanted at Arnsby, a Minister or Pastor for the society of people there, called *The Old Particular Baptists**. Any single person of a good reputation, and is found in the fundamental and essential parts of the Gospel, and falls in with and maintains the Articles, as the same are set forth by the Society, and stand in the Church-book, as a rule for the Society in faith and practice; and were particularly handed and recommended by Mr. Benjamin Winckles, heretofore of Arnsby aforesaid, deceased, and is approved of by the trustees of the said Benjamin Winckles, shall have the rents, issues, or profits, of the estate left by the said Benjamin Winckles, at Arnsby aforesaid, paid unto him, as the same becomes due, by me, W. HACKET.” P. 12.

In our progress we were very agreeably amused and detained by the description of the parish of Claybrook, from which, as it is drawn up with a masterly hand, and contains much curious animadversion, we shall be justified in giving a more copious extract.

“ With regard to manners and customs, and peculiarities of phraseology, there are very few in this parish, excepting such as are applicable to a considerable part of the county. I shall now throw together the observations I have made on those heads.

“ There is one circumstance which cannot escape the notice of the most casual observer; and that is, the hospitality and urbanity which prevail among the yeomanry in this neighbourhood. There

* “ The Baptists are divided into the *General*, who are Arminians; and *Particular*, who are Calvinists. Some of both classes allow *mixed communicants*; by which is understood, that those who have not been baptized by *immersion* on the profession of their faith (but in their infancy which *they* themselves deem *valid*), may sit down at the Lord's table along with those who have been thus baptized.” Evans's Sketch of the Denominations of the Christian World, p. 142.—By a pamphlet, intitled, “ The Minutes of an Association of *General Baptists*, held at Leicester the 26th and 27th days of April 1786,” it appears that they had then only 31 places of worship in this kingdom; that the total number of their members was 2357 (an increase of 57 in that year); and that five of their chapels was in this county; at Burton, 147 members; Donington, 74; Hinckley, 101; Kegworth, 109; and Loughborough 260. At Melbourn also, on the edge of this county, there were 245 members.”

is a great portion of good sense and public spirit among them; and we may add, that they have all the substantial comforts of life within themselves, and have no reason to envy

‘ the soil that lies

In ten degrees of more indulgent skies.’

“ The people of this neighbourhood are much attached to the celebration of wakes; and, on the annual return of those festivals, *the consins* assemble from all quarters, fill the church on Sunday, and celebrate Monday with feasting, with music, and with dancing. The spirit of old English hospitality is conspicuous among the farmers on these occasions; but, with the lower sort of people, especially in manufacturing villages, the return of the wake never fails to produce a week, at least, of idleness, intoxication, and riot. These and other abuses, by which those festivals are so grossly perverted from the original end of their institution, render it highly desirable to all the friends of order, of decency, and of religion, that they were totally suppressed.

“ *Calf-running* is practised both in this county and in Rutland; and on *Plow Monday*, the rusticks draw their *plough balls*, adorned with ribbons and all the trappings of paper finery, through the several villages and market towns. On *Plow Monday* also is an annual display of Morris-dancers at Claybrook, who come from the neighbouring villages of Sapcote and Sharnford.

“ The old custom of ringing curfew, which is still kept up at Claybrook, has probably obtained without intermission since the days of the Norman Conqueror.

“ On Shrove Tuesday a bell rings at noon, which is meant as a signal for the people to begin frying their pancakes; nor must I omit to observe, that by many of the parishioners due respect is paid to Palm Sunday, which is here called *Mothering Sunday*.

“ The dialect of the common people, though broad, is sufficiently plain and intelligible. They have a strong propensity to aspirate their words; the letter *H* comes in almost on every occasion where it ought not, and is as frequently omitted where it ought to come in. The words *fine*, *mine*, and such like, are pronounced as if they were spelt *foinc*, *moine*; *place*, *face*, &c. as if they were spelt *pleace*, *seace*; and in the plural sometimes, you hear *placean*; *closeu*, for *close*; and many other words in the same style of Saxon termination. The words *there* and *where* are generally pronounced thus, *theere*, *weeere*; the words *mercy*, *deserve*, &c. thus, *marcy*, *desarve*. The following peculiarities of pronunciation are likewise observable; *ax*, strongly aspirated, for *us*, *war* for *was*, *meed* for *maid*, *faither* for *father*, *e'cry* for *every*; *brig* for *bridge*, *thurrongh* for *furrow*, *hawf* for *half*, *cart-rit* for *rat*, *malefactory* for *manufactory*, *inactions* for *anxious*. The words *mysen* and *himsen* are sometimes used instead of *myself* and *himself*; the word *Shack* is used to denote an idle, worthless vagabond; and the word *Rip*, one who is very profane. The following are

instances of provincialism, where the words are entirely different. *Batty*, a fellow servant, or labourer; thus it is said, "One butty's wi' t'other." To *crack*, to boast. *Fog*, dead grass. *Frem*, plump, or thriving; thus they say, "a frem child," "frem grass;" and *Framland* is the name of one of the hundreds of the county. *Gorse*, or *Goss*, furze. *Living*, farm; *Passer*, gimlet. *Peert*, lively and well. *Rack*, a confused heap. *Songh*, a covered drain. *Spinney*, a small plantation. *Besom*, a broom. *Strike*, bushel. *Whit-tawer*, a collar-maker. A bricklayer is a *masoner*. *Town*, a village. *Unked*, lonely and uncomfortable. *Overthwart*, across. A *ledging* fellow, one that alledges. *Pudge*, an owl. *Drifts*, green lanes. The following phrases are common; "a power of people;" "a hantle of money;" "I don't know, I'm sure;" "I can't awhile as yet as." A horse is *traxy*, or *frenzy*; i.e. frolicksome. The horse goes *cark*, or *carkish*; i.e. stiff in his limbs. A ship is *crank*; *oak*, when it has stood too long, and turned red-hearted, proves *brassish* and *short*. A house, or farm, is *set*, when it is leased. The words *like* and *such* frequently occur as expletives in conversation. For example; "If you don't give me my price *like*, I won't stay here bagling all day and *such*." The monosyllable *as* is generally substituted for *that*; for instance, "the last time *as* I called." "I reckon *as* I an't one." I imagine that I am not singular. It is common to stigmatize public characters, by saying that they "set poor lights;" and to express surprize, by saying, "Dear heart alive!" The substantive *right* generally usurps the place of *ought*; for instance, "Farmer A. has a *right* to pay his tax." "The assessor has a just *right* to give him a receipt." "Next ways," and "clever through," are in common use; thus, "I shall go next ways clever through Ullesthorpe." *Nigh-hand*, for probably, as "he'll nigh-hand call on us." *Duable*, convenient or proper: thus, "the church is not served at *duable* hours." It is not uncommon for the wives of farmers to style their husbands *Our Master*, and for the husbands to call their wives *Mamy*; and a labourer will often distinguish his wife by calling her *the O'man*; and his children are frequently *stalled* with pudding. When any thing is said to be done *in the house*, it is the *kitchen*, or ordinary sitting-room, that is meant, in contradistinction to the parlour. The doors are *made* at night, and the windows *cottered*.

"There are many old people now living who well remember the time when "Goody" and "Dame," "Gaffer" and "Gammer," were in vogue among the peasantry of Leicestershire; but they are now almost universally discarded and supplanted by *Mr.* and *Mrs.* which are indiscriminately applied to all ranks, from the esquire and his lady, down to *Mr.* and *Mrs.* Pauper, who flaut in rags, and drink tea twice a day.

"A custom formerly prevailed in this parish and neighbourhood, of "riding for the bride-cake," which took place when

the bride was brought home to her new habitation. A pole was erected in the front of the house, three or four yards high, with the cake stuck upon the top of it; on the instant that the bride set out from her old habitation, a company of young men started off on horseback; and he who was fortunate enough to reach the pole first, and knock the cake down with his stick, had the honour of receiving it from the hands of a damsel on the point of a wooden sword; and with this trophy he returned in triumph to meet the bride and her attendants, who, upon their arrival in the village, were met by a party, whose office it was to adorn their horse's heads with garlands, and to present the bride with a posy. The last ceremony of this sort that took place in the parish of Claybrook was between 60 and 70 years ago, and was witnessed by a person now living in the parish. Sometimes the bride-cake was tried for by persons on foot, and then it was called "throwing the quintal," which was performed with heavy bars of iron; thus affording a trial of muscular strength, as well as of gallantry.

"This custom has been long discontinued, as well as the other. The only custom now remaining at weddings, that tends to recall a classical image to the mind, is that of sending to a disappointed lover a garland, made of willow variously ornamented, accompanied sometimes with a pair of gloves, a white handkerchief, and a smelling bottle.

"At the funeral of a yeoman, or farmer, the clergyman generally leads the van in the procession, in his canonical habitments; and the relations follow the corpse, two and two of each sex, in the order of proximity, linked in each other's arms. At the funeral of a young man, it is customary to have six young women, clad in white, as pall-bearers; and the same number of young men, with white gloves and handkerchiefs, at the funeral of a young woman.

"At Melton Mowbray all of the same street are invited to a funeral; because, according to the Saxon institution, they were all of the same bonfire.

"But these usages are not so universally prevalent as they were in the days of our fathers; and in the days of our "wiser sons," they may become almost as obsolete as "throwing the quintal."

"Old John Payne and his wife, natives of this parish, are well-known from having perambulated the hundred of Guthlaxton many years, during the season of Christmas, with a fine gew-gaw which they call a *wassail*, and which they exhibit from house to house, with the accompaniment of a duet. I apprehend that the practice of wassailing will die with this aged pair. We are by no means so tenacious of old usages and diversions in this country, as they are in many other parts of the world. In Armstrong's entertaining "History of the Island of Minorca, 1752," we are informed that the people had the utmost veneration for Anti-

quity;

quity; and that many customs, as old as Theocritus and Virgil, were kept up among them; such as, poetical disputes in extemporary alternate verses, lovers pelting one another with apples*, and the ceremony of throwing nuts and almonds at weddings†, that the boys might scramble for them; and it appears that the funeral ceremonies in the Grecian Islands, to this day, bear strong marks of resemblance to those pictures of them which the ancient poets have left.

“ Not many years ago, a man and a woman in this parish were presented by the church-wardens in the spiritual court for fornication; and they both did public penance by standing in the middle aisle, during the time of divine service, invested with white sheets. If the discipline of the Church in this and in other respects were strictly enforced, it might tend to give some check to that unbridled licentiousness of manners which has of late pervaded our villages, and produced very melancholy effects. Modesty and chastity are no longer the characteristics of the lower class of females; the fine sensibilities of pure and genuine affection no longer warm the hearts of our shepherds and milk-maids; pastoral innocence and rural simplicity are gone; seduction and conjugal infidelity have polluted our cottages; and it is but seldom that the matrimonial union among labourers and servants is now-a-days preceded by virtuous attachment. Hence it is that we frequently see the bridegroom reluctantly dragged to the altar, guarded, like a felon, by the parish officers, and compelled to give his hand to a licentious and abandoned woman. These and other evils, which are confessedly of modern growth, afford matter of very serious concern to the friends of religion and virtue. By some people they are, in a great measure, attributed (with what justice I pretend not to determine) to the general adoption of the system of inclosure, and the monopolizing of farms, which, in concurrence with the multiplicity of taxes and the expences of house-keeping, have thrown heavy and almost insurmountable obstacles in the way of matrimony among the inferior classes. The practice of hiring servants at public statutes, which prevails universally in Leicestershire, is by many people strongly condemned in a moral point of view; and I believe, with some degree of reason.” P. 130.

The description of Knaptoft is also entitled to great commendation; and the biographical sketch of the life and literary character of the Bishop of Landaff, is drawn up with much spirit and elegance. Indeed the biographical notices throughout are of considerable interest and importance, and

* “ *Malo me Galatea petit lasciva puella.*” Virg.

† “ *Sparge, maritus, nucas.*” Ibid.

will amply repay the attention of those who may hereafter be engaged in any work of English biography. Lutterworth, as it well deserves, occupies a large portion of this volume; and the very circumstantial history of the Denbigh family might indeed have made a volume by itself, but is very properly introduced in the description of a place, where that noble family has long had such ample possessions. Wigston Magna has also had its share of the author's indefatigable diligence; and the tribute of friendship to the late Mr. Ayscough, of the British Museum, is honourable to the writer's feelings. At p. 354, we enter upon the fertile subject of the town of Leicester, beginning with an account of original charters, authentic corporation records, and miscellaneous events. Among the great mass of public records, the curious reader will find some important and interesting matter. After the account of Leicester follows the no less important subject of Wigston's, or the New Hospital, which Burton calls St. Ursula's. The biographical notices of the masters of this hospital, among whom were some of our most distinguished literary characters, are highly deserving of notice; and more particularly the neat sketch given by the late Dr. Salter, master of Charter-House, of the life of Dr. Samuel Clarke. Many singular and curious anecdotes will be found in the pages which describe the town library; but the foundation of the Consanguinitarium, represented at p. 528, is a proof of such singular benevolence, that we detain the reader with a concise account of it.

“ The Consanguinitarium is a handsome stone building, consisting of five houses, in Southgate-street, near the Water-house pump, partly screened by four neat dwelling-houses, which bound the street, erected by John Johnson, esq. of London, on the spot where he was born. Each dwelling has a room on the ground-floor, and a chamber over it: the rooms are neat and convenient; and the windows glazed with beautiful stained glass. To each inhabitant is regularly given a printed copy of the following Rules and Orders:

“ I. The CONSANGUINITARIUM being an Asylum for such relatives as are, through age or infirmities, incapable of procuring a comfortable residence and support for themselves; the inhabitants of each dwelling will be paid the sum of 5s. every week, and yearly receive one ton of coals; except that, out of such sum of 5s. will be reserved 6d. each week, or more, should the same be required, for the purposes hereafter mentioned.

“ II. That each inhabitant shall, on admission, bring one new, or very good, feather-bed, one bolster, one pillow, two pair

pair of sheets, two blankets, a new coverlet, and curtains for the bed; four chairs, one table, good utensils for cooking and other purposes, the whole not to be under the value of 5l.; all of which shall be left on the premises at the time of the death of him or her, in each habitation, for the benefit of the surviving inhabitants, who are to be at the expence of the decent burial of the deceased.

“ III. No inhabitant to keep either dog, cat, fowls, or rabbits, nor any other animal that may be a nuisance; nor to carry on any business in his or her dwelling that may render the same unseemly.

“ IV. No inhabitant to be allowed to keep any inmate, or any visitor to sleep with him or her, on pain of dismissal.

“ V. No washing of clothes to take place, otherwise than in the wash-house; nor any slop to be thrown in the passage; or dirt, or dust, or refuse of any kind, in any other place than in the brick receptacle, built in the yard or garden. For the first offence against any of the foregoing restrictions, to forfeit 6d.; for the second, and every other, 1s.—N. B. The washing day of No. 1, to be on Monday; No. 2, on Tuesday; No. 3, on Wednesday; No. 4, on Thursday; No. 5, on Friday. The wash-house to be left clean.

“ VI. Each inhabitant, in turn, to keep the lawn, passage, drying-yard, and walks to the entrance, gate, &c. clean, and in good order, for a week, beginning with the first inhabited dwelling, on pain of dismissal.

“ VII. Each inhabitant to lock the entrance-gate at going out, or returning; nor to be from home, or have visitors at their dwellings, at a later hour than ten o'clock in the evening in the summer, and nine in the winter; on the forfeiture of 6d. each time, in either case.

“ VIII. No child, or children, to be admitted into the lawn, on any account.

“ IX. The rain-water not to be used for any other purpose than that of washing, under the forfeiture of 6d. for each offence.

“ X. In case of sickness, the females to attend on each other, by turn, and also on the males, or be dismissed.—N. B. The coals to be delivered on the outside the railing of the entrance, and to be carried to the several places appropriated by the male inhabitants, or at their expence.

“ XI. Each inhabitant to be accountable for the reparations, painting, white-washing, &c. of his or her separate dwelling and coal-house.—N. B. The repairs of the other offices and things, and keeping the shrubbery, &c. in condition, to be at the joint expence of the whole.—[*It is expected, that each inhabitant do keep the garden belonging to his or her dwelling in good order;*]—and the 6d. per week is retained for the several purposes before mentioned. Such of the inhabitants as screen others from the

forfeits against the offences mentioned, shall be liable to the same forfeits, if in any way made known to the Trustee Visitors appointed to inspect into the good order of the House.

“ XII. It is presumed that every kind of good order and decorum among the inhabitants of the Consanguinitarium will exist; that they will be neat and clean in their apartments and dress; vie with each other in acts of friendly assistance to their resident relatives; that they will also duly attend public worship, at such place as is most congenial to their conscience, and give praise to the Great Author of the Universe, for enabling and permitting the founder of these dwellings to have the pleasure of giving the comforts they afford to them. But should any be so lost to themselves, as to sow strife and discord, or by abusive words or actions render the meek-minded unhappy, they will be removed for ever from their places of residence.—

N. B. When the expence of the general reparations is ascertained, each inhabitant will have an equal division of the remaining sum of the 6d. per week. Then, out of each inhabitant's sum so divided will be taken any expence that has been paid by the Trust for the repairs, &c. of his or her separate dwelling. The forfeits for offences that have been committed will also be given annually to those who are found most deserving.”

“ This comfortable refuge for his distressed relations, which was finished in 1792, was designed and named by, and erected at the expence of, the above-named Mr. Johnson; who, by a deed enrolled in Chancery, charged an estate which he then had at Labbenham with the payment of 70l. a year for the support of the Charity.

“ The philanthropic founder is well known by the many substantial public and private edifices of which he has been the architect; particularly at Chelmsford* in Essex, where the Stone Bridge,

* “ Among the several public buildings which have been designed and erected by Mr. Johnson, may be more especially mentioned :

“ MIDDLESEX.

Earl of Gallaway's house, Charles-street, St. James's-square.

Lord Middleton's, Portman-square.

The Hon. Charles Greville's, ditto.

Earl of Hardwicke's, Cavendish-street, Portland Place.

William Udney's, esq. ditto.

Bishop of Ossory's, Harley-street.

John Pybus's, esq. ditto.

Sir Hugh Paliser's, Pall-Mall.

Sir John Anderson's, bart. Mill-hill.

“ ESSEX.

Terling place, John Strutt's, esq.

Langford-grove, N. Westcombe's, Esq.

Bridge, County Hall, Church, and a very large Prison, were built from his designs, and under his direction, as Architect and Surveyor of the County *; an office which he has ably filled, nearly 26 years." P. 528.

W^e

Colonel Tyrrell's, Hatfield,
John Judd's, esq. Broomfield.
Major Carr's, Stroud-green.
John Crabb's, esq. Torrile's Hall.
The Rev. John Bramstone-Stane's, Willingale.
The Rev. Henry Bate-Dudley's, Bradwell juxta Mart.

" **SUFFOLK.**

Woolverston Hall, William Berners, esq.
Benhall, Sir William Rush.
Noblemen's and Gentlemen's Club-rooms, Newmarket.

" **NORTHAMPTONSHIRE,**

Carlton House, Sir John Palmer, bart.
James Fremaux, esq. Kingsthorpe.
Colonel Money's, Pissford.

" **LEICESTERSHIRE.**

Hotel, Leicester; see p. 532.
Town Gaol, ditto; see p. 531.
Whatton Hall, Edward Dawson, esq.; see vol. III. p. 1101.

" **GLAMORGANSHIRE,**

Gnoll Castle, Sir Herbert Mackworth, bart.
Clasmount, John Morris, esq.

" **DEVONSHIRE.**

Killerton Hall, Sir Thomas Dyke Ackland, bart.
Sadborough House, William Bragge, esq.

" **SURREY.**

Wimbledon Church.

" **SUSSEX.**

The Seat of Charles Beauclerk, esq."

* "At the Quarter Sessions held at Chelmsford in January 1792, the Shire House Committee made their final Report: "That that public structure had been completed in the most perfect and elegant manner, with a saving of near 2000l. under the original estimate; and recommended the eminent services of their Surveyor to the consideration of the Court, for some mark of their approbation. On which it was moved by Mr. Bate Dudley, and seconded by Mr. Kynaston, 'That the thanks of the County Quarter Sessions be given by the Chairman to John Johnson, esq.; and also that a piece of plate of the value of one hundred guineas (with a suitable inscription thereon) be purchased out of the surplus money raised under the Act of Par-

We are happy to learn that the amiable Founder of this Charity yet survives, though at a most advanced period of life, to see the excellent effects of his generosity. The volume concludes with a continuation of the account of the Earls of Leicester.

It can hardly be necessary for us to express the earnest desire we feel to see this great work brought with success to its final termination, both on account of the valuable accession which we conceive it to make to our collections of county histories, but in particular because we hope that the fidelity, perseverance, expences, and, above all, the anxieties of the truly amiable author will then receive their adequate remuneration. He has our cordial and most friendly wishes to speed him on his way, our sympathy for his recent misfortunes, and our hope that nothing may again intervene to throw a gloom on the decline of a life consumed in exertions for the cause both of literature and virtue.

ART. VI. *A Supplement to Dr. Johnson's Dictionary of the English Language; or a Glossary of obsolete and provincial Words. By the late Rev. Jonathan Boucher, A.M. Vicar of Epsom in the County of Surry. Part the First. 4to. Nine Sheets. 7s. 6d. Longman and Co. 1807.*

HAVING long known and esteemed the character of Mr. Boucher, as a man, a scholar, and a divine, we were assuredly among those who most deeply lamented the occurrence of his death. Nor did it constitute a small part of our regret, that the work from which this specimen is now published should be left unfinished. We knew the abilities he brought to the task, and the labour he had bestowed upon it, while his power of labouring continued;

liament for building a New Shire House, and presented to the said John Johnson, esq. as a public testimony of his integrity and professional abilities, in the execution of the said Shire House, as Architect and Surveyor of the County of Essex.' The whole Bench expressed their concurrent opinion of the acknowledged merit of their Surveyor. The motion was of course agreed to; and the Chairman, in a very complimentary address, delivered the thanks of the Court to Mr. Johnson; who returned his acknowledgments to the Court in the handsomest manner. And a Committee was appointed, to purchase the plate accordingly." *Chelmsford Chronicle, Jan. 13, 1792.*

but

But we much feared that his papers must have been left in too unfinished a state for the public to be benefited by them. Under this impression, we felt a sincere satisfaction at finding a first part thus brought forward, and flattered ourselves that we should soon have announced it to our readers, with our sentiments upon it; but to intend is easier than to perform, especially when many things are intended at once.

Every candid reader and reviewer will make much allowance for this posthumous publication of a work, which was far from having received the last cares of its author: yet, if any thing like a perfect book can be collected from Mr. Boucher's papers, we should strongly advise the continuance of the publication. But it does not appear, from the advertisement prefixed to this specimen, that Mr. B. ever carried his work further than to the letter T, and, in its present form not beyond G. Under these circumstances, it is perhaps rather to be wished that some competent scholar would take up the author's plan, and purchase his papers, as materials, and doubtless valuable materials, for him to make the basis of his work, than that they should be published in a state, which will neither do justice to the memory of the compiler, nor answer the purpose of purchasers in general.

The task undertaken by Mr. Boucher was extremely arduous; and it appears to us unfortunate that, by embracing too many objects, he made it more complicated and difficult than was necessary. To compile a copious and general dictionary of provincial terms, would surely have been sufficient for any man to undertake, even though he should have set out with the advantage which this worthy author stated in his Prospectus, of having spent "his earliest years in a part of the kingdom, where there is *as broad and rude English* spoken as in any part of the island*." This was certainly a good foundation; but in addition to this, not much is stated in the prospectus. "Many indulgent and partial friends," says Mr. B., "in different districts, promised to collect for me such materials as might fall in their way; and the assistance which I have thus received is not inconsiderable." This account affords but little hope. What can be expected from the desultory efforts of volunteer friends, in such a business, every one will easily estimate, who has attempted to employ others in that for which he only was responsible. Mr. Boucher appears, in fact, to speak of those contributions like a man disappointed in

* From Trevisa,

his original expectation. He says only, that their assistance was not inconsiderable. But widely as the northern, eastern, and western provincial dialects differ from each other, (not to mention any more) their contributions ought to have been at least double to his own collections in magnitude. To form any thing approaching to a good provincial glossary, five or six different collectors, each publicly responsible for his own share of the task, should be employed, for a considerable time. Or, what would be still better, if it could be practicable, as unity of design is always a great object, the person who projects the work should himself take different stations, for several years together, till he can collect in each district all the peculiar words and expressions belonging to it. By such a process as this, and by no other, and undertaken by a person not less competent to the task than Mr. Boucher was, can we ever hope to see a provincial glossary formed, at all proportioned to the wishes of the intelligent philologist*. That he should have collected every printed aid to his work it is hardly necessary to add; and that Mr. Boucher had done this, was fully evinced by the library which was, after his death, dispersed.

Such a work should be moreover, exclusively, an **ENGLISH PROVINCIAL DICTIONARY**. The collector should not put a foot across the border, or beyond the Tweed. A dictionary of the Scottish language is of itself a sufficient object for one compiler, as appears by the two large quartos just now published by Dr. Jamieson; the plan of which was announced some time before the death of Mr. Boucher. The obsolete language of England is another object of inquiry, which should be kept altogether distinct, being quite sufficient to employ the time, attention, labour, and abilities of one Lexicographer. We cannot, therefore, forbear to lament, that such a man, as our friend Mr. Boucher was, should in a great degree have defeated his own ends, by attempting too much. Had he, on the appearance of Dr. Jamieson's proposals, relinquished all that department to him, which, as may be seen in that author's preface, ought by no means to be considered as belonging to provincial English; and had he left the antiquated language to

* Such a pursuit would by no means be an unpleasant one to any curious scholar, sufficiently detached from local ties; who would, at the same time, obtain a correct and extensive knowledge of his native country, which might form the basis of other works, even of more general interest.

the care of any person who might choose to take it up, his own work would not only have had a better chance for completion, but would, when finished, have been more uniform and satisfactory in itself.

It would be invidious, and might wear an appearance very contrary to our real intention, that of hostility to this posthumous publication, were we to draw from Dr. Jamieson's book, so far as the two are parallel, a list of the Scottish words under the letter A, which are not here noticed. It is, besides, what any one may do for himself, who may possess the two books. We might also, from other sources, show the deficiencies in the antiquarian department, if we may so call it. But neither shall we attempt this, because what may be deficient cannot now be supplied, but by a new work; and because, whatever might appear of this kind, would be sufficiently accounted for by what we have considered as the original error in the plan. Had the worthy author asked for advice, we should have given what we have now printed. But it is vain, as we told a late correspondent, to remonstrate with the dead; and our chief business is to examine, not what the work might have been, but what it is, according to the present specimen. Mr. Boucher was naturally enough led to unite the obsolete terms with the provincial, from the very just observation, that many words, considered in general as obsolete, still continue in full use, in one or other of the provinces. But though this be perfectly true, yet the collections should be separately made. It is true also, that many of our northern words will be found to coincide with the Lowland language of Scotland; but we would not, for that reason, wish that both should be united in one vocabulary. The comparison will follow of course, when the collections are separately completed. But too great a multiplicity of objects distracts the attention of the collector, and perplexes, rather than assists, the researches of the inquirer.

One of the specimens published by Mr. Boucher in his prospectus, was taken from the Scottish word *AIRLES*, modifications of which are found in Craven, and in Westmoreland. This word stands in Dr. Jamieson's dictionary, *ARLES*; with the variations *Erlis*, *Arlis*, *Arlis-pennie*, *Airle-penny*. The significations which it admits are better separated by the latter; who seems, at the same time, very fairly to have employed some hints thrown out by Mr. Boucher. Very little addition was made to it by Mr. B. after publishing his prospectus. The other specimen was the old English term *ACATES*, or *ACHATES*, which has since received great augmentations. But though we do not wish the same dic-

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tionary to be made the receptacle of provincial and obsolete words, we much approve of illustrating the one by the other, as is admirably done in the following specimen :

“ **ADDIWISSEN**, adv. Had I known it. Mr. Marshall, in his Yorkshire provincialisms, says, ‘ to be sent about *addiwissen*,’ is to be sent on a fool’s errand; and that the expression is now nearly obsolete. But it is in use also in Westmorland, and occasionally, it is probable, in all the northern counties. It appears to have been formed on that poor excuse, to which giddy and weak persons are apt to have recourse, when, through want of consideration and caution, they have fallen into some difficulty; *bad I wist*, I would not have done so and so; and *bad I wist*, or *bad I wissen*, as the phrase is pronounced in Westmorland, is, in fact, *addiwissen*. It appears to be a proverbial sentiment and expression, of considerable antiquity. In the *Hermit’s Tale* by Galscoigne (see *Woodstock*, p. 21, in *Queen Elizabeth’s Progresses*, vol. i.) there is a fine passage, which proves this. ‘ But, synce the judgments of the Almighty are nott moveable, synce tyme past cannot be called agayne, synce *bad I wist* is a simple signe of discrete govermente, I am forced in theis extremities to take comfort in one other observation, which we fynde in worldly occurrents; for we see that one self same soonshyne doth both harden the claye, and dissolve the wax; whearby I am encouraged to gather, that as God (by hys mercy pyttefully enclyned) He may, when it pleaseth Hym, graciously recomfort me; and the same soone which shyneth in his justice to correct stubborne offenders, may also glyster in his grace to forgeve the penytent synner.’ Gower also notices it as a phrase well known, and in common use in his time, ‘ and is all ware of *bad I wist*.’— ‘ Beware of *bad I wist*,’ says Holinshed, in the *History of Ireland*. ”

This is correct and useful information, throwing light upon a *provincialism*, which, by its corruption, was so much disfigured, as not immediately to betray its origin. The word should rather, perhaps, have been called a substantive, as *bad I wist* was completely in the old English authors. Thus Spencer;

“ Most miserable man! whom wicked fate
Hath brought to court, to sue for *Had-y-wist*. ”
Moth. Habb. v. 893.

And Brown, in his Pastorals :

“ His pallid fears, his sorrows, his affrightings,
His late-wish’d *Had-I-wists*, remorseful bitings. ”
Britan. Past. B. I. P. 2.

To researches of such variety and extent as this dictionary was intended to comprehend, what author can expect to be equal? especially taking them up like Mr. B. towards the latter end of life. If, therefore, we proceed to point out a few instances of imperfect information occurring in this specimen, it is not for the sake of depreciating the work, or making a display of better knowledge; but for the sake of giving that knowledge to our readers, as it suggests itself to us.

"A," says Mr. Boucher, in his first page, "with the addition of the two Latin words, *per se*, is used by some of our ancient poets to denote a person of extraordinary merit, a nonpareil." This is true, as far as it goes; but the still-existing term of *and per se*, for the contraction ET,* should have suggested the true illustration, that the pedantry of our early schools, even for infants, expressed every single letter by its name, with the addition of *per se*, *by itself*. Thus we have, in a book called *Wit's Recreations*, *I per se*. In one quoted by Warton (*Hist. of Poetry*, *Fragm.* of vol. iv. p. 18. n.) we have *O per se O*," as part of its title: and in Shakespear the expression, alluding to these, of "A man *per se*." *Troil et Cress.* as cited by Mr. B.

We do not exactly see why the author introduced the verb ABASH, which certainly is neither obsolete nor provincial. It is rather singular that, at the word ABEIGH, the common English expression of "standing *at bay*," the sense of which is exactly the same, should not have occurred either to Mr. Boucher or Dr. Jamieson. The English phrase is fully exemplified by Johnson, and derived from the French *abois*, which, as it seems to have been originally a hunting term, and our terms of the chace were chiefly borrowed from French, is probably right. If so, the Scottish *abeigh* is only a corruption of the English *at bay*. If the Scotch word could be proved the more ancient, the English must be the corruption. ACOLYTE is another word which seems to have little business here, especially as it is in Johnson. The same may be said of ADO, ADVOWSON, and some others. AIRS, or AIR, the Scottish word answering to the English EYRE, in the phrase "Justices in Eyre," is well illustrated; but still better by Dr. Jamieson. ALL TO is very copiously and completely illustrated, and by very numerous examples; which, in a dictionary of obsolete

* Not Saxon, but Latin, as its form, both printed and written, denotes. The Saxon contraction for *and* was 7.

words and phrases, where the sense is often to be proved as well as exemplified, is peculiarly necessary." Under ALL-HALLOWES, Mr. Boucher says, "*A parish church in London still retains its ancient appellation of All-hallows.*" He would have been nearer the truth if he had said Six. viz. *All-hallows* Barking; 2. A. the Great and Less; 3. A. Lombard-street; 4. A. Bread-street; 5. A. on the Wall; 6. A. Staining; besides one or two incorporated. Under AMBRIE, &c. Mr. Boucher very well conjectures that the word was originally connected with the word *Alms*. It amounts almost to a proof of this, that the very place in Westminster, which he cites Norden as calling *Almanrie*, is, to this hour, popularly called the *Ambrie* or *Ambery*. ATLAS, as applied to *fattin* or *paper*, is admirably explained by reference to the German, from which it appears to have been taken.

We shall here put an end to our remarks; but not without saying, that so much of very curious research is here combined, even under one letter, that it would be a great misfortune if the rest of the collections were lost to the public. If the Scottish part were suppressed, except where the author may have discovered any thing not noticed by Dr. Jamieson, the rest perhaps would meet sufficient encouragement. Any thing that we could do to promote such a plan we would cheerfully undertake.

ART. VII. *Sermons on several Subjects, by the late Rev. W. Paley, D. D. &c. &c.*

[Concluded from page 167.]

SINCE we published the first part of our account of these discourses, in our Review for February, we trust that the obstacles which impeded their publication have been removed, and the benefit of the author's wisdom and sound judgment may be enjoyed by multitudes, instead of a select few.

We shall now proceed to the general account of the volume, having already noticed the part which appeared to us the most important, namely, the twenty-third, and the five that follow it. We shall now state what seems best worthy of attention, in the other parts of the volume. The first discourse seems designed to prepare the minds of the readers for the rest, as it inculcates that *seriousness* of attention, without which no admonitions can take effect. The 17th is also on the same subject; and much useful advice is contained in them,

them, though not all that the topic would admit. But the next in importance to those which we formerly pointed out, is perhaps the seventh; in which the author clears up the doctrine of Conversion. He specifically opposes the opinion of those who teach that an assignable conversion is necessary to every one, and that "every person who is not conscious of such a change, must set himself down as devoted to perdition." This he opposes, on the very solid ground, "that there is no system of religious opinions, in which some have not been brought up from the beginning. To change from error to truth," he adds, "in any great and important article of religious belief, deserves, I allow the name of conversion, but all cannot be educated in error, on whatever side truth be supposed to lie." P. 116.

We are convinced that the contrary notion has been introduced, in consequence of new opinions being preached, the accession to which was held up as the point of conversion; but what would become of that doctrine, when children should have been educated from the first in those opinions? would they require to be converted, whose conversion was effected from the first? It is evident to us, that this opinion arose merely from opposition to that which was previously established, and cannot belong to any permanent and established form of Christianity. Dr. Paley, therefore, very justly recommends *two* topics of general exhortation, instead of *one*, *Conversion* and *Improvement*. Conversion to those who have lived in neglect of religious thoughts and practices; and improvement to all, whatever has been their previous state. On these two grounds, he forms the remainder of a very useful and instructive discourse: showing who are to be considered as wanting conversion, and who improvement.

Another highly instructive admonition is conveyed in Sermons x. and xi. which is that "we should think less of our Virtues, and more of our Sins." Fanatics would tell us that we should think only of our sins, and not at all of our virtues; but of this there is here no question. The preacher knew, and taught with admirable clearness (in sermon xx.) that "the efficacy of the death of Christ is consistent with the necessity of a good life, the one being *the cause*, the other the *condition* of salvation." Since, therefore, there is no consolation to the sincere Christian, but in the humble hope that he is, to the best of his power, fulfilling the condition of his salvation; this hope he must be allowed, on proper grounds, to entertain. But the danger is, as Dr. Paley states it, lest he should dwell too much on the con-
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soling view, and banish too much from his mind the opposite terrors which his transgressions should occasion. It is a natural, and therefore a common weakness, to do so; and against this error the reader is duly warned in these discourses. But the author was aware that he was here going upon ground where some had wandered on the side of excess; and, therefore, he concludes the first discourse on this topic in these words.

“ You have probably heard of the term self-righteousness: you find it much in the writings and discourses of a particular class of Christians; and always accompanied with strong and severe expressions of censure and reprobation. If the term mean the habit of contemplating our virtues, and not our vices; or a strong leaning and inclination thereto, I agree with those Christians in thinking, that it is a disposition, a turn of mind to be strongly resisted, restrained, and repressed. If the term mean any other way of viewing our own character, so as to diminish or lower our sense of God Almighty's goodness and mercy towards us, in making us the tender of a heavenly reward, then also I agree with them in condemning it, both as erroneous in principle, and dangerous in its effects. If the term mean something more than, or different from, what is here stated, then I profess myself not to understand its meaning.” P. 173.

We see here the candour of a truly Christian mind, not seeking to find or exaggerate objects of difference with others, yet anxious to guard the avenues of error. We must not, however, by any means, pass by the sixth sermon, on acquiring “ a Taste for Devotion,” which is in all respects truly excellent. Very early in the discourse we meet with this important truth, illustrative of the necessity of filling our minds with sentiments of devotion.

“ Devotion is an act of the mind, strictly. In a certain sense, duty to a fellow-creature may be discharged, if the outward act be performed, because the benefit to him depends upon the act. Not so with devotion. It is altogether the operation of the mind. The devotion of the mind may be, will be, ought to be, testified and accompanied by outward performances and expressions: but, without the mind going along with it, no form, no solemnity can avail, as a service to God.” P. 87.

The following view of a mind, in which the true feeling of devotion resides, is no less beautiful than just.

“ If the spirit of prayer, as it is sometimes called, if the taste and relish for devotion, if a devotional frame of mind be within us, it will shew itself in the turn and cast of our meditations,

tions, in the warmth, and earnestness, and frequency of our applications to God in prayer; in the deep, unfeigned, heart piercing, heart sinking sorrow of our confessions and our penitence; in the sincerity of our gratitude, and of our praise; in our admiration of the divine bounty to his * creatures; in our sense of particular merit to ourselves. We shall pray much in secret. We shall address ourselves to God, of our own accord, in our walks, our closet, our bed. Form, in these addresses, will be nothing. Every thing will come from the heart. We shall feed the flame of devotion, by continually returning to the subject. No man, who is endued with the taste and relish we speak of, will have God long out of his mind. Under one view or other, God cannot be long out of a devout mind. ‘Neither was God in all his thoughts,’ is a true description of a complete dereliction of religious principle: but it can, by no possibility, be the case with a man, who has the spirit of devotion, or any portion of that spirit, within him.” P. 94.

• We do not recollect whence the following sentence is taken, perhaps from bishop Taylor, but it is inmemorable and useful. “It has been well said of prayer, that prayer will either make a man leave off sinning, or sin will make him leave off prayer.” This is one of those practical sentences which ought always to be kept in mind. On repetitions, either in public or private prayer, what is said is very forcible, and in some degree original.

“Moreover, the spirit of devotion reconciles us to *repetitions*. In other subjects repetition soon becomes tiresome and offensive. In devotion it is different. Deep, earnest, heart-felt devotion naturally vents itself in repetition. Observe a person racked by excruciating bodily pain; or a person suddenly struck with the news of some dreadful calamity; or a person labouring under some cutting anguish of soul; and you will always find him breaking out into ejaculations, imploring from God support, mercy, and relief, over and over again, uttering the same prayer in the same words. Nothing, he finds, suits so well the extremity of his sufferings, the urgency of his wants, as a continual recurrence to the same cries, and the same call for divine aid. *Our Lord himself, in his last agony, affords a high example of what we are saying. Thrice he besought his heavenly Father, and thrice he used the same words.* Repetition, therefore, is not only tolerable in devotion, but it is natural; it is even dictated by a sense of suffering, and an acuteness of feeling. It is cold:

* Here the author finished his sentence as if he had written “the bounty of God.”—*Rev.*

ness of affection, which requires to be enticed and gratified by continual novelty of idea, or expression, or action." P. 103.

This ought to satisfy those who are so much offended by the repetitions in our public liturgy, particularly the frequent introduction of the most perfect of all supplications, **THE LORD'S PRAYER**. On the subject of our Lord's own use of prayer, the author is more particular, and extremely instructive, in the eighth discourse; particularly on the great occasion of his agony; on which he truly says, "It was the greatest occasion that ever was; and the earnestness of our Lord's prayer, the devotion of his soul, corresponded with it." (P. 141.) No particular order has been studied in the arrangement of these discourses, and the proper sequel to the 10th and 11th does not follow till the 16th, which is "On Insensibility to Offences." Of this, the following passage is perhaps the most generally useful.

"A man may be (as indeed most men are) quite free from the crimes of murder, robbery, and the like, and yet be far from the kingdom of God. I fear it may be said of most of us, that the class of sins, which compose our account with God, are habitual sins; habitual omissions, habitual commissions. Now it is true of both of these, that we may have continued in them so long; they may have become so familiar to us by repetition; that we think nothing of them. We may neglect any duty, till we forget that it is one; we may neglect our prayers; we may neglect our devotion; we may neglect every duty towards God, till we become so unaccustomed and unused to them, as to be insensible that we are incurring any omission, any guilt which can hurt; and yet we may be, in truth, all the while, 'treasuring up wrath, against the day of wrath.' How many thousands, for instance, by omitting to attend the sacrament, have come not to know, that it forms any part of Christian obligation: and long disuse and discontinuance would have the same effect upon any other duty, however plain might be the proof of it, when the matter came to be considered." P. 254.

The 18th and 19th discourses are important, on the efficacy of the death of Christ, and the latter of them dwells, with particular ingenuity, on the circumstances of imperfection which almost inseparably adhere to our religious services. See P. 289. To the 20th we have already alluded, as explaining, with admirable distinctness, the difference between "the *cause* of our salvation," the death of Christ, and "the *condition* of it," the part required of us,—namely, our obedience, and good works: and the consistency of the two. In the thirty-first sermon, "on the Terrors of the Lord,"
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the following passage contains in substance what has been said by every divine, of every church, from the foundation of Christianity, and must be repeated to the end of the world; but we insert it, to show what liveliness and strength a superior genius can give to the most common of all admonitions; and in the hope, that, by those qualities, it may strike some of those who are most concerned to attend to it.

“Whenever, therefore, we are driving on in the career of worldly prosperity; meeting with success after success; fortunate, rich, and flourishing; when every thing appears to thrive and smile around us; but conscience, in the mean time, little heeded and attended to; the justice, the integrity, the uprightness of our ways, and of our dealings, seldom weighed and scrutinized by us; religion very much, or entirely perhaps, out of the question with us; soothed and buoyed up with that self-applause, which success naturally begets: in this, no very uncommon state of soul, it will be well, if we hear our Saviour’s voice* asking us, what does all this prosperity signify? if it do not lead to heaven, what is it worth? When the scene is shifted, if nothing but death and darkness remain behind; much more, if God Almighty be all this while offended by our forgetfulness both of his mercies and his laws, our neglect of his service, our indevotion, our thoughtlessness, our disobedience, our love of the world to the exclusion of all consideration of Him; if we be assured, and if, in reality, it be the case, that this displeasure shall infallibly overtake us at our death, what, in truth, under all this appearance of advantage, are we getting or gaining? The world may amuse us with names and terms of felicitation, with their praises or their envy, but wherein are we the better, in the amount and result of substantial happiness? We have got our aim, and what is the end of it? Death is preparing to level us with the poorest of mankind; and, after that, a fearful looking for and expectation of judgment; no well-founded hopes of happiness beyond the grave; and we drawing sensibly nearer to that grave every year. This is the sum of the account.” P. 475.

We have pointed out some of the most striking passages in this excellent volume: and we might easily, and with pleasure, expatiate much more. But, after all, to the volume itself must the reader have recourse for full satisfaction. We shall mention only that, in one or two instances, Dr.

* Alluding to the text, “what is a man profited, if he shall gain the whole world, and lose his own soul,” &c.—*Rev.*

Paley undertakes to consider scriptural difficulties, which he does with his usual ability. Thus the 13th discourse is on the close of the second commandment, explaining it as others have done, but with peculiar clearness, and effect. So also in the 29th discourse, "On the destruction of the Canaanites," the proofs that those people were punished and destroyed, entirely for their abominable vices and transgressions, and that the Israelites were merely the instruments of a vengeance, which divine justice must have inflicted in some way or other, are given with luminousness of demonstration. In one or two sermons he takes up topics on which the minds of many Christians are naturally anxious to enquire, as in the fourth on "the State after Death," and the 34th on "the Knowledge of one another in a future State." In these, the sagacity which collects such data as are to be had, and the prudence which forbears to push conjecture too far, are equally to be admired.

In giving unqualified praise to these discourses we have gratified our own feelings, and, since the writer is no more, we cannot be suspected of a wish to flatter. With respect to the works of authors of established fame, it has been well observed by a foreign critic, that reviewers are placed in a kind of dilemma. If they give only praise, they are thought to flatter, or to be influenced by mere regard to a name; if they censure, they are often accused of envy.

"Nam cum nil nisi laudandum in libro repererit, in adulationis levitatisque suspicionem incurrat: cum vero reprehendenda quædam notaverit, invidiæ obrectationisque crimen suscipiat." But, with the same elegant writer*, we can say, "Nos hunc scrupulum ipsi nobis antea exemimus, quam ad censuras scribendas accederemus; statuentes nobis hanc legem, ut in omnibus judiciis sententiisque nostris *unam veritatem coleremus*, eamque sanctam inviolatamque servaremus, et in neutram partem ab ea discederemus."

ART. VIII. *Medical Reports of Cases and Experiments, with Observations, chiefly derived from Hospital practice: to which are added, an Enquiry into the Origin of Canine Madness; and Thoughts on a Plan for its Extirpation from the British Isles. By Samuel Argent Bardeley, M. D. Physician to the*

* Wyttenbach, in the *Bibliotheca Critica*, vol. i. part 4.

Manchester Infirmary, Dispensary, Lunatic Hospital, and Asylum; and Vice President of the Literary, and Philosophical Society, at Manchester. 8vo. pp. 336. 8s. boards. Bickerstaff. 1807.

NOTHING conduces more essentially to the advancement of medical science, than judicious details of practice, and accurate histories of cases by eminent and faithful practitioners. The work before us appears to contain the result of long, diligent, and able practice, and will be perused with advantage by the experienced practitioner, as well as by those who are only entering upon the career of their arduous profession. A variety of interesting cases, taken from the bed-side of the patient, are related with much fidelity and correctness; the author seems, in general, to have adopted very successful modes of treatment; and neither indulges in fanciful hypotheses, nor ingenious speculations, while his opportunities for observation and experiments have been ample.

The diseases treated of in the present volume, are Chronic Rheumatism, Diabetes Mellitus, Paralysis, and Hydrophobia; with some observations upon Oxyd of Bismuth. The first of the complaints here noticed, if not immediately dangerous, is highly distressing to the patient, and difficult to cure; it chiefly affects the labouring and industrious part of the community, and those who have been engaged in the service of their country, in remote climates, where they have been exposed to great variations in weather, or extremes in temperature. Dr. Bardeley, who has had considerable experience in this obstinate disease, observes, that

“Chronic rheumatism, and its varieties, form a large proportion of the medical cases which are admitted into the Manchester Infirmary; and it may readily be conceived that such cases are both numerous and severe, when it is known, that the occupation of weaving is carried on, not unfrequently by preference, and sometimes from necessity, in damp and confined cellars within the town; and that the surrounding country abounds with colliers, bleachers, dyers, and other artisans, who are necessarily exposed to sudden and great changes of temperature.”

From these circumstances, more than usual attention is paid to rheumatic patients in the infirmary, which, besides affording the convenience of “small, comfortable, and distinct wards,” contains “vapor and warm baths, both for general and local purposes, with an electrical and galvanic apparatus.”

The author includes under the term **Chronic Rheumatism**,

“ Such painful affections of the muscular fibres, membranes, and joints, as are unattended with fever, specific virus, or peculiar derangement of the stomach and bowels; and which are seldom accompanied with external tumor or inflammation, but are very liable to shift suddenly from one part to another, and are readily propagated along the course of the membranes and muscular fibres. This definition will include *lumbago*, *sciatica*, and what has been considered a distinct disease, *nodosity* of the joints.”

The practice recommended is simple, and “ consists in removing passive inflammation, and restoring the debilitated vessels and muscular fibres to their due tone and action. These ends are chiefly to be accomplished by topical applications, although internal remedies are by no means to be neglected.” When the disease had continued a length of time, or where protracted and deep-seated pains had infected the large joints, warm and vapor baths were prejudicial; but were sometimes serviceable in recent cases where the strength was not much reduced. The application of vapor proved much more beneficial than the warm or tepid bath.

“ When the disease more particularly affected the muscular fibres, and was attended with torpor, rigidity, and diminution of vital heat, the application of electricity, by sparks or shocks, was often attended with manifest advantage; but it was in conjunction with the topical application of vapour, that its effects were more powerfully and beneficially exerted.”

Where the pain is violent, or an enlargement of the extremities of the bones has taken place, particularly in young and vigorous subjects, topical bleeding and issues are advised; and in the application of the latter, caustic is preferred to the knife. When the pains affected only the fasciæ and superficial fibres of the muscles, and in most slight cases, blisters and rubefacients were very useful.

The author does not rely much upon internal remedies: those most commonly used are sudorific, stimulant and mercurial preparations. Sudorifics are beneficial in recent attacks, where the disease is diffused over the whole frame, and attended with violent and occasional febrile accessions; but if carried to excess, induce great debility, and an aggravation of the pains. Of stimulants, guaiacum afforded the most relief, but never cured, unless assisted by topical applications. The author does not appear to have given bark freely; though when it was employed it was always useful. Turpentine has long been esteemed by the vulgar

as a remedy in chronic rheumatism; it is, however, very unpleasant to take, and the present writer observed that it impaired the appetite, and did not produce any very salutary effects. Another disagreeable medicine, which seems to be in great repute in Lancashire, is the *Oleum Jecoris Aselli*, or cod-liver oil; it is frequently of decided use where other means have wholly failed; and we recommend what the author advances on this subject to general attention.

Arsenic proved advantageous in several severe and obstinate cases; upon this subject we were rather surprised to meet with the following remarks; after noticing that the introduction of arsenic for the cure of chronic rheumatism, is comparatively of late date, the author states that "an account of a successful trial of the remedy was widely dispersed through the medium of a periodical medical journal; yet the practice seems to be nearly confined to a few members of the profession, residing in Manchester." We can inform Dr. Bardeley that arsenic is used in the cure of chronic rheumatism in London, and various other parts of the kingdom; it is sometimes successful, but from its frequent failure will probably never obtain much confidence, though we agree with the author that it "is a safe and harmless remedy when prudently administered;" and is useful chiefly "in the protracted chronic rheumatism, where the vital powers are much diminished, and the ends of the bones, periosteum, capsules or ligaments of the joints, are likewise partially affected."

Among several well related cases of chronic rheumatism, are two which differ in some particulars from the usual characteristics of that disease: the pain was violent, and seated in the calf of the leg; and Dr. B. considers it to be a peculiar affection of the nerves which are distributed to the *gastrocnemii* muscles. One of the patients thus affected was relieved by electricity, bark, and guaiacum; the other after using a stimulating liniment, joyfully exclaimed he was free from pain, and in a few minutes afterwards was seized with slight convulsions, and immediately expired.

A considerable portion of this work is devoted to the consideration of diabetes mellitus. This disease has been supposed to be more frequent in modern than in ancient times; but this is perhaps rather owing to the greater degree of attention and accuracy with which it has been observed of late years, than to any remarkable increase in frequency; and it may yet be regarded as a disease of rare occurrence. The principal symptoms are, general emaciation, hectic fever, the skin hot and dry, sense of heat in the stomach and bowels, urgent thirst, and voracious appetite, urine

limpid, very copious in quantity, sweet to the taste, destitute of urea, and upon evaporation yielding an extract in taste and appearance much resembling treacle. The *egesta* usually exceed the *ingesta*. Dr. Bardesley has had frequent opportunities of seeing this disease, and from his experience, it appears to be most frequently induced by indulgence in spirituous liquors; exposure to the alternations of heat and cold; the immoderate use of acid drinks; hard labour; bad diet; and depression of mind. He says,

“ That an abstinence from vegetable, and the employment of animal food, together with the nitric acid, blisters to the loins, opiates, and the warm or tepid bath, comprehend the general method of cure; and that bark, astringents, and alkalies, either alone, or combined with sulphur (such as the hepatized ammonia, recommended by Dr. Kollo) afford little, if any assistance in subduing diabetes, or even arresting the progress of its characteristic symptoms.”

The author has communicated some interesting cases of paralysis to which galvanism was applied; and from the result of these, it appears that the galvanic stimulus is an efficacious though not certain remedy in paralytic affections, and is preferable to electricity in those cases which originate from a diminished state of excitement in the sensorium.

The medical effects of the white oxyd of bismuth are next considered. The introduction of this remedy into practice is recent, and we know little of its properties: it seems to possess tonic and antispasmodic powers, and has proved beneficial in certain local affections of the stomach, arising from impaired action and morbid irritability of that organ; we may therefore regard oxyd of bismuth as an useful auxiliary in *Gastrodynia*, *Pyrosis*, and *Cardialgia*; in which affections it sometimes gives speedy and effectual relief; whilst in diseases depending upon general nervous irritation and debility, or a morbid state of the brain, as *Epilepsy*, *Chorea*, and *Convulsion*, it has not succeeded.

The volume concludes with some miscellaneous observations on canine and spontaneous hydrophobia, for which we must refer to the work itself. We shall not take our leave of this judicious writer and accurate observer, without expressing our thanks for these faithful reports of his practice, by which our stock of medical knowledge is in some degree enlarged, and the cure of some obstinate and dangerous maladies rendered more certain. We trust that the learned author will be encouraged to proceed with his labours, and shortly be enabled to favour the public with further accounts of his practice in other diseases.

ART. IX. *An Examination of the Causes which led to the late Expedition against Copenhagen. By an Observer.* 8vo. 47 pp. 2s. 6d. Hatchard. 1808.

THE importance of the political question discussed in this tract, the perspicuity with which it is treated, the cogency of the author's arguments, and the apparent accuracy of his information, entitle it to more consideration than we often bestow upon more voluminous and elaborate works.

From the parliamentary debates respecting the late expedition to the Baltic, it has been generally conceived that some private information of the designs of the enemy upon Denmark, and the certainty of success to those designs, (if not timely prevented), was an efficient cause of the decisive measure adopted by government respecting the Danish fleet. But since it might be impolitic, and indeed unjust to individuals, to lay open the sources of such information, we are pleased to find a political writer of ability, who places the conduct of administration upon the still broader ground of public notoriety, appealing to facts which, duly considered, form a plain and decisive justification of that conduct to all unprejudiced minds, in the present age, and to the still more unbiassed judgment of posterity.

The author, in the first place, draws the attention of his readers to the two great and manifest objects of France, almost from the commencement of the war of 1793, and particularly since the elevation of Buonaparte, namely, "the subjugation of the continent of Europe by her military force," and "the subversion (by other means) of the maritime power of Great Britain." He proceeds to show, that these two objects have been steadily kept in view by the present ruler of France, and have been united whenever the same instruments could be brought effectually to co-operate to this double purpose. The first circumstance which, on the commencement of the present hostilities, indicated a continuance of the same system, he states to have occurred on the invasion and occupation of Hanover. Having shown the fatal consequences which resulted from the supineness of the Emperor of Germany, and his co-estates, upon that invasion, he sets forth its immediate effects, "the exclusion of the British shipping from the Weser and the Elbe," and the occupation, by the French troops, of the port of Cuxhaven, belonging to Hamburg; although Denmark herself, together with Hamburg, Prussia, and the other states bordering
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on the Elbe, were guarantees of the perfect freedom and neutrality of that river. It does not appear that Denmark ever remonstrated against this outrageous violation of her rights, though she was not sparing of her memorials to Great Britain, against the consequent blockade of the Elbe by that power; a measure which our government was necessitated to take, as one of defensive retaliation.

Our attention is next drawn to the transfer of the electorate of Hanover to the King of Prussia, "with the express condition that the British shipping, and the commerce of British manufactures, should be excluded from the rivers and ports of the North Sea." The object of this transfer, and its consequences, to the devoted Prussian monarch, are placed in a striking point of view. The exclusion of British ships from every port, and the proscription of English manufactures in every country where the French had acquired influence, are further shown (and indeed manifestly appear) to be objects invariably pursued by our enemy.

The question, therefore, "whether, in any event which should bring the French armies on the Danish frontiers, France would be restrained by the neutrality of Denmark from completing the excluding system against Great Britain," the author thinks might be safely rested on this view of her undeviating policy. But he proceeds to state other circumstances, such as the shameless offer of Norway to the King of Sweden, as an inducement to his making a separate peace, in order to prove how little the neutrality of Denmark (the plunder of which was thus shamelessly offered) would have been respected by the ruler of France. Of this offer the Crown Prince was apprized by the generous Swedish Sovereign, whose noble conduct on that occasion is celebrated by this author, in terms at once eloquent and just.

Buonaparte's memorable decree of the 21st of November, 1806, is next adverted to, as also his conference with the Hamburgh deputies at Posen, about the middle of December following; where (says the author) "in the intoxication of success, his usual gloomy prudence forsook him, and he announced, in words which all may understand, his final purpose."—"In the course of this interview," (it is added), "he developed, without disguise, the whole extent of his views, and uttered a plain, open, but contemptuous menace against the Crown Prince, if he should presume not to know what was to be done on his part in co-operation with those views."

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The remaining events of the war on the continent are then rapidly traced by the author, in order to account for "the intermission of Buonaparte's projects against Holstein, and the delusive tranquillity in which Denmark was again lulled:" but, after the battle of Friedland, and the armistice of Tilsit, his measures were openly taken, and almost as openly announced, to exclude Great Britain from every relation with the Continent. The author proceeds to show, by the stipulations under which the Dukes of Mecklenburgh and Oldenburgh were restored to their dominions, and which harsh measure his Imperial Majesty had consented to force on Prussia also; that "the Emperor Alexander himself had also been seduced or intimidated into the same system."

Without accusing the Court of Denmark of a formal engagement to co-operate with France, or even of a secret inclination to oppose no resistance to the projects of Buonaparte, (upon neither of which, it is well observed, the justification of Great Britain rests,) the author states very strong facts, which tend to prove that the Court of Denmark, though sensible of the impending danger, had not formed a single plan of defence, or made a single preparation to impede the progress of the enemy, when he should enter Holstein; or for placing the Danish islands in a permanent state of resistance.

After detailing these facts, the author shows what would have been the inevitable consequences of the intended irruption of the French into Holstein, and their seizure of the Danish islands and fleet, which must have ensued; as no preparations were made, even to the last moment, to resist them. With this energetic statement we will close our account of a tract which does equal credit to the author's talents and patriotism, and we trust will open the eyes of all impartial persons who may have doubted the necessity of the great measure in question.

"The possession of the whole interior of the Baltic, the union of the Danish, Swedish, and Russian marines, (even admitting, for an instant, that with Russia, as with Sweden, France might be obliged to have recourse to menace and to force,) amounting to more than forty-five ships of the line, together with the galley-fleet of Sweden, and innumerable gun-boats from Denmark and Russia—means the most ample in the mercantile shipping of the Baltic for the embarkation of an unexampled military force—the possession of the whole coast of Norway, indented with innumerable harbours, and opposed to a coast on which Nature seems almost to have denied to Great Britain the power of maritime defence, by not affording a harbour for large ships

ships from Yarmouth to Leith. Never, perhaps, did war present to this country so fearful a combination of dangers; never did the interposition of a Divine Power seem so necessary, in an instance where the common precautions of human foresight and defence hardly gave hopes of safety. Two months of cold and timid deliberation on the part of England, of debate and irresolution as to what was most expedient to be done in this fearful crisis, and all was lost! Two months of tardy and inadequate preparation, treacherous to its object and fatal to its accomplishment, and nothing was left to her but her courage, her internal energy, her means of defence on her own shores. For, all preventive foreign exertions, if indeed any foreign exertion could have been expected in her behalf, would have become useless or impracticable." P.38.

ART. X. *The Independent Man; or an Essay on the Formation and Development of those Principles and Faculties of the Human Mind which constitute Moral and Intellectual Excellence.* By George Enfor, Esq. 2 vols. 8vo. 1047 pp. 18s. Johnson. 1806.

THIS work has considerable pretensions to novelty, both in its plan and execution. The author informs us, that it is his object to explain what should be the *education*, the *literature*, and the *pursuits* of an *Independent Man*; that although some of his observations will be limited to Europe, some to the British empire, and some restricted to particular times and circumstances; yet he will attempt to make them, according to his title, as general in their application, as may be consistent with utility. He enters, therefore, upon a very extensive field of enquiry, and offers his opinions upon a great variety of subjects, which are not usually collected together. He has not only to consider the difficult and important subject of education; but he has to discuss the principles of morality; to investigate the characteristics of the various branches of science and polite literature; to examine the principles of eloquence and composition; and to give rules for conduct in the various important situations of life.

A summary of the contents of these volumes will at once show the great diversity of subject which they comprehend. In vol. i. Mr. Enfor considers the Treatment of Boys from extreme Infancy to their eighteenth Year—Treatment of Youth from their eighteenth Year to Manhood—Manners
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and Morals, under the heads of Respect to Parents, Cleanliness and Dress, Mode of Address, Conversation, Choice of Company, Sexual Passion, Temperance, Health, and Friendship—Genius and Study requisite to great Undertakings—Objections to Learning answered—Remarks on Reading—and Course of Study divided into 1. Philosophers. 2. Philosophical Essayists. 3. Writers on Political Economy. 4. Metaphysicians. 5. Historians. 6. Orators; and 7. Critics. In vol. ii. he treats of the Origin and Different Species of Poetry, and compares together the poets of ancient and modern times. His next heads are, On Foreign Travel—To serve the Commonwealth recommended—Of Eloquence—Conduct in a ministerial Capacity—Prefatory Remarks on Authorship—Observations on Composition—Remarks on Rhetoric, &c.—Hints to Authors—On Marriage—Conclusion.

These subjects, it is evident, are not only very various, but they are arranged without much attention to method, or natural connection; and the same want of order and system is discernible in the subordinate discussions to which each particular branch of inquiry leads. The author seems to hold in a kind of dignified contempt all attention to the drudgery of method; he pours out his opinions apparently in the order in which they spontaneously arise in his mind: he digresses, illustrates, and embellishes, with all the lavishness of an exuberant fancy; and seems eager to disburthen his memory of every quotation, and of every eminent name ancient and modern, with which it has ever been furnished by his extensive reading. At the same time, the work is by no means destitute of merit; if not always solid, it is frequently ingenious. It contains several precepts of importance: and many hints which deserve the serious attention of those who devote themselves to the culture of the human mind. We shall now proceed to give an account of what we think most worthy of notice, in this rather singular performance.

Mr. Enfor begins his precepts for the formation of an independent man from the very moment of his birth; and indeed somewhat before that period, as he gives hints for the conduct of mothers, during their pregnancy. He very properly recommends it to all mothers to nurse their own children; and points out some of the many evils which attend the contrary practice. He descants at large upon the proper treatment of a child during its tender years, so as to render it healthy and vigorous; and gives many good rules for teaching it sincerity, intrepidity, and a rigid adherence to

to truth. Even in this early stage of his enquiries, however, we find that we must enter our protest against some of Mr. Enfor's peculiar doctrines. If he seems, in general, the friend of morality, he is but too evidently hostile to the cause of religion; a species of independence which we cannot too strongly condemn.

The following passages very soon gave intimation of this evil tendency; which indeed we suspected before, from seeing no mention of religion among his various topics of instruction.

“Fleury and Burnet, as might be supposed from such men, while they condemn frightful stories, would have the *belief of a hell* strongly impressed on the child's fancy: yet what picture is more frightful to the imagination than that of hell? Impose not on infant credulity such horrid visions; they induce the basest passions, and lead to opinions not less mischievous than some revered in Plato's time, and condemned by that philosopher.”—“At all events, do not require the child to fear God.”—“To require human beings to fear God, blasphemes the benignity of Nature's Lord towards his creatures.” Vol. i. p. 22, 23.

To forbid teaching what religion commands, and experience shows to be always necessary for the regulation of human passions, is rather too independent. It is likewise absurd to compare the fear of God, or the fear of just punishment for offences, with the fear of ghosts. As well might the pupil be told not to fear being hanged for murder or forgery, which is a salutary fear, of the same conditional kind with the fear of punishment after death, not a bugbear haunting the imagination.

In the plan of youthful study, as well as discipline, which Mr. Enfor recommends, we can by no means concur. He disapproves of the books which are commonly put into the hands of children, when they begin to read. The fables of Æsop, and other similar productions, he thinks are productive of no profit, and little amusement. The child, he thinks, is puzzled and confused on being told that animals which cannot articulate, hold conversation with each other, which, in fact, never puzzled any child in the world. But this he calls an artifice “to make what is clear mysterious, and to expose a reality through a perverted shadow.” He is not more friendly to such books as Berquin's *Children's Friend*, Madame Genlis's *Juvenile Dramas*, and the like; which he considers as detaining the boy in a state of childish imbecility. This is surely very indiscriminate censure; for it is the chief object of Berquin, and other writers for youth who have followed

followed his example, to inculcate on the opening mind useful lessons of morality and benevolence through the vehicle of interesting dialogue, or amusing narrative; and in accomplishing this object they have generally been very successful.

According to Mr. Enfor the best subject for infant study is, "a short description of some animals, accompanied with their portraits." After his pupil has been amused with the animated part of natural history, he is for introducing him to the knowledge of human characters. "An abridged account of his countrymen, the most famous for patriotism, enterprise, and literature, would," says our author, "direct his thoughts and excite his emulation."—"Perhaps, after such biographical sketches, a summary of aphorisms, of apophthegms, replies, &c. might be delivered to the student as a manual of ingenuity and wisdom." All these, we admit, are very proper subjects of study for youth; and are by no means neglected in our established systems of education: but if there be not conjoined with this a sufficient portion of moral and religious instruction, we are afraid that the principles, and future conduct of our independent man, will be lamentably defective. Nor ought the imagination to be neglected, which is by nature remarkably active in children.

History, geography, and the ancient languages, are the studies next recommended by this author. He professes himself a zealous admirer of the Greek and Roman classics; and the exuberance of his quotations shows that he scruples not to make a free use of their treasures. But we cannot praise the plan which he recommends for obtaining access to these precious relics of antiquity. He condemns, as worse than superfluous, the grammars which are generally put into the hands of boys, which he thinks torture both their memory and understanding, without facilitating their classical studies. He would have his pupil learn only a few easy rules of syntax, and then begin at once to read some easy author with an interlinear version, verbally exact. After this a translation less literal should be substituted; and at length all translations should be removed, and the pupil left to his author with the mere assistance of a dictionary. We are convinced, that though by such a method a superficial knowledge may be soon attained, a competent knowledge of the ancient languages would never be acquired at all by it.

Mr. Enfor is for reversing the order in which the learned languages are commonly studied; and strenuously advises to begin with the Greek, instead of the Latin. In this opinion he is not original, any more than in his condemnation
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of complicated systems of grammar; but the objections to which this plan is exposed appear to us to be insuperable. It is true, indeed, that the Greek is the original from which the Latin language itself is derived; and that the Grecian classics were the models upon which the writers of Rome formed their works, and matured their taste. But as things are at present, the acquisition of Greek would be so difficult without the previous knowledge of Latin, that it would be cruel to condemn a student to such a task. By this mode of proceeding he would be deprived of the aid of almost every Greek grammar and lexicon at present in use; and he would be equally incapacitated from referring to the notes or illustrations which accompany the best editions of the Greek classics, which are almost uniformly in Latin. The accuracy with which the Latin language may be acquired by means of the numerous and excellent helps which grammarians have provided for the student, greatly facilitates the subsequent acquisition of Greek; where our collateral aids are by no means so plentiful or so perfect; at the same time that they uniformly presuppose an acquaintance with Latin grammar. And if the student is to be satisfied with the acquisition of one learned language, we think he would make a strange figure among literary men if he knew Greek, and yet was ignorant of Latin.

But much more censurable is that part of Mr. Enfor's system of education, in which he dissuades from sending the pupil to any of our universities, and recommends instead of it, a residence in some foreign country for the purpose of occasional study. His sarcasms on our venerable seats of learning are unworthy of notice, and we trust that few will be foolish enough to adopt his advice; and instead of placing a youth of eighteen at college, to send him "*directly to Paris*, and lodge him with some respectable person, who may superintend his education, and have some authority over his conduct and his pleasures." Having spent a year or two in France, Mr. Enfor would next send his pupil to Italy; after which he thinks he might return to his own country through Germany, where he might remain till he had made some progress in the German language. He is for his studying in each country those branches of general knowledge for which it is most remarkable, chemistry and natural history in France, poetry and the fine arts in Italy, and the languages in Germany. A little additional study in his own country, will, he thinks, render the young independent man completely accomplished. It is unnecessary to dwell on the absurdity and insufficiency of this plan of education.

It evidently abandons all the advantages to be derived from able tutors and lecturers in the different branches of science, from the wholesome discipline of an established seminary of instruction, and from the laudable emulation which naturally arises among a number of youths, engaged in the same pursuit. It tends likewise to suppress the ardent love of the native country, which it should be the object of every wise instructor to promote; and it encourages the adoption of foreign manners, foreign prejudices, and even foreign vices, by entrusting youths to the sole guidance of foreigners, at the most susceptible and critical period of their lives.

On the subject of morals and manners, which is next introduced, we have nothing to object. Mr. Enfor strenuously recommends industry, activity, and temperance, which last virtue, indeed, he seems inclined to carry to a length where he will find but few followers, as he is an enemy to the use of animal food. In his reprobation of indulgence in the vice of incontinence, in every form, we most cordially join; and we sincerely wish that his animated exposition of the baseness and criminality of female seduction, may have some effect upon the youthful votaries of pleasure. We certainly agree with Mr. Enfor, that "no action is more monstrous than affecting love, with a design to estrange a woman from her innocence."

The greatest part of the work is devoted to the subject of literary study; and Mr. Enfor is, on all occasions, a strenuous advocate for steady application to the pursuits of science. As a favourable specimen of his style and manner, we shall insert his reply to the common objections urged against learning; in which it may be presumed that we naturally take a more than ordinary interest.

"Objections to Learning answered."

"The puerile and ignorant make many impertinent objections to learning. They say it causes pedantry. It may alter the direction of this folly, but not create it. Pedantry is the formality of cold, or the fastidiousness of weak minds: a learned pedant had been a coxcomb in dress, if finery instead of books had caught his attention. Every state and condition has its pedants: lawyers, and apothecaries, and sportsmen, and village surveyors, and stock-jobbers, often display as much pedantry in their respective pursuits as the recluse of a college, with this distinction, that the pedantry of a learned man has a relish of precious things. I do not wish to screen the affectedly literate from reproach: those who render their discourse a medley of foreign and antique terms, which to understand requires a diploma from Babel, are disgusting. Those who make a parade of their

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literary

literary pursuits, discredit letters and dishonour themselves. Such people I esteem little more than Marcel the ballet-master, when in ecstasies on observing the figure of a minuet; or Le Sack, of the same profession, who wondered what the Queen could see in Harley the minister, as he could never make any thing of him.

“ Another objection is, that great learning injures the sprightliness of man's wit. Did it Lucian's, or Rabelais, or Cervantes', or Butler's, the author of *Hudibras*? Cervantes was a studious reader, and the others, without wit, had been famous singly by their learning.

“ It has been asserted, that an intimacy with books prejudices the mind. They who intimate this opinion, talk much of reading the world. One of the most visionary of those fanatics is a traveller called Steward: he felicitates himself on his ignorance of literature, and to this he attributes the liberal state of his understanding. Had he been at all a reader, he might have avoided repeating Witwood's sneering reason for the happiness of Petulant's wit, in Congreve's *Way of the World*: ‘ His ignorance gives him the more opportunities to shew his natural parts.’

“ It is objected to the studious, that they neglect their private affairs. Sophocles was cited before a court of justice for this imputed omission; and Patru informs his readers, that the love of letters had ruined his fortune. I do not wish to conceal or palliate this carelessness; I would reprehend it; for the fascination of literature to one imbued with its principles is so powerful, that the studious cannot be too frequently guarded against its seductions. But prudence in domestic œconomy is not incompatible with literary habits; and if authors are seldom worldly in their speculations, they are seldom prodigal in their expences.

“ It is incessantly urged, that the profession of letters is not profitable. No one who has conversed much with a dealer's arithmetic who does not babble this objection; and they may exemplify their remark by Milton, who sold with some difficulty his *Paradise Lost* for a few pounds; but they should know, that the object of their own craving is not the ambition of all. I am persuaded, that there are men who had rather be authors of one ode, than make a profitable contract for a loan. If these jobbers and contractors (and I have no objection to them, when they do not prate about what they cannot comprehend,) limit the epithet profitable to money, I agree with them; for the day-labourer is prodigally paid in comparison to the studious. But profit has a more liberal interpretation; an author looks to his fame, and the entertainment and instruction of the world. These are his remuneration.

“ It is said that study abstracts men from society. It makes them select; for every man cannot be their companion. ‘ De-

licacy and distinction,' says Temple, 'makes a man solitary.' The studious can entertain themselves; they do not require the presence and the noise of the many to be assured of their existence.

"The most curious objection is, that learning unfits a man for active life. Hipparchus, called the Sage, was extremely learned: he governed Athens by the assistance of learned men; and his administration was termed a revival of the golden age. Demetrius Phalerius, who presided over Athens for many years with the greatest dignity, and Pericles, and Phocion, and Aristides, and Ephialtes, and Longinus, were all deeply versed in learning and philosophy. So was Lycurgus, the legislator of Lacedæmon; and the philosophers Zaleucus, Charondas, Archytas, Solon, Bias, Thales, Chilo, Pittacus; Cleobulus, who reformed many states, and Epaminondas, and our own Alfred, that exemplar of ability and goodness, were the most literary characters of their age.

"Rome, during the reign of Marcus Antoninus, and Thebes, during its prosperity, and other states, fully authenticate Plato's opinion, that nations would never be well regulated till philosophers were governors, or governors philosophers. Contrast the administration of Antoninus and Domitian; he who banished, by consent of a base senate, the philosophers from Rome, an act only equalled by the Ephesians and the revolutionary French. The former condemned an aristocracy of virtue, and banished Hermodorus; the latter despots an aristocracy of talents, and those who did not fly from the persecution were destroyed.

"Such is the influence of learning in political life, that nations were happy when they enjoyed its influence. Nero was a prosperous ruler under the direction of Seneca, and Hermouz when he enjoyed the advice of the philosopher Burzug; but when these were gone, how lamentably did the two empires fall into disorder. Confucius established, that learning should be the road to magistracy in China; and examples prove his wisdom, and their absurdity who esteem literature incompatible with active life.

"It is a common objection with the superficial, that study injures the health and abridges the term of human life. It is true that Euler, in his application to solve a problem, fell into a fever, and lost one of his eyes; and that Madame du Chatelet, a most extraordinary woman, by too intensely labouring her version of Newton, shortened her days. But these are extreme instances, and only exemplify the ill effects of study prosecuted to excess. Were such objections against study admitted, then they who died through abstinence would disprove the advantage of sobriety. If the female editor of Newton prematurely died, Cassandra Fidele, the most studious and learned woman of her time, lived till she was a hundred and two.

"I scarcely know any description of people longer-lived than the studious. Georgias lived till he was a hundred and seven; Democritus, till he was a hundred and nine; Hippocrates, till he was a hundred and four; Galen, till he was a hundred and forty; Plato reached the great climacteric; Carneades, who was so studious that he neglected his meals, lived till he was eighty-five or ninety. Craterus composed his comedy of the Flagon, and bore away the prize, when he was ninety-six. Theophrastus informs his readers, that he drew up his Characters when he was ninety-nine; and Sophocles composed a tragedy when a hundred.

"Varro, the most learned of all the Romans, wrote on agriculture at a very advanced period of life. Cato the elder made his famous speech in his own defence at eighty-six; and this universal scholar, according to Livius, continued his oratorical exertions with undiminished rigour after his ninetieth year. In Italy, Magliabechi was immensely studious, and he survived the age of fourscore. Huet, in France, studied unremittingly till he was ninety-one. Fontenelle almost completed a century. D'Aguesseau, who never knew greater relaxation than a change of studies, was long-lived. Voltaire, though pany born, and who wrote so much that his works fill thirty or forty large volumes, might also be remarked for his longevity.

"In our own country, Hobbes lived till he was ninety-two; 'neither was his eye dull, nor his natural force abated:' and many, whom it is unnecessary to enumerate, who were most eminent for their studious habits, like Cowley, 'blossomed soon and flourished long.' It is an irreverend mistake to conceive, that study, which is the source of knowledge, (and Bacon says, that 'man is but what he knoweth,') should prematurely terminate his life.

"Shall any henceforward dare to depreciate study? The dull and the ignorant should know, that stupidity and ignorance are no more excused by belying study and its acquisitions, than that audacity extenuates the crimes of robbery and murder. Let those who chb ingloriously with the lapse of life, and who account all glorious efforts folly or quixotism, withhold their profane tongues. How can man entertain himself so innocently as with books? They amuse, they instruct, and they provide futurity with a pleasing resource. By books calamities are prevented, or moderated when they arrive: they are the faithful monitors and friends of all times and fortunes. Literature is the pleasure of youth, the delight of manhood, and the foundation of authority to the old. 'As the goal is the station of victory to runners, the reward of study is appropriated to old age.'" Vol. i. p. 253.

Mr. Enfor then proceeds to give a detailed account of Greek, Latin, Italian, French, and English authors, arranged under

under the various heads already quoted from his general table of contents. The list must of course be very defective, as he professes to criticize those writers only that he has actually read. Many of his remarks are ingenious and amusing, but with some of his opinions we can by no means acquiesce. He displays by far too great a partiality for the doctrines of the sceptics and free-thinkers, and seems inclined to rank Epicurus above the admirable Socrates in the scale of philosophers. We were pleased, however, to find, that his sceptical prejudices have not prevented him from paying a just tribute of praise to that undaunted advocate of morality and religion, Samuel Johnson.

In his observations on the origin of poetry, and of the drama, Mr. Enfor seems to aim at originality. He conceives the only adequate cause of measured language or poetry among barbarous tribes to be, praises of heroic achievements, or lamentations for departed heroes: and hence he thinks arose what he calls "the two great odes," the triumphant and elegiac, which are the sources of all poetry. With respect to the origin of the drama, he thinks nothing satisfactory has yet been established. He will not concede to the Greeks the peculiar merit of inventing it, but finds it in a rude form in every nation somewhat removed from barbarism. The mimics, buffoons, and mummers of country fairs, are, in his opinion, the legitimate representatives of the rude dramatists of early ages; and exhibit just such entertainment as was furnished by the performers of Thespis, mounted on their waggon, and having their faces stained with wine lees. All this may be true; and the inference, which Mr. Enfor triumphantly deduces from it, may be admitted, viz. that comedy is more ancient than tragedy: without materially affecting the received doctrine, that to the Greeks is due the honour of giving to the drama the merits of consistency of plot, of well supported characters, of animated language and varied versification.

The remarks in vol. ii. p. 67. on the limitations of human genius, are worth notice.

Mr. Enfor controverts, and with considerable plausibility of argument, the common opinion, that the patronage of the great has been a principal cause of the literary celebrity of certain ages and countries. He thinks there would have been an Augustan age, had there been no Augustus or Mæcenas; and a period of equal celebrity in Italy and France, though there had been no Lorenzo nor Louis XIV. He justly remarks, that in an age of barbarism the munificence of Alfred, or Charlemagne, could effect nothing in favour of

arts and literature ; and that some of the finest compositions of genius, as the poems of Ariosto and of Milton, were produced without patronage, and in despite of the opposition of power.

In comparing the poets of ancient and modern times, Mr. Enfor displays a justifiable partiality for the writers of his own country. He successfully defends our stage against the imputation of disgusting cruelty, so unsparingly thrown upon it by the French critics. It is, as he remarks, peculiarly offensive that the French should refer the tragic cruelties of the English to the sanguinary nature of the people ; an accusation which not only their revolutionary atrocities, but almost all periods of their history, have completely refuted. The following testimony of the present French taste in tragedy is curious : “ Not long since,” says the author, “ I saw performed at the principal theatre of Paris, a piece called *Gabriel Givry*, in which the husband exhibits in a vase the reeking heart of his wife’s supposed paramour to his wife, in the presence of the audience.”

We shall not particularly notice the long critique into which Mr. Enfor has entered, on the characteristic excellencies and defects of the great epic poets, Homer, Virgil, Lucan, Tasso, and Milton ; nor of his observations on public speaking ; and animadversions on those conspicuous orators and statesmen, whose recent loss our country has to deplore. The most reprehensible, in our opinion, of these strictures, is his attack on the character of Mr. Burke ; for whom, as the able friend of religion, order, and good government, we shall always entertain a veneration. We must also pass over the good advice which Mr. Enfor gives to his *Independent Man*, in case he should ever attain the dignity of a minister of state, and be admitted to a share in the councils of his king.

He next considers at some length the business of authorship, as a rational amusement for those who have leisure ; and as a useful employment to those who are qualified by their talents to instruct the public. He justly observes also, that much pleasure, and even instruction, may be derived from writing what, after all, is unfit for publication. He therefore exhorts the idle to become diligent in the exercise of their literary talents ; and he exposes the insufficiency of many of the arguments by which men are frequently deterred from this exertion of their powers. He next proceeds to give some good directions for composition, and considers the subject of rhetoric under the three heads, of words, sentences, and figures. We might extract some useful rules
from

from this part of the work, but we more particularly recommend his "Hints to Authors," vol. ii. p. 407, from the conviction, that if they were duly attended to, the irksomeness of our task as reviewers would, in many cases, be materially diminished.

Mr. Enfor terminates his labours with the subject of marriage, and he proves himself an able advocate for the female sex, and for the genuine felicity of a virtuous matrimonial union. While he shows the folly of trusting to the duration of romantic love, he inculcates the necessity of founding the happiness of the marriage state upon mutual attachment; and points out those qualifications in a wife, which are most likely to contribute to the comfort of the husband.

Upon the whole we have found Mr. Enfor the steady advocate of morality, and so far he has our approbation; but we differ from him materially in many particulars respecting education, and at once censure and pity him for the contempt in which he seems to hold the doctrines of revealed religion. Of his style our readers will be able sufficiently to judge, from the large specimen we have adduced; it is animated, but sometimes affected and incorrect: thus we have *fautors* for *favourers*; and *defer to their advice*, instead of *pay deference to their advice*. His frequency of quotation, and continual introduction of the names of persons, distracts rather than engages the attention; and the inconvenience is augmented by the manner in which he has disposed his numerous notes, which are all, even although they should contain but a single reference, transferred to the end of the volumes. This may preserve unimpaired the uniformity of his page, but it gives much interruption and trouble to the attentive reader; nor can it fail to be remarked, that if the unusually large type of his text was thought necessary for any particular class of readers, the same persons must inevitably be excluded from the benefit of the notes, by their no less unusual smallness.

ART. XI. *The Complete Navigator; or, an Easy and Familiar Guide to the Theory and Practice of Navigation; with all the requisite Tables.* By A. Mackay, L.L.D. 8vo. 527 pp. 10s. 6d, Longman. 1804.*

IF we consider the utility of navigation to a commercial country like our own, we shall not wonder at the various publications upon the subject; and it must be confessed, that the discoveries which have been made in the theory of this branch of science, have led to the most useful practical conclusions. The accuracy with which the Lunar Tables are now constructed; the improved Tables of the Satellites of Jupiter; the invention of a Sea Quadrant, by Hadley; with the late improvements in watch-making; these have been the great means by which we are now enabled to conduct our ships from one port to another with so much certainty. The work before us is principally of a practical nature, and executed with the ability which we expected, from our acquaintance with another work of the author relative to the same subject.

The work begins with an account of the principles of the sphere, and the figure and magnitude of the earth; defining under the *former* head, the latitude and longitude, with their use in determining the situation of places; and under the *latter*, stating the various observations by which the earth is found to be globular, with the method of finding the length of a degree, and thence the dimensions of the earth. The author then describes the various instruments used at sea, to determine the distance which a ship runs over in a given time, first giving a description of the common log.

“The log is constructed of wood, in the form of a quarter of a circle, being about 5 inches radius, and a quarter of an inch thick. To the arch a quantity of lead is affixed, to make it swim perpendicularly in water without sinking. There are two holes in the log, to one of these the log line is fastened, and a wooden peg at the end of a small portion of line, whose other end is connected with the log line, is, during the time of making the experiment, put into the other hole in such a manner, that it may fly out on giving a sudden jerk to the line; and consequently the log will be easily drawn home after the glass is run out.”

* This book is out of all usual time for notice; but as it is in itself important, and as a friend has communicated a valuable account of it, we shall herein deviate from our usual method.

After describing the half minute glass, some problems are added, showing the use of these two instruments in determining the distance run by the ship; pointing out the sources of error to which this method is subject; and it is remarked, that

“The glass, instead of running out exactly in 30 seconds, ought to run out in 29 or $29\frac{1}{2}$ seconds, because above half a second will be elapsed between the instant the stay line is out and the glass turned.”

But to avoid the errors to which the common log is subject, and to obtain the rate of sailing more accurately, a great variety of other logs have been invented; all these the author has briefly and very clearly described, but he does not undertake to determine which is the most correct. The mariner's compass is an instrument by which the direction of a ship's course is ascertained; a description of which, together with the method of sounding, are next considered and explained, and directions given how they are to be used to advantage. The common method of keeping a ship's reckoning, is by these two instruments; for the distance and direction run being found, the differences of latitude and departure are obtained by the solution of a right angled plane triangle. But this being upon supposition that the earth is a plane, a reckoning thus kept for a length of time, will err very much from the truth. This is called *plain sailing*; and although various methods have been given to correct such errors, yet they must still remain very considerable. Other methods have therefore been invented, to determine more accurately the place of a ship, without any previous reckoning.

The author next gives an account of the tides; and this he has done with great conciseness and perspicuity. He states them as arising from the attraction of the sun and moon upon the different parts of the earth; gives the reason why the principal part of the effect arises from the moon; under what circumstances the tides are the highest; why they are higher at one place than at another; explains the causes of the spring and neap tides; shows how the tides are affected at different parts of the earth, and from what causes, and concludes thus;

“From what has been said, it will appear that, to find the time of high water with accuracy, the latitude of the place, the moon's declination, transit, and horizontal parallax, the time of the year, and of high water at full and change at the given place, must be taken into account.”

Dr.

Dr. M. then gives three methods of finding the time of high water; these are very valuable, and are explained by examples with great clearness; making an important part of the work. The first method is very simple, but the other two are the most accurate.

Besides the arithmetical operations of making the computations for finding the difference of latitude and departure, there is another very ready and practical method, by what is called *Gunter's Scale*, invented by Mr. E. Gunter, by which you can, by means of a pair of compasses, take a fourth proportional to three given numbers. Of the construction of this scale, this author has given a very full description, showing how the various lines upon it are laid down. Besides the above-mentioned use, multiplication, division, and the extraction of roots, are very readily performed by it; and although the accuracy cannot be equal to that of an arithmetical calculation, yet where great accuracy is not required, the scale is very useful.

These fundamental principles being explained, the author gives a short treatise of geometry, containing such problems and theorems as are necessary in the future part of the work; and then proceeds to plane trigonometry, a department of geometry which should be well understood, as the principle upon which all plain sailing depends. Accordingly we find this subject very fully explained, both in respect to the theory and examples of actual calculations for every particular case. And having thus prepared the reader, Dr. M. proceeds to determine the situation of a ship at any proposed instant of time, by means of the courses and distances sailed from a place whose latitude and longitude are known. These operations are performed by construction, by calculation, by inspection in the traverse tables, and by *Gunter's scale*.

The next chapter is upon *parallel sailing*. The figure of the earth being spherical, the meridians approach each other and meet at the poles. The meridian distance therefore answering to the same difference of longitude, is variable with the latitude upon which it is reckoned.

“Parallel sailing is the method of resolving problems, in which the difference of longitude between two places in the same parallel, their distance, and the latitude of the parallel, are concerned. This sailing is particularly useful in any trade where the course is near a parallel, or in making low or small islands.”

The author has explained in a very clear manner, the methods

methods of resolving all such cases by the four methods before stated.

“ *Middle latitude* sailing is an easy, though not strictly accurate method of resolving problems in sailing, in which the course is neither a meridian nor a parallel, the earth being supposed a sphere. This sailing is a combination of *plain* and *parallel* sailing.

This subject is of a more difficult nature than those before treated of; but it is here handled in so familiar and clear a manner, as to render it very intelligible. On this principle of sailing, the author makes the following observations :

“ Although the above method is that which is constantly practised at sea, and which is no doubt tolerably exact in any probable day's run, yet, in high latitudes, and when the distances are considerable, it is by no means to be depended upon, whether performed according to the principles of middle latitude, or Mercator's sailing.”

Mercator's sailing is a ready and accurate method of resolving the several problems in navigation, upon supposition, that the earth is a perfect sphere.

“ This sailing is so named from *Gerard Mercator*, who having observed the errors of the common charts, and the great trouble attending the use of those constructed upon globular principles, in which the rhumb lines were spirals, he, in the year 1556, published a chart, wherein the rhumbs were represented by straight lines, and the meridians as well as the parallels of latitude were also represented by straight lines parallel to each other: but, in order to compensate the error arising from the parallelism of the meridians, each degree or portion of the meridian was increased in length, with its distance from the equator.”

Two theorems are then given with their demonstrations, and upon which the resolutions of all problems depend. A great variety of well chosen examples are added, with their solutions. But the method here given is not correct; and when the run is extended to a considerable distance, the error will increase with the distance, and become considerable. In consequence of this, the author gives a second rule, containing a correction of the error of the preceding rule. Thus far the various rules for finding the place of a ship at any given time, have been comprehended under the resolution of a right angled triangle; the next chapter therefore contains the doctrine of what is called *oblique sailing*; this

“ Is the application of oblique angled triangles to the solution of problems at sea. In going along shore, this sailing is particularly useful in ascertaining the distance of places from the ship, and from each other. Also, when it is required to settle the latitude of any particular place, from observations taken at sea, oblique sailing becomes necessary to determine the distance of the ship from the place; and hence the difference of latitude between them.”

Chapter 7th is upon *windward* sailing, that is, to gain a port by the shortest and most direct method possible, when the wind is in a direction unfavourable to the course which the ship ought to steer for the port. In this case, the ship must sail upon different tacks; the object of this sailing is therefore to find the different courses upon which the ship must run to arrive at the port in the least time possible. This is illustrated by a great many well chosen examples. The practical navigator will find the instructions here given, of great use.

The next article treated of is *current sailing*. In all the preceding laws of sailing, the water has been supposed to be at rest; and where the tides are regular, this may answer very well, as the effect of the flood will about counteract that of the ebb. But in places where there is a current, allowance must be made for the space through which a ship is taken by that course; the method therefore of resolving such laws is called *current sailing*. In a calm, the ship will be carried altogether by the current, and the motion of the current will measure the motion of the ship; but when there is any wind, the effect of the wind upon the ship's course must be compounded with the effect of the current upon it, in order to determine the free motion. The author proposes to determine the effect of a current thus:

“ In the open ocean in calm weather, the setting and drift of a current are easily found by taking a boat to some little distance from the ship; which being brought up, by sinking from the stern a heavy iron pot, or loaded kettle, to the depth of about 100 fathoms: then, the log being low, its bearing will be the setting of the current; and the number of knots run out in half a minute will be its drift. When in sight of land, the setting and drift of a current may be found, by observing some remarkable place or places ashore, at certain intervals of time.”

Thus has the author explained very fully the various methods of what is called *keeping a ship's reckoning at sea*; that is, to keep an account of the course which a ship describes from day to day; so that knowing the place from
which

which you set out, you continue to know where you are. This is done without any astronomical observations.

The next subject treated of is that of *Charts*. The charts are representations of parts of the surface of the earth; but as these are laid down upon a plane, and the earth is a spherical surface, it is impossible to construct a chart which shall in all respects represent truly any portion of the earth; various methods of projection have therefore been invented to lay down charts, and render them of practical use. The first chart described by this author is the *plane* chart, and the second is *Mercator's*; the latter of these he has explained upon the principles before given. The principal use of a chart is to find the course and distance between any two places, and to lay down the place where a ship is. The author has therefore given the method of performing the several problems in sailing by this projection.

The next chapter contains a short, but very clear and accurate account of *Hadley's* Quadrant; describing its construction, the uses of the different glasses, and their adjustments. The principal use of this instrument being to determine the latitude and longitude of places both by sea and land, the author first describes the different heavenly bodies requisite for the former purpose. He then proceeds to explain the various methods which have been used to find the latitude. The problem, to find the latitude from two altitudes of the sun and the time between, is explained with great clearness; and examples are given of all the laws to which the rule may be subject. This is a valuable part of the work.

The next chapter contains the method of finding the longitude at sea by the lunar observations; a problem of the first importance in navigation, but whose solution is now brought to a considerable degree of accuracy, by the great improvements of the lunar tables, and the quadrant invented by *Hadley*, by which the distances of any two bodies in the heavens can be measured, notwithstanding the great unsteadiness of the observer on board a ship. Of all the various modes, which have been proposed to determine the longitude of a ship at sea, this method will always be found to be the best. The same degree of confidence cannot be put in time-keepers, as their rate of going is subject to vary, and they are also liable to injuries. Watches, however, are very valuable, as serving to connect observations taken at different times. The problem to be here solved is, given the moon's *apparent* distance from the sun or a fixed star, and their altitudes, to find their *true* distance. The rule is here clearly stated

stated and exemplified. Thus the longitude of a ship is found without any previous knowledge of its situation, except the longitude by account.

The variation of the compass is the next subject treated of; to which is added, a description and use of the azimuth compass. This is followed by the journal of a voyage from England to Maderia; to which is added, various useful directions to the mariner respecting the working of a ship; and this finishes the subject of navigation. But the author has added a variety of other very useful matters, connected with the subject; as, the application of trigonometry to the mensuration of heights and distances; of the true and apparent direction of the wind; the method of surveying coasts and harbours; how to know the principal fixed stars; on the wind; with the use of the barometer, thermometer, and hygrometer. In the sixth book, is added, a very valuable collection of tables, with precepts for their use; and an extensive table of the latitudes and longitudes of places upon the earth, with copious tables of logarithms.

From the account here given of the work before us, the reader will be able to form an estimate of its contents and value. In justice to the author, we must acknowledge that throughout the whole we discover the hand of a master. The rules and examples are every where delivered with great simplicity and clearness. We consider it as a very valuable treatise, and such as ought to be in the hands of every officer when he goes on board his ship. Nor can we forbear expressing our regret, that this volume has remained so long unnoticed*.

BRITISH CATALOGUE.

POETRY.

ART. 12. *The poetical Works of Sir William Jones, with the Life of the Author.* 2 vols. 12mo. 10s. 6d. Cadell and Davies. 1807.

This is a new and remarkably neat edition of the poetical works of a favourite and popular author. The Life is given at

* Two other valuable works, by the same author, have been recommended in the British Critic: his book "on the Longitude," vol. I. p. 258; and that on the "Gunter's Sliding Scale," vol. XII. p. 446.

considerable

considerable length, for the materials of which the editor acknowledges himself principally indebted to the Memoirs of Sir William Jones, by Lord Teignmouth.

ART. 13. *Mirth and Metre, consisting of Poems, serious, humorous, and satirical, Songs, Sonnets, Ballads, and Bagatelles, written by C. Dibdin, jun.* 12mo. 5s. Vernor and Hood. 1807.

The author, who has much and often contributed to the innocent amusement of the public, modestly enough calls this a volume of trifles: but they are for the most part very agreeable trifles, certainly not deficient in *measure*, though they are not all of equal *weight*. The serious parts are friendly to morality, and with respect to the lighter, we have no doubt but the *smiles* will have considerable majority over the *frowns*. Indeed some of the songs are excellent.

ART. 14. *Poems, chiefly Amatory. By David Carey, Author of the Pleasures of Nature, &c.* 12mo. 5s. 6d. Vernor and Hood. 1807.

The author, in his preface, seems conscious that his poems are liable to the objection of being somewhat too amatory; which, indeed, is also the case with the vignette prefixed. In a hasty view, however, nothing occurred to us as deserving any great severity of reproof, and the following will demonstrate that Mr. Carey has some, at least, of the qualities of a Poet:

“ WOMAN.

Quid vento levius? Pulvis. quid pulvere? Pluma.

Quid pluma? Mulier*. Quid muliere? nihil.

“ O'er smiling lawns or slumbering seas,
Full lightly roves the restless breeze;
Light floats in air the varying feather,
But woman's lighter still than either.
Bedecked with beauty's firen smile,
Like April sunshine, to beguile;
Or Luna's streams of silver light,
That glad awhile the traveller's sight;
Then leave him darkling still to range,
And mourn their falsehood and their change.
See woman sooth with flattering art,
Awhile the doting lover's heart;
Then like the wind inconstant turn,
And doom that faithful heart to mourn.
To every virtue close allied,
To every neighbouring vice beside;

* *Muliere* is improperly printed for *Mulier*.

Where

Where mix'd with every nameless grace,
 Luxuriant folly has its place.
 Fantastic woman rules the mind
 With power despotic, unconfined;
 Whose throne, in reason's spite that rose,
 One blast of reason overthrows."

ART. 15. *Poems, Original, and Translated by P. J. Dugard, Esq.* 12mo. Price 5s. Carpenter. 1807.

That these Poems are neither destitute of Taste nor Imagination, will sufficiently appear from the following specimen:

" THE DEATH OF LOVE.

" One day from Cytherea's view,
 The little urchin, Love, withdrew;
 The nymphs of Rhodope with joy
 Discover'd, and caress'd the boy;
 And press'd the rosy grape, and fill'd
 The sparkling cup, and Cupid swill'd:
 The busy fumes that upward fled,
 Quickly o'erpower'd his little head.

" Now, tir'd of frolic and of play,
 His tiny godship would away;
 And plies his wing with filken sound,
 In giddy circles round and round.
 He seeks his mother; but, ah me!
 Poor tipsy Cupid cannot see:
 To Pleasure, by mistake, he flies,
 And on her panting bosom dies." P. 144.

ART. 16. *The Inferno of Dante Alighieri; translated into English Blank Verse, with Notes, historical, critical, and explanatory; and a Life of the Author. By Nathaniel Howard.* 12mo. 293 pp. 8s. Murray. 1807.

Another English Dante, after Mr. Boyd's in rhyme*, and Mr. Cary's in blank verse †, is rather more than we expected. This is also in blank verse; and Mr. Howard does not even mention the name of either of his predecessors. Of these the translator with whom he comes most immediately into competition, is Mr. Cary; and in making the comparison between them, we find the present author standing on respectable ground. Sometimes he is more poetical than his predecessor, sometimes less so; always less literal, and therefore less fit to serve as an interpreter to the

* See Brit. Crit. vol. XXI. p. 225.

† See Brit. Crit. vol. XXVI. p. 18; and XXX. p. 528.

student who aspires to read the original. Mr. H. seems to confine his design to the *Inferno*. Mr. C. if we mistake not, means to go on to the *Purgatorio* and *Paradiso*, which complete this famous poem. The obvious matters of comparison between the two blank-verse translators, are the Versions and the Notes; on each of which we shall very briefly remark. Mr. H. thus renders the opening of the 2d Canto:

“ Low sank the day: the dusky air enwrapt.
 All weary *beasts* in night, and from their toils
 Released them. *I alone sustain'd* the war
 Of woes, and mazy perils of the way,
Which now my mind unerring shall retrace.
 O Muses! O bright Genius! raise my thoughts;
 Aid me ye powers of mind, who hold preserv'd
 In Memory's tablet, what these eyes survey'd,
 Now prove your noblest Virtues! ‘Thou my guide
 Examine,’ I began, ‘my nature first;
 First try what courage animates my breast
 Ere thou entrust my footsteps to proceed.’ P. 19.

The whole of this opening is much inferior to that of Mr. Cary, though it departs further from the original. Instead of *beasts*, it should be *animals*; *I alone sustain'd*, should be, *I alone “prepared to sustain,”* as in Cary, “*M'apparecchiava a sostener.*” The fifth line is so similar, that, were it not in translating the same thing, imitation would be suspected. Mr. Cary's is, “*which my unerring memory shall retrace.*” The transition from the invocation to the speech, wants the distinctness which the original gives it, and Mr. Cary equally: and “*bright genius*” is neither so literal nor so good, as “*high genius.*” We are not quite satisfied with either translator in the opening of Canto III. where is the famous,

“*Per me si va nella citta dolente.*”

But we rather prefer Cary. We could point out passages, in which we prefer Howard. Mr. Cary has printed the original with the translation, Mr. Howard has not; yet, oddly enough, the latter, at the head of each note, cites the original only, which his reader may not happen to possess or understand; nor has the English always any thing literally answering to it. Thus Mr. H.'s first note on Canto II, is on the words “*Lo vas d'elezione,*” where the translator is rather more learned than is necessary, in illustrating the word *naves*, or *vessel*, for body, or person. Yet no such term appears in his translation, where St. Paul is named expressly, with the title, “*Chosen of God.*” Mr. Cary more properly translates it, “*The chosen vessel also travell'd there.*” But for this inconvenience, the notes of Mr. H. seem to be well compiled, and sufficiently explanatory. We

H h

should

should not indeed, on the whole, find any material fault with Mr. Howard's translation, except that, the other having been just published before, it appears to be rather superfluous.

ART. 17. *An Elegy on the Demolition of the (two) Leaden Spires of Lincoln Minster: distributed in Lincolnshire, as a Christmas-Box, 1807, from the President of the Royal Society. To which is added a Parody, sent in return, as a New-Year's Gift, 1808.* 4to. 6s. Hellaby, Boston. 1808.

Almost every stranger who has visited the beautiful cathedral at Lincoln, for many years past, has lamented the strangely disfiguring effect of the two western spires. Incongruous, clumsy, ill designed, and worse executed, resembling nothing but very ugly extinguishers; they seemed to be the job of some vile country plumber, in league with the carpenter, to deform the church for their own joint benefit. Yet, strange to say, when taste interferes to remove these long censured deformities, persons are found, who, from a mistaken notion of their antiquity, and a still more blundering idea of their beauty, are desirous to have them preserved. These foolish errors seem to have produced an elegy on the demolition of the said spires, which some person of better taste and judgment has here parodied; printing the parody stanza for stanza with the elegy. As the parody alone seems to us to speak any reason, we shall cite the two first stanzas of it. They who admire any kind of deformity, if supposed to be ancient, may exercise their wits, if they have any, in guessing what the original stanzas were.

“ Adieu,—ye twin sisters, foul spires,
By base architects modernly plac'd;
Now remov'd, much against the desires
Of rusticks, who never knew taste.

Oft I've view'd you with sorrowing face,
As vile ornaments, horrid, impure;
As of Gothick design the disgrace,
And the work of some plumber obscure.

Some *Pursuer of architectural innovation* probably produced, or suggested, the elegy here parodied.

POLITICS.

ART. 18. *Present State of the British Constitution; historically illustrated, by Britannicus.* 8vo. 182 pp. 4s. Longman and Co. 1807.

The mode of illustration adopted by this author, is certainly the best calculated to impress on the mind the various changes which

which have taken place in the laws and government of this kingdom; and the events which, after many struggles, have finally established our present Constitution. It has accordingly been chosen by several eminent writers, the result of whose labours has been such as to render the work before us, in a great degree, superfluous. Yet although the author cannot claim the merit of much sagacity in research, or novelty of remark, he has perhaps brought the facts which he relates into a narrower and more convenient space, than former works on the same subject will be found to occupy. On this account, his illustrations may be useful to those who have not leisure for the perusal of more elaborate treatises. Nor have we, throughout the earlier and greater part of this work, any material objection to make to the accuracy of this writer's statements, or the justness of his observations. When the political opinions of the present times have not room to operate, he is sufficiently candid; his judgments are impartial, where popular prejudice does not interfere. The first bias of this kind which we have to notice, is the revival of that vulgar, but now exploded, imputation on Sir Robert Walpole, of holding the opinion, that "every man has his price." If the experience of that able Minister did not refute such a doctrine, his good sense would have forbidden the public avowal of it. Much of the political history which follows has no application to the professed object of the author, the illustration of the British Constitution, and is strongly tinged with the party politics and prejudices of the day. He is inaccurate in representing the first Lord Chatham as having succeeded to the Pelham administration, after the commencement of the war of 1756; for Mr. Pelham, the chief of that administration, had died some years before, and the Ministry had been, in several other respects, changed. He adopts the illiberal and long since exploded notion of the continuance of the Earl Bute's influence long after his resignation (nay, even during the administration of Lord North), an opinion which, we are convinced, was never seriously entertained by any well informed person, however convenient the report may have been found, as a pretext for popular clamour and invective. Consistently with the politics which this author adopts, he is grossly unjust to the character of the great and venerable Earl of Mansfield; a judicial character which is daily rising in the public opinion (if indeed it have not already attained an unrivalled eminence), and may bid defiance to a thousand such assailants as this author. In our own times he is, of course, hostile to the administration of the late Mr. Pitt, though he affects some reverence for his memory. In short, we may justly characterize this tract as containing just, and, upon the whole, accurate remarks, so far as they relate to the ancient constitutional history of Great Britain; but as deformed by a prejudiced, and often unjust, account of later political events, apparently compiled from party pamphlets and newspapers.

ART. 19. *A few Observations on the present State of the Nation, in a Letter to His Grace the Duke of Bedford. By the Rev. F. Randolph, D. D.* 8vo. 99 pp. 2s. 6d. Wilkie and Robinson. 1808.

These "few Observations" (which appear to us to be both numerous and multifarious) glance occasionally at religious topics, but chiefly relate to the subjects of Politics and Commerce. The present war is characterized by the Rev. author as *disastrous throughout its progress*; and, speaking of its motive and principle, he questions whether "The impulse of angry passions has not been mistaken for earnestness in our country's cause? whether the spirit of pride, hatred, or revenge, may not have occasionally mixed with professions of national honour, and proposals for national security?" We cannot agree in any of these sentiments. To us it does not appear that a war can be termed "disastrous throughout," in which (though our continental allies have been overcome or overawed) we ourselves have been uniformly victorious on our own element; a war by which we have not only preserved our independence, but established (by the blessing of God) for ages to come, the pledge of that independence, our maritime superiority. Would the author advise us to risk the loss of these advantages, by following the examples of those wretched nations, whose sovereigns have (in the revolutionary phrase) *fraternized* with the tyrant of France? Let him ask the King of Spain what he now thinks of that policy, after having given it a complete trial! Neither can we admit that, whatever may be the feelings of some individuals, "the spirit of pride, hatred, or revenge," can be justly imputed to the nation, which approved the experimental peace of Amiens, and which, before it relinquished that experiment, endured such a series of insults and aggressions. The writer who sets out with such sentiments as these (were there no other symptom of party prejudice in his work), cannot, we think, be deemed an unprejudiced or impartial observer. But were we even disposed to coincide with the political opinions of this writer, we should object to the declamatory style of his Letter: for while he strongly paints the awful situation in which this country is placed, assailed by such a host of enemies, he does not point distinctly to any course of proceeding by which peace and safety may be obtained and secured. "Vindictive measures" (under which term, we presume, the late Orders of Council are alluded to) are reprobated, as tending, in the author's language, to "pull down the commercial edifice, and bury ourselves beneath its ruins." The discussion of this subject would far exceed our limits. We will therefore only remark, that the author does not prove what he asserts; nor when he accuses his countrymen of "violating commercial honour and good faith," by the capture of what he calls

"neutral"

"neutral vessels," has he attempted to show that those nations are intitled to the rights of neutrality, whose governments have submitted to the tyrannical mandates and prohibitions of our enemy.

But what shall we say to a writer who, not contented with proposing to "divide," as he terms it, "the empire of the sea and land between England and France" (a measure which, while it confirmed the subjugation of Europe, would highly endanger our own) strongly inclines, if he does not expressly recommend "*to offer up our code of maritime laws in part of payment of the price of peace?*" Where is the spirit of Englishmen fled, when a writer, of respectable situation and character, can mention such a suggestion in any terms but those of reprobation and disdain?

The financial difficulties, and the pressure of taxes, arising from the war, are also manifestly exaggerated by the reverend author. Great as the latter may be upon some individuals, they are not likely to be much increased; unless the author's friends, when in power, deceived us in their scheme of carrying on the war for several years, without any material increase of the public burthens: nor is this representation consistent with the picture which he afterwards draws (in pages 52 and 53) of the general prosperity of Britain.

The latter part of this work (which relates chiefly to Commerce and Finance) is, we readily admit, more able, argumentative, and just. The author differs from a late writer, who has endeavoured to prove that the prosperity of our country is wholly "independent of Commerce." As the pamphlet in question is now under our consideration, we will not in this place discuss that much agitated question. It is, however, treated by this author with ability; and, what agreeably surprised us, with perspicuity. This latter portion of his work may perhaps rescue it from the neglect to which the confused and empty declamations in the preceding part would, in our opinion, have justly consigned it.

At the close of this letter the author has revived and strongly recommends a plan of finance, proposed by the Bishop of Landaff; namely, that a proportion of our capital should be applied to the redemption of the whole, or a considerable part, of the national debt. As this proposal is not new, we will only add, that we coincide in opinion with those who have deemed it impracticable.

ART. 20. *The British Cabinet of 1806, or Memoirs of the illustrious Personages who composed the late Administration, with Strictures on their Qualifications as Statesmen.* 8vo. 5s. Verner and Hood. 1806.

While this work was at the press, it pleased his Majesty to make a change in the administration. The characters are drawn up with great spirit, and as far as a cursory examination of the contents, enabled us to judge with truth and moderation,

MEDICAL.

ART. 21. *An Account of the Ophthalmia which has appeared in England since the Return of the British Army from Egypt.* By John Vetch, M. D. Member of the Medical Society of Edinburgh, and Assistant Surgeon to the 54th Foot. 8vo. 142 p. 6s. Longman, Hurst, Rees, and Orme. 1807.

ART. 22. *Remarks on the Purulent Ophthalmia, which has lately been epidemical in this Country.* By James Ware, Surgeon, F.R.S. 8vo. 2s. 57 p. Mawman. 1808.

The alarm which prevails respecting a new and virulent species of ophthalmia has occasioned the publication of the two above-mentioned works. As they both treat upon the same subject, they can with propriety be reviewed and compared together.

Dr. Vetch supports the generally received opinion, that this violent and contagious malady has been imported from Egypt; the proofs of which appear to us satisfactory: for the disease first attacked our troops when in that country; and the regiments who continue infected, either were in Egypt themselves, or have lodged in the same barracks, or have communicated by some means with the infected troops: and hitherto it has spread very little among other classes of men.

Mr. Ware agrees with Dr. Vetch in considering this a contagious disease, and in thinking that it proceeds from a specific poison. He states, that it is similar to the purulent ophthalmia of new-born infants, arising from fluor albus; or to the ophthalmia of adults which occasionally is excited by the matter of gonorrhea, or gleet. Mr. Ware expresses himself with an unpleasant ambiguity: he appears to suspect that the Egyptian ophthalmia is of the syphilitic kind; yet does not care to commit himself by a frank declaration. It appears to us most certain, that the disease in question, which has spread with such malignant violence, is a new contagion here, and cannot be owing to causes which have long been prevalent throughout Europe.

A description of the disease is given by both authors, That by Dr. Vetch, though first published, is the most minute and circumstantial.

Inflammation first attacks the external parts of the eye; it proceeds rapidly, and rises soon to the highest degree. When unchecked, the transparent cornea soon becomes dim, ulcerates, and bursts, and vision is lost for ever. The number of our brave soldiers, who have been struck with total blindness by this dismal malady, is great; though the medical officers of the army appear to have tried every known plan to cure the afflicted, and to stop the spreading contagion. Dr. Vetch was witness to the inefficacy of the ordinary methods of treating ophthalmia. The anti-phlogisticated

phlogisticated regimen had no avail: warm and cold applications were equally insignificant; astringents, stimulants, and opiates, were all fruitless: so that the military surgeons had the mortification to see that this dreadful disease frustrated all their efforts. At length a method of controuling, and, in most cases, of subduing this distemper, was happily discovered; and Dr. Vetch gives the sole merit of the plan to Mr. Knight, Inspector-general of Military Hospitals. It consists chiefly in immoderate bleedings. From thirty to sixty ounces of blood is drawn off at once, and this is repeated frequently. We confess our astonishment that any human being should support the loss of such large quantities of blood, which, it is asserted, was followed with no lasting mischief to the constitution, but with the most striking benefit to the distemper. The antiphlogistic regimen, in its strictest sense, is naturally enjoined at the same time. And Dr. Vetch declares, that by this bold treatment the ophthalmia is overcome with more certainty than any other inflammatory disease.

Little dependance appears to be placed on the local treatment. In the first stage, linen compresses dipped in some cooling lotion, as the sappharine water, or the saturnine solution, are constantly applied: and the eyes are to be frequently cleansed by injecting tepid water with a syringe.

When the disease has something subsided, other astringents have been found beneficial; such as Bates's camphorated eye-water, solutions of alum, &c. and Dr. Vetch, with the doubts natural to the candid, seems to be at a loss which to prefer.

Mr. Ware's treatment differs in several essential points from that recommended by Dr. Vetch. Without censuring the profuse bleedings, he says, he has rarely carried the plan of depletion to the same extent. But he expresses himself too vaguely to comprehend precisely to what extent he thinks it ought to be carried. He trusts more, as all oculists do, to the local treatment. He recommends strongly scarifying the lower eye-lid: whereas Dr. Vetch asserts, in positive terms, that all scarifications were found injurious; and he adds, that the surgeons who witnessed the disease in Egypt entertained the same opinion.

We confess ourselves inclined to give full credit to Dr. Vetch; who appears to be a most intelligent observer, and who has had much greater experience in this malady. Indeed, to make even the slightest wound in a part so exquisitely irritable, does not appear to us a probable means of lessening inflammation. The cause of the disease being a morbid poison, likewise militates against this practice. That poison is, however, certainly not syphilitic, or the scarifications would have produced chancres.

Mr. Ware is precise in his recommendation of an eye-water. He considers Bates's camphorated water as pre-eminently useful; and usually employs it diluted with three parts of common water.

He advises the eye to be syringed with this lotion once, or, in bad cases, twice every hour. When the inflammation is very furious, he puts only four or five grains of the vitriolated copper into eight ounces of water. There is something, however, contradictory in the instructions given afterwards; for, though the first directions are evidently to employ the injection most frequently in the bad cases, he gives this caution: "And if the pain of the eye, and the tumefaction of the conjunctive, be considerable, it may be advisable not only to make the lotion of the weakest standard that I have mentioned, but to leave longer intervals between the times of employing it; and occasionally to interpose the injection of merely tepid water in the manner recommended by Dr. Vetch." P. 39.

Thus Mr. Ware appears to have observed, that the frequent use of so irritating a lotion had done harm in this intense distemper, and therefore proposes longer intervals: this inclines us to believe, that the omission of it altogether would still be preferable.

When the inflammation continues to augment, in spite of the remedies, Mr. Ware advises puncturing the cornea, to discharge the aqueous humour. This operation was first recommended by the ingenious James Wardrop, of Edinburgh. There has been hitherto too little experience of it to form a sure judgment of its utility: but it seems to us not improbable, that by lessening the distention from the plenitude of the globe, an eye may sometimes be saved, which otherwise would be lost.

It may be inferred from what has been written, that we prefer Dr. Vetch's publication to Mr. Ware's. The superior experience of the military surgeon in this disease has contributed to give him this advantage.

ART. 23. Cautions and Reflections on Canine Madness; with the Method of preventing the Hydrophobia in Persons who have been bitten. By George Lipscomb, Surgeon. 8vo. pp. 21. 1s. 6d. Budd. 1807.

The subject of Hydrophobia is so interesting in its nature, and important in its consequences to the community, that we were surprised to find that any writer who deemed his reflections worthy of public notice, could communicate so little information as the treatise before us contains. The author informs us, that "the specific nature of the morbid influence which produces Hydrophobia, is but little understood;" and that "the original source of this contagion is in the atmosphere." "In proof that this disease like all other epidemics, is generated by a peculiar state of the atmosphere, it may be remarked, that whenever it arises, the number of dogs seized naturally, that is, without having had any intercourse with other dogs, always bears a great proportion

position to the number among which the disease is disseminated by biting."

In the treatment, nothing occurs but what is universally known to practitioners; and most of the practical and interesting remarks in this pamphlet are derived from Dr. Mosely; who, in return, receives much commendation from the author. That Mr. Lipscomb, is not, however, entirely devoid of originality, appears from the following extract, which is a fair specimen of his style and opinions; and if any of our readers, convinced by these forcible arguments, should destroy their faithful canine friends; we shall doubtless afford the author much gratification. "Dogs may minister to the luxury, or rather to the folly or caprice of individuals, but instead of contributing to the security of persons or property, they are productive of much disturbance and inconvenience to both. Passengers in the streets are perpetually suffering annoyance, and the goods of tradesmen, and various articles of commerce, are frequently injured by them: vegetables and other articles of food rendered filthy and *abominable*.

"There is reason to believe that many fine horses are stolen annually for the purpose of destruction, and the supply of dog-meat: and the facility of thus disposing of their carcases, becomes a double incitement to the horse-stealer, because it becomes a security from detection as well as a pecuniary advantage."

ART. 24. *Practical Observations on the Radix Rhataniæ, or, Rhatany Root, a Production of Peru: containing an Account of its sensible Qualities—Its Powers as a tonic or stomachic Medicine—The various Forms in which it may be employed, and the most respectable Testimony in its Favor, as superior to the Peruvian Bark in all Cases that require the Use of a strengthening Medicine. To which are added, Directions for the Use of the Phosphate and Oxyphosphate of Iron in Cancer, &c.* By Richard Reece, M. D. &c. 8vo. 55. pp. 28. Longman. 1808.

The discoveries in the Materia Medica of late years have tended more to revive old remedies than to introduce new ones. This has been particularly instanced in the Digitalis or Fox-glove, which is found to have been a remedy with which the earliest writers were as well acquainted as the present; so that the pens of Forster, Beddoes, and Ferriar have only been retailing old observations dressed in the fashion of the day. The author of the present essay claims higher merit. He presents us with an account of a remedy, before his time entirely unknown in this country, possessing very active virtues, and excelling the most boasted qualities of the Peruvian bark; more grateful to the palate, and less liable in its primary action to derange the stomach and bowels. This medicine is the Rhatany Root, chiefly known before as a colouring material for red wine, which came by chance

chance into the hands of the author, and which he subjected to an accurate investigation both scientific and practical. His essay is divided, first, into an account of the remedy in its appearance and sensible qualities, from which he forms some important deductions. He then adduces a variety of respectable and conclusive medical testimonies in its favour; and, lastly, he enumerates the forms in which it may be prescribed, and accommodated to various views of practice. We give him much credit for this last part in which writers on new articles of the *Materia Medica* generally fail. Dr. Reece has very properly furnished the profession with such a variety of forms in which this apparently valuable medicine may be employed, that practitioners must be tempted to give it a fair trial, which we have no doubt will confirm the observations of the ingenious author, and render the root an article of great importance; as it appears to be well worthy of a place in the *Pharmacopeia*.

The following are the modes in which the root has been employed by Dr. Reece:

“ The Rhatany Root may be administered,

“ 1st. *In Substance*.—Viz. Fine powder: in this state it has answered best in Intermittents and Epilepsy, in doses, from ten to thirty grains, every two, three, or four hours, in a little mint water, or formed into an electuary, as recommended by Mr. Hill and Mr. Caton, in the 2d section: fifteen grains of the powder are a proportion equivalent to twenty-five of the Peruvian Bark.

“ 2d. *In Infusion*. By macerating the bruised root in water six hours, the whole of its medicinal virtues is extracted. This infusion is as potent as the decoction, and possesses more of the aroma. Six drachms of the root are sufficient to saturate sixteen ounces of water.

“ 3d. *In decoction*. Which is made by boiling six drachms of the bruised root in twenty ounces of water, in a covered vessel for ten minutes, and straining the liquor while hot.

“ 4th. *In Tincture*. Of which three kinds are kept—viz. the simple, the compound, and the aromatic.” P. 42.

Exact formulæ are then given for making the compound tinctures; and afterwards other forms of prescriptions into which the root is admitted, in its different forms.

DIVINITY.

ART. 25. *A Sermon, preached in the Cathedral Church of St. Paul, London, on Thursday, June 5, 1806. Being the Time of the yearly Meeting of the Children educated in the Charity Schools in and about the Cities of London and Westminster. By the Right Rev. John, Lord Bishop of Exeter. Published at the Request of the Society for promoting Christian Knowledge, &c. 4to. 11 pp. Rivingtons. 1806.*

Nothing more curiously marks the silent lapse of time, than the facility with which an event occurring annually is suffered to pass by, without a recollection that its period has returned. An instance of it occurs in the present discourse, which certainly we did not intend to overlook; and which yet bears in its front a date which conveys a tacit reproach.

We did not immediately perceive what could be the reference of the text, prefixed to this discourse, to the occasion of it. The words are in Mark i. 3. "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." The choice is fully justified by the opening of the discourse, which commences with an animated comparison of the Christian world to a wilderness, beset with dangers, through which, by disseminating Christian knowledge, we enable the pilgrim to walk in the paths of the Lord. How dangerous a wilderness it is to the children of the poor, particularly in the metropolis, is admirably expressed in this passage.

"Innocence scarcely blossoms before it is blighted. The very first avenues of sense are to them so many sources of contagion and corruption. The moral air they breathe is as pestilential as the natural, to which they are condemned. Blasphemy and profaneness are the first sounds which meet their ears. Licentiousness and debauchery, in their most depraved and ugly shapes, are the first scenes which their eyes witness. Their parents (dreadful as the consideration is) are, in many instances, their earliest preceptors in ruin and guilt. If they should be of an opposite character, and inclined to piety and soberness, they still have neither time nor leisure to watch their inexperienced steps: nor do they possess means, in any degree competent, to provide even the first elements of Christian knowledge and instruction."

P. 3.

The remainder of the discourse is founded on these considerations, and the conclusion particularly applies them to the present times. During our delay, the merits of the learned and Right Rev. preacher have been rewarded with an advancement to the diocese of Salisbury.

ART. 26. *Further Evidences of the Existence of the Deity, intended as an humble Supplement to Archdeacon Paley's Natural Theology.* By George Clark. 8vo. pp. 46. 2s. Faulder. 1806.

We have been much pleased with the perusal of this short work, which is intended, as the author expresses his own design, “not merely to point out the evidences of art, which appear in the form of animals; not merely, to point out the mechanism apparent in animal frames, and thence to infer design and intention; but to show prospectively, from the constitution of the sexes, and the formation of the first individual of each species of animals, that there must have been a *pre-cogitation*, a *previous intention*, a *pre-ordination* ;” “to show from the formation of one of the sexes, that a *pre-supposal* of the certain future formation of the other sex must then have existed; and that upon Atheistic principles, it was impossible, even if an animal of one sex had been fortuitously produced, that another co-ordinate and correspondent animal of the other sex, could have been so produced, as to have perpetuated the species; and finally to show, that this impossibility attaches to, and is multiplied in every instance of the formation of the sexes, in all the species of animals which have been produced.” Mr. C. has not undertaken more than he has most effectually accomplished, and upon such a subject it behoves us to say, that not only the arguments are strictly and entirely philosophical, but the language also. We were rather surprised to find, the author of the *Système de la Nature*, spoken of as *Mirabaud*, without explanation: we could have pointed out some publications where the fraudulent assumption of this name is exposed, and the real author concluded to be Diderot.

ART. 27. *The Unitarian Doctrine, that “Jesus Christ is a mere Man, in all Respects like unto other Men, and no more,” completely refuted: being a friendly and candid Address to Unitarians in general; as also a particular Reply to some late Publications.* By the Rev. T. Belsham, Mr. Wright, &c. &c. proving their Doctrine concerning Jesus Christ to be totally unscriptural, subversive of true Christianity, and most dishonourable to the Redeemer and Saviour of Men, who is herein proved to be the only God of Heaven and Earth. By the Rev. J. Proud, Minister of York Chapel, St. James's Square, Westminster. 8vo. pp. 103. Peacock. 1806.

Mr. Proud declares, that he is neither a Trinitarian nor an Arian, according to the common import of these terms; nor does he agree to the commonly received doctrine of atonement. He thinks all these several tenets inadmissible, and in the work before us he states his objections, and asserts his own principles. We can by no means assent to Mr. Proud's notions of the Trinity, but as an advocate for the Divinity of Christ, we hail in him a strenuous and powerful coadjutor. We even think that he has

not assumed too much in his title-page, when he professes to have completely refuted the Unitarian Doctrine, that "Jesus Christ is a mere man, in all respects like unto other men, and no more;" for we conceive it to be almost impossible to compare the texts selected and argued upon by Mr. Proud, and yet overlook the super-human, super-angelic nature of our Lord and Saviour. How far Mr. P. will obtain credence for his own conceptions of the Trinity, we know not; he has certainly in some instances misunderstood, and therefore misrepresented the Catholic doctrine, nor do we think it likely that he will be held by many to have rendered this great mystery at all clearer. Still he certainly is right, in all that he alledges to prove our Saviour to be more than man, and he undoubtedly argues from the Scriptures with considerable force and effect. His style is faulty, and in his addresses to Mr. Belsham and Mr. Wright, there is a continual change of persons, which is awkward and disagreeable, but we heartily wish him success, in turning Unitarians from the error of their ways, as far as regards the person of our Lord, as represented in the holy Scriptures.

ART. 28. *The Encouraging Aspect of the Times; or, The Christian's Duty to study the Prophecies of Revelation, in Connection with the Events of Providence. A Sermon, preached in Orange-street Chapel, Portsea, Feb. 26, 1806, by John Griffin, Portsea. Second Edition. 8vo. pp. 74. 1806.*

We are sorry to think that almost two years should have elapsed, since this discourse was published; and that we should not till now have had an opportunity of expressing our approbation of it. It is certainly a very sensible, temperate, and instructive address; and though the title may seem strange, the author undoubtedly goes a great way to prove the aspect of the times, at the period he wrote, to have been encouraging; and we trust the same arguments would apply to the situation of things at this very moment. The author's "Calculations (to use his own words) are not founded upon political, but moral considerations; the aspect of the times not being considered as confined to this nation only, but as extending to those events which look auspicious for the world through the medium of this country, as they appear in the book of prophecy, in the page of history, in the principles of the Constitution, in the moral state of the country, and in the events of Providence. Mr. Griffin's conclusion is, that though we have certainly much to lament and repent of, yet that we have good reason to hope that this country is not destined by Providence to be conquered or brought low, while she maintains her present principles, in the great struggle to which she is exposed! We could make many extracts, but think we shall do the author more justice, by recommending the whole to

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the notice of the public. It has already seen two editions, and deserves to be still further circulated.

ART. 29. *The Spirituality of the Divine Essence; a Sermon, preached before the Associated Ministers and Churches of Hampshire, Sept. 24, 1806. And published at the united Request of the Minister and Congregation of Fareham, where it was delivered. By John Styles, Isle of Wight. 8vo. pp. 44. Williams and Smith. 1806.*

This is certainly an eloquent and pathetic discourse; in which the doctrine of God's spirituality is concisely, but well set forth, and the great importance of the doctrine properly insisted on. Mr. Styles first undertakes to explain the doctrine, next to establish its truth; thirdly, to exhibit its importance; and fourthly, to enforce its improvement. We think he has acquitted himself well upon all these heads, not perplexing the subject with any unnecessary parade of metaphysics, yet clearly evincing the absurdity and evil tendency of the doctrine of materialism. As a specimen of the language of this discourse, we shall select the following animated remarks on the religious hypocrite, a character undoubtedly most inconsistent with every idea of God's spirituality and omnipresence.

“ Secondly, What terror is not this subject calculated to strike into the heart of a HYPOCRITE. Brethren, it is vain to conceal the disgraceful heart-rending truth. There are persons in our assemblies who wear the sanctimonious garb of piety as a cloak, who look so much like saints that they deceive the very elect—ministers sometimes suspect them, but they hope the best:—Intimate friends may be acquainted with the awful secret;—indications of the horrible deceit will, sometimes, come out:—but still they are tolerated in our churches, we cannot search the heart—charity, that thinketh no evil, befriends them;—the mystery of iniquity is, that these wretched beings can bear the faithful cutting addresses of the servants of the Lord, that with sacrilegious hands they can take these elements, these august symbols of a Saviour's dying love, that they can witness the holy fervor of the truly pious, and not shudder at their own odious hypocrisy; that they are not maddened to throw off the miserable garb of deceit, or penetrated to the soul, are not led in their own defence to that sincerity which they have feigned. They derive some supposed or real advantages from a profession of religion; their pride is flattered; their ambition or avarice may be gratified; and they think no eye beholds them: but it is delusion all—it is fallacy and idiotism: the eye of God is upon thee. Unhappy man! from the first moment thou didst conceive the thought of thy hypocrisy, that God, who is a spirit, has surrounded thee, has penetrated thy soul, has developed all thy motives; that impenetrable veil, with which thou hast deceived thy
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thy fellow-creatures, ~~A~~ pure chrystal to him; the rays of divine intelligence have darted through it, and all thy odious deformity is known; known to that Being who can proclaim it all upon the house-top, and who, one day, will expose it before an assembled world." P. 36.

Mr. Styles introduces several beautiful passages from that eminent and pleasing writer *Saurin*.

ART. 30. *The Clergyman's Instructor; or, a Collection of Tracts on the Ministerial Duties.* 8vo. 426 pp. Clarendon Press, Oxford. Payne and Mackinlay, London. 1807.

The Delegates of the Clarendon press, desirous to give every assistance to the parochial clergy, by collecting and reprinting such tracts, many of them now scarce, as may be serviceable to them, either in their temporal or ecclesiastical enquiries, published some time past the "*Clergyman's Assistant* *;" which has since been followed by the present volume. The former chiefly related to matters of business and regulation, such as forms, statutes, &c. concerning the clergy: the present more particularly illustrates the personal duties of ministers. It contains eight tracts. 1. Herbert's Country Parson, with the preface of B. Oley, and some account of Herbert. 2. Bp. Jer. Taylor's Advices to the Clergy of Down and Connor. 3. Burnet's Pastoral Care. 4. Bp. Sprat's Charge to his Clergy, in 1695. 5. Bp. Bull's Companion for the Candidates of Holy Orders. 6. Bp. Gibson's Directions to the Clergy of the Diocese of London, in 1724, with his Charge, in 1741. 7. Bp. Hott's Instructions to the Clergy of Tuam. 8. Sterne's *Tractatus de Visitatione Infirmorum*.

No person, to whom the character of these several works is known, can entertain a doubt of the utility of thus uniting them in a convenient and reasonable volume: and the clergy will doubtless rejoice in the opportunity of obtaining them in so easy a manner.

ART. 31. *A Sermon, preached at the Opening of the Chapel of the Philanthropic Society, Nov. 9, 1806, by Vicesimus Knox, D.D. Printed at the Request of the Society, for the Benefit of the Institution.* 4to. pp. 28. Mawman. 1807.

It would be entirely unfair to judge of an author's abilities from any single publication, of a description like the present; where so much must depend upon circumstances, wholly out of the controul of the preacher; the occasion, the subject, and the audience, being none of them of the author's own choosing. But

* See Brit. Crit. vol. xxviii. p. 333.

Dr. Knox's talents have long been known, and we shall feel that we are only doing him a justice in finding fault with the sermon before us. We would not on any account hinder its effect; indeed we conclude the effect is past, and have little doubt that it was considerable, as many passages in the delivery must have appeared exceedingly pathetic. But we did not think a writer of Dr. Knox's known taste and judgment, could ever have condescended to adopt so faulty a style, or have introduced into the pulpit such puerile quibble and conceit, as is to be found in the following passage. The text being from Isaiah, ch. xxviii. 16, Dr. K. observes,

"Such is the foundation of a temple truly Christian. Let us gratify the mental eye with a transient survey of the figurative superstructure. I look up with admiration at the broad expansive arch of charity, the massy columns of truth, the graceful capitals of mercy, gentleness, and compassion, the whole compactly cemented by piety and philanthropy; by a cement of godliness and love, intimately blended and tempered in a perfect, inseparable, amalgamation. If it be asked, of what architectural order is the fabric? It is neither the Tuscan, the Doric, the Ionic, nor the Corinthian, but it is the Composite Christian order; more beautiful in its form, more durable in its materials, than the most celebrated productions of classic antiquity, modelled in the polite schools of Athens or of Rome. And it is finished with a GRACE which they could only, at a distant interval, faintly and imperfectly conceive."

We are sorry to say, there is too much of the same nature in other parts of the discourse.

MISCELLANIES.

ART. 32. *Bath Characters; or, Sketches from Life.* By Peter Paul Pallet. Second Edition, with many Additions. Amongst which are a Poetical Pump-room Conversation, a new Preface, and an Appendix, containing a Defence of the Work, and a Castigation of its Persecutors. 8vo. 132 pp. 5s. Wilkie and Co. 1808.

That a tract so very contemptible as this should have engaged much attention, can only be accounted for from the very prevalent taste for defamation. The writer, by some of his opponents, had been called an infidel; but this edition contains his confession of faith, by which it appears that he is a Socinian, or rationalist; and, like the rest of that tribe, furiously hostile to the established church, and to all who hold any thing more than the curtailed and mutilated faith of their invention. We have very little doubt, in our own minds, who the real author is.

Nor

Nor have we much more doubt; that though other characters are intermixed, to give liveliness and currency to the satire, the real object of it is to vilify the established church; and particularly a man of the highest character, who has distinguished himself by his able writings in its behalf. The author has, at the same time, no objection to abuse nobility, and even gentry, for Jacobinism, is a part of his trade; which indeed is generally united with Socinianism. All this agrees with the person whom we have in our contemplation; but we name him not, for fear of error; and only recommend his publication to that which it well deserves, and will doubtless meet, oblivion.

ART. 33. *Aphorisms of Sir Philip Sidney, with Remarks, by Miss Parker, Author of Thaddens of Warsaw.* . 2 vols. 12mo. 10s. 6d. Longman and Co. 1807.

These Aphorisms are taken from the various works of Sir Philip Sidney, and arranged under different heads. The Remarks of the author are short commentaries occasionally introduced on the moral precept or maxim which precedes. They are of this kind:

“The fall is greater from the first rank to the second than from the second to the undermost:

“REMARK:

“Because there is no comparison between absolute command and any degree of obedience.”

“Over many good fortunes are apt to breed a proud restlessness in the possessor.

“REMARK.

“Hence he who has conquered by fortune rather than by prudence, has often presumption to blame for a subsequent defeat.”

The observations will always be found the result of great good sense; and as both the Aphorisms and Remarks are mutually of the best possible tendency, the publication will prove useful to young people, who may be exercised in translating portions of it into different languages, which may be the object of their immediate study.

ART. 34. *View of the present State of Poland.* By George Burnett, late of Balliol College, Oxford. 12mo. 7s. Longman. 1807.

This is an interesting and entertaining little volume, concerning the merits of which the author delivers himself, in a short preface, with great ingenuousness. It has in part been published before in the Monthly Magazine, but is here collected and methodically arranged. The author was ten months in Poland,

in the family of Count Zaroyki, and regrets that he did not better avail himself of the opportunities which were offered of gaining more extensive and circumstantial information. But our accounts of Poland, and in particular of its present state, are both so scanty, and so unsatisfactory, that this may be considered as a very acceptable communication. It is written in a pleasing, unaffected style, and has afforded us much entertainment as well as information. It is pleasing to learn from the work, that the idea of gradually emancipating the peasants of Poland, from what cannot be considered as less than severe slavery, is entertained by one at least of the nobility of that country, who is persevering in his purpose.

ART. 35. *Recreations instructive and entertaining, in English and French: By Dr. Render, Professor of Languages, and Author of various grammatical and philological Works.* 12mo. Symonds. 6s. 1806.

We presume that this is the same Dr. Render, of whose Analysis of Germany we gave an account in our 25th vol. p. 305. This book contains a number of amusing anecdotes, among which some of Frederic the Great, King of Prussia, are new to us. It is a suitable book for those who are beginning to learn French, but does not appear to possess any particular superiority.

ART. 36. *Essays on moral and religious Subjects, calculated to increase the Love of God, and the Growth of Virtue in the youthful Mind.* By M. Pelham. Small 8vo. 3s. 6d. Harris. 1807.

These Essays are all on grave and serious subjects; but still we have found nothing "to damp the cheerfulness of youth, or cast a gloom over innocent vivacity." Indeed they are very pleasing as well as instructive, and must take precedence over a multitude of books published for children, the object of which is rather to amuse than inform, to beguile the hour, rather than improve it. Some Poems are added at the end, but of them we do not think so highly as of the prose.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Sermon, preached on the Occasion of the General Fast, Feb: 17, 1808. By George Somers Clarke, D. D. Vicar of Great Waltham, in Essex. 1s. 6d.

Six

Six Sermons, on the Church Catechism ; originally delivered in the Parish Church of High Wycombe, Bucks, 1797—1801, at the Busby Lecture. Now first revised and published, with Notes critical and expository. By the Rev, W. B. Williams, M. A. Minister of Ram's Chapel, Homerton. 3s. 6d. boards.

The Nature and Importance of a good Education ; a Sermon preached January 14, 1808, before the Promoters of the Protestant Dissenter's Grammar School, lately opened at Mill Hill, in the Parish of Hendon. By David Bogue, A. M. 1s.

AGRICULTURE. NATURAL HISTORY,

Hints on the Economy of Feeding Stock, and bettering the Condition of the Poor ; and Correspondence with Gentlemen of Experience on the above interesting Subjects. By J. C. Curwen, Esq. M. P. 10s. 6d.

An Introduction to the Study of Cryptogamous Plants. By Kurt Sprengel, M. A. Professor of Botany at Halle. Translated from the German. 18s.

TRAVELS, HISTORY,

Travels in Asia and Africa ; including a Journey from Scanderoon to Aleppo, and over the Desert to Bagdad and Bassora ; a Voyage from Bassora to Bombay, and along the Western Coast of India ; a Voyage from Bombay to Mocha and Suez, in the Red Sea ; and a Journey from Suez to Cairo and Rosetta, in Egypt. By the late Abraham Parsons, Esq, Consul and Factor, marine at Scanderoon. 4to, 1l. 5s.

A History of the Island of St. Helena, from its Discovery by the Portuguese, to the Year 1806. By T. H. Brooke, Esq, Secretary to the Government of St. Helena, 10s. 6d.

MEDICAL,

A Treatise on Hydrophobia, its Prevention, and Cure : with a Description of the different Stages of Canine Madness : illustrated with Cases. By Benjamin Mosely, M. D, Physician to his Majesty's Royal Military Hospital at Chelsea, &c. 2s.

Observations on Lithotomy ; being a Republication of Dr. James Douglas's Appendix to his History of the Lateral Operation for the Stone ; and the other Original Papers, relative to Mr, Cheselden's Invention and Improvement of that Operation. To which is added, a Proposal for a new Method of cutting for the Stone. By John Thompson, M. D, 3s.

A brief Review of the Arguments against Inoculation for the Cow-Pox. By William Scully, M. D, 4s. 6d.

Cases and Observations on Lithotomy : including Hints for the more ready and safe Performance of the Operation. To

which are added, Observations on the Chimney-Sweeper's Cancer, and other Miscellaneous Remarks. By W. Simmons, Surgeon. 1s. 6d.

A general View of the Natural History of the Atmosphere, and its Connection with the Sciences of Medicine and Agriculture: including an Essay on the Causes of Epidemical Diseases. By Henry Robertson, M. D. 2 Vols. 8vo. 1l. 1s.

An Essay on the Hydrocephalus Acutus, or Dropsy in the Brain. By John Cheyne, M. D. 8vo. 8s.

BIOGRAPHY.

Memoirs of the Public Life of the late Right Hon. Charles James Fox. By R. Fell. 4to. 1l. 11s. 6d.

Authentic Memoirs of his Royal Highness the Prince of Wales, 3 Vols. 1l. 4s.

Universal Biography; containing a copious Account, Critical and Historical, of the Life and Character, Labours, and Actions, of eminent Persons, in all Ages and Countries, Conditions, and Professions; arranged in alphabetical Order. By J. Lempriere, D. D. 4to. 3l. 3s.

Memoirs of the Rev. John Newton, late Rector of the united Parishes of St. Mary Woolnoth and St. Mary Woolchurch Haw, Lombard-Street. By Richard Cecil, A. M. Minister of St. John's, Bedford-Row. 12mo. 4s.

An Examination of the Charges maintained by Messrs. Malone, Chalmers, and others, of Ben. Jonson's Enmity, &c. towards Shakspeare. By Octavius Gilchrist. 2s. 6d.

GEOGRAPHY.

The Yorkshire Gazetteer. By E. Hargrave. 4s.

MILITARY AND NAVAL.

A Course of Drill and Instructions in the Movements and Duties of Light Infantry: founded upon the Regulations for the Exercise of Infantry in close Order; and the Regulations for the Exercise of Riflemen and Light Infantry. Illustrated by Plates. By a Field Officer. 6s.

A Treatise on Naval Tactics; containing a new and easy Mode, whereby every Evolution that can be performed by Fleets at Sea, may be represented to the Eye; with Rules for forming the nearest Line of Incidence to chase a Vessel in any Situation: the whole serving to explain the Theory, and develop the Practice of Naval Evolutions. By Capt. J. Hampstead, of the Royal Navy. 4to. 5l. 5s.

Considerations

Considerations upon the Internal Defence of Great-Britain; particularly illustrative of the Utility of Marksmen. By Major Barber, commanding the Duke of Cumberland's Sharp Shooters. 1s. 6d.

LAW.

A Letter to the Right Hon. John Sullivan, by F. T. Lynch, Esq. M.D. In which their mutual Pretensions to Credit from a British Public, and the Matter of their several Affidavits in the Affair between Colonels Picton, Draper, and Fullerton, are particularly examined: and some extraordinary Transactions, in which Mr. Sullivan was engaged in India, are fully discussed and exposed. 2s. 6d.

Statement of the Case of J. E. Wilson, Master of the Ship Bear, illegally detained by Order of the Fiscal, or Provisional Attorney-General of Surinam. 2s. 6d.

A Report of the Proceedings before a Committee of the House of Commons, on the Petition of H. Howarth, Esq. against Sir Manasseh M. Lopes, Bart. unduly returned for the Borough of Evesham, at the General Election in 1807. By Edward Rudge, Esq. F.R.S. 3s.

POLITICS.

A correct Report of the Speech of Henry Brougham, Esq. on Friday, April 1, before the House of Commons, in Support of the London, Liverpool, and Manchester Petitions, against the Orders in Council. Taken in Short-Hand by Mr. A. Frazer. 2s. 6d.

The Substance of the Speech of Sir Thomas Turton, Bart. on the adjourned Debate on the Motion of Lord Viscount Folkestone. 1s.

Substance of a Speech delivered in the House of Commons, by Mr. Whitbread, on Monday, Feb. 29th, 1808, on moving certain Resolutions, relative to the Offers of Mediation from Russia and Austria, &c. with an Appendix of Official Papers. 5s.

Commutation of Tythes, in Ireland, injurious not only to the Church Establishment, but to the Poor. Addressed, without Permission, to the Gentry of Kerry, Galway, and Tipperary. 1s.

Curfory Remarks on the Propriety and Safety of negotiating Peace with France. Republished, with a Postscript, by Henry Dewar, M.D. Physician at Manchester.

A Defence of Joint-Stock Companies: being an Attempt to show their Legality, Expediency, and Public Benefit. By Henry Day, Esq. Solicitor. 2s. 6d.

The

The French Spy, in five Original Letters, found in the Bureau of a Foreigner, who was lately ordered suddenly to quit these Kingdoms. 1s.

An Inquiry into the History of Tythe, and its Influence upon the Agriculture, Population, and Morals of Ireland. 4s.

An Enquiry into the Extent and Stability of National Resources. By the Rev. Thomas Chalmers, Kilmany. 8s.

Nine Days Sleep, Nine Days Wonder, or the Sleep, Dreams, and Political Discoveries of Sarah Smith, the Suffex Sleeping Sylvana. 2s.

Remarks suggested by the Perusal of "Britain independent of Commerce," By J. P. Williams, Esq. 2s.

Additional Observations on the American Treaty; with Remarks on Mr. Baring's Pamphlet: being a Continuation to the Letters of Decius. To which is added, an Appendix of State Papers, including the Treaty. By Thomas Peregrine Courtenay, Esq. 5s.

A Full Report of the Trial of John Bull, before the Tribunal of the World at large, for unlawfully taking and bombarding Copenhagen, the Danish Ships, &c. By a Barrister at Law. 2s.

Vindiciæ Lusitanicæ: or, An Answer to a Pamphlet, entitled, the Causes and Consequences of the late Emigration to the Brazils. By Ed. James Lingram, Esq. 2s. 6d.

An Essay on the Theory of Money and Exchange. By Thomas Smith. 7s.

A Word to the Benevolent: being an humble Attempt to prove the Practicability of relieving effectually the deserving Poor throughout the Kingdom. 6d.

POETRY.

The Crusaders; or, the Minstrels of Acre: in six Cantos. 4to. 12s.

The Burniad: an Epistle to a Lady, in the Manner of Burns. With Poetical Miscellanies, original and imitative. By John Henry Kenney. 4s. 6d.

The Warrior's Return, and other Poems. By Mrs. Opie. 6s.

La Fete Royale; or the Visit to Stowe: in two Cantos. 1s.

Poems by Miss Trefusis, of Trefusis, in Cornwall, 2 Vols. 12s.

Public Spirit. 3s.

The Georgics of Publius Virgilius Maro; translated into English Blank Verse. By James R. Deane, LL.D. Vicar of Bures, in Suffolk. 7s.

The Congress of Crowned Heads ; or the Flea's Turtle Feast, and the Louse's Dress Ball : a satirical Poem. 1s.

The Eagle's Mask. By Tom Tit. 1s. 6d.

A new Version of the Psalms, in Blank Verse ; with a Latin Version of the 8th Psalm, in Alcaic Verse. By the Rev. Thomas Dennis, Curate of Haslemere, Surry. 1os. 6d.

DRAMATIC.

The World, a Comedy, in five Acts. By James Kenny. 2s. 6d.

Benefacio and Bridgetina ; or the Knight of the Hermitage. By T. Dibdin. 2s.

NOVELS.

The Monks and Robbers. 2 Vols. 12mo. 8s.

The Atrocities of a Convent, or the Necessity of thinking for ourselves. Exemplified in the History of a Nun. By a Citizen of the World. 3 Vols. 13s. 6d.

Julia of England. By Mrs. Norris. 4 Vols. 12mo.

The Man of Sorrow. By Alfred Allendale, Esq. 3 Vols. 15s.

The Village Gentleman and the Attorney at Law. By Mrs. Duncombe. 2 Vols. 1os. 6d.

Riches and Poverty, a Tale. By Miss Barrell. 5s.

The Private History of the Court of England. 2 Vols. 12s.

MISCELLANEOUS.

A Friendly Answer to Mr. Jeffrey's Letter, addressed to his Royal Highness the Prince of Wales, and dedicated, without Permission, to Mrs. Fitzherbert. 5s. 6d.

Five Letters on the delicate and interesting Subject of exciting and fixing the Warmth of Passion in Husbands, and thereby effectually securing their Conjugal Fidelity. Written by the late Empress Maria Theresa, to her Daughter, the late unfortunate Queen of France. 5s.

Letters from a Portuguese Nun to a French Officer at Lisbon. Translated by W. R. Bowles, Esq. 4s. 6d.

A Letter to the Prince of Wales, with a Sketch of the Prospect before him. To which is added, an Appendix and Notes. By W. A. Miles, Esq. 6s.

The Spirit of the Public Journals, for 1807. 6s.

A Statement of the Numbers, the Duties, the Families, and the Livings of the Clergy of Scotland. By the Rev. William Singers, Minister at Kirkpatrick-Juxta. 2s.

LITERARY

LITERARY INTELLIGENCE.

We have received, through a friend, the most positive assurances from Mr. *Duppa*, that he had no concern whatever in the fabrication of the pretended letters of *Don Manuel Espriella*, of which we are happy to acquit him.

Dr. *Reece* is proceeding at press, with his *Practical Dictionary of Domestic Medicine*, to be comprised in one volume, Royal Octavo.

An ingenious Chemist, Mr. *T. E. Williams*, of Reading, is printing, at his own private press, a catalogue of British Plants, particularly pointing out their medical and oeconomic uses.

Mr. *Parkinson's* Second Volume of *Organic Remains of a Former World*, will be published in the beginning of June. It will contain twenty coloured plates, representing nearly two hundred different Zoophycean Fossils.

In the course of this Month will be published, *Memoirs of the Life and Writings of Sir Philip Sidney*, in one Vol. 4to. by Dr. *Zouch*, Prebendary of Durham.

A Translation of the *Satires of Boileau*, with some Account of the Life and Writings of that Poet, will shortly be ready for publication.

The Correspondence between Mrs. *Elizabeth Carter* and Miss *Catherine Talbot*, and a Series of Letters from Mrs. *Carter* to Mrs. *Vesey*, in two quarto Volumes, will appear in the course of this Month.

A new Edition of *Swift's Works*, in nineteen Volumes 8vo. will be published next Month.

Mr. *Jobnes*, the elegant Translator of Froissart, has almost completed an *English Version of Menstratol*. It only waits, we believe, for the plates.

The learned Dr. *Maltby* is preparing a New Edition of *Morell's Thesaurus*, a most laborious, but most useful undertaking, and few are so competent to the work as this Editor.

THE BRITISH CRITIC,

For MAY, 1808.

Τὸλευθέρου δ' ἐκείνο εἴ τις θέλει πόλει
Χρηστὸν τι βύλαιμ' εἰς μέσον φέρειν ἔχον.

This then is Liberty, the truth to tell
To our dear Country wishing, all things well.

EURIPIDES.

ART. I. *The History of the World, from the Reign of Alexander to that of Augustus; comprehending the latter Ages of European Greece, &c. &c. by John Gillies, LL.D. &c. &c. 2 vols. 4to. 4l. 4s. Cadell and Davies. 1807.*

THE historian of ancient Greece, the translator and commentator of the miscellaneous works of Aristotle, and the author of several other pieces connected with Grecian literature, cannot require any introduction to the learned world. His qualifications for the task which he has here undertaken, will not be questioned; and he was indeed possessed of advantages for executing it with success, which few writers of the present day could boast: at the same time it was a task of no ordinary magnitude, to compose the history of the world, from the reign of Alexander to that of Augustus, an interval of 300 years, abounding in the most important events, and extraordinary revolutions; a period during which the nations of Europe and of Asia, were engaged in a constant and arduous struggle for dominion; during which the liberties and arts of Greece were extinguished; and the empire of the world, as well as the palm of science and of literature, was transferred from that nation to the predominant ascendancy of Rome, which, at the conclusion of this period, had proceeded from the meanest original, to the summit of grandeur and celebrity:

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Though Dr. Gillies calls his present work a history of the world, he seems inclined to consider it rather as a continuation, or second part, of his history of Ancient Greece. The successors of Alexander, who, on the death of that mighty conqueror, made among themselves a partition of his extensive dominions, were of Grecian original; and they carried into their newly-acquired territories, the arts, the manners, and the laws of Greece. Their history is, therefore, in fact, the history of Greece itself; and their conquests may be considered as an extension of the Grecian or Macedonian empire, destined at length to be completely swallowed up in the empire of Rome. This final extinction of the Grecian sway, leads the historian to trace, as a part of his plan, the gradual increase of Roman greatness. But it is not his object to give a complete history of Rome to the age of Augustus; but only to expatiate on those parts of the Roman history, which were intimately connected with the revolutions in the states, subjected to the Macedonian dominion.

Dr. Gillies is sufficiently aware of the arduousness of his undertaking, and of the difficulty of communicating to it that unity and interest which will be expected in so elaborate a work. Its execution he declares to have been incomparably more difficult than that of the history of Ancient Greece, on account of the variety, intricacy, and wide dispersion of his materials; and the very imperfect manner in which the annals of the turbulent period immediately succeeding the death of Alexander have been hitherto recorded. To heighten the interest of his narrative, he has felt it necessary to extend his researches beyond the chronology of kings, the intrigues of courts, and the details of negotiations and battles; and to direct his attention to the local circumstances, occupations, and manners of communities at large, and of the various ranks of persons composing them. He has endeavoured to ascertain who were those ancient and once illustrious nations subdued, and long governed by the Greeks and Macedonians; in what characteristic particulars they either agreed with, or differed from each other: what had been their pursuits, and what were their attainments. In adopting this plan, he has certainly judged wisely; for, in order effectually to interest, as well as to instruct, the reader, nothing is more requisite than to intersperse the details of battles, sieges, and political convulsions, with the milder and more engaging pictures of the progress of manners, arts, and literature. But after all the labour that Dr. Gillies has bestowed in thus relieving and embellishing his narrative, we do not think that

that his present work will ever vie in popularity with its predecessor. There is a classical charm in the annals of Greece, during the period of her glory, which no subsequent æra can attain: and this charm is greatly heightened by the brilliant effusions of genius, in every department of arts and literature, as well as of philosophical research, which then broke forth; and which but faintly glimmered for ever after.

The present work opens with a preliminary survey of Alexander's conquests, divided into five sections, and occupying upwards of 200 pages; in which the author has displayed an uncommon share of ingenuity and research. In this essay he endeavours to rescue the character of the great conqueror of Asia from the aspersions which have been thrown upon it, and to prove that this mighty hero was not impelled to extend his arms, to the remotest boundaries of the known world, by the mere thirst of military glory, or the impulse of a restless and destructive ambition; but with the more magnanimous view of consolidating into one great empire the most wealthy and fertile districts of Europe and Asia, and of establishing throughout the conquered provinces, a system of equitable laws, an improved commerce, and all the advantages of European civilization.

To establish these positions, he considers what were the peculiarities in the character of the Macedonian hero, what were the resources to which he had to trust; what were the previous steps by which he endeavoured to secure success; and what the precautions by which he sought to give permanency to his conquests. In all these particulars he finds Alexander actuated by the principles of the soundest policy, rather than inspired by the wild enthusiasm of romantic valour. Cautious in devising his expedients, enlarged and liberal in his views, vigorous in action, and wise in deducing the proper advantages from his victories. "Endowed with an alertness and energy peculiarly his own, he nevertheless practised patiently in war the lessons derived from Philip, the greatest of generals. In his civil administration, and the prudent management of his conquests, he adhered as invariably to maxims instilled by Aristotle, the greatest of philosophers." Thus justifying the encomium of Mandanis, the Indian priest, who declared the invading Macedonian to be "the only proficient in wisdom, that he had ever known, even by report, at the head of a victorious army."

This high eulogium on the character of Alexander, from a philosophical historian, will, no doubt, surprise some of

our readers, who have been accustomed, with Pope and Boileau, to sink the Macedonian to the level of a madman; and to smile at the story of his weeping because he had no more worlds to conquer. It is however supported by strong arguments and substantial facts, as the following brief statement will prove.

“ Alexander did not embark in his hazardous enterprize of the conquest of Asia, without taking all the precautions which the soundest wisdom dictated. He previously extinguished rebellion in Greece and Macedon; and subdued the Thracians and Illyrians, who inhabited the rough boundary between Europe and Asia; thus at once providing for the peace of his European dominions, and supplying his army with useful and vigorous recruits. Before advancing into the Asiatic continent, he took care to secure the maritime cities of Asia Minor; by which he acquired the command of the sea, and ensured the best means of availing himself of his domestic resources. It was his policy, at the same time that he recruited his army by supplies from Europe, to unite under his standard, the troops of the conquered provinces, intermixed in due proportion with his trusty veterans. In this manner his army continually swelled with the progress of his expedition eastward; and was never more numerous than when he reached the farther bank of the Hyphasis. At this eastern extremity of his conquests, he mustered an hundred and twenty thousand men; and in the last year of his life, he was joined in one day on the Tigris by thirty thousand barbarians, armed and disciplined after the Grecian fashion.”

To enable his readers to judge of the importance of Alexander's conquests, Dr. Gillies inserts a kind of geographical and statistical survey of the various states and kingdoms which he successively over-ran; by which the attentive reader will be greatly interested; and in the course of which several common mistakes respecting ancient geography are rectified. He is of opinion that Alexander judiciously limited his conquests by the great barriers which nature herself seemed to point out to him; and never entertained the romantic and impracticable scheme of universal subjugation. When, in his progress eastward, he arrived at the boundaries of the Scythian Wastes, he prudently desisted from an unproductive contest with those barbarous tribes, whose desultory warfare had proved the destruction of many great armaments. He attempted not to scale the heights of Imaus, and after encountering a few Scythian hordes on the banks of the Iaxartes, the northern boundary of Sogdiana, he passed to the opposite shore of that great river, on skins; and assailed the barbarians in so new and irresistible a manner, that they

they had recourse to a hasty submission. With admirable policy he then allowed himself to be restrained by divine warnings from violating the recesses of the desert, and turned his willing troops to a more inviting quarter. The ridges of Paropamisus, the boundary of India, were contemplated in a very different light by the intelligent Macedonian. These he knew afforded an inlet to the wealth and commerce of the East; and they were therefore speedily traversed by his victorious army. He did not, however, over-run the rich territories, which were now laid open to his power, in the character of a plunderer and destroyer, like a Mahmud or a Gengis-Khan; but reinstated in their hereditary dominions equally the pacific Taxiles, and the war-like Porus, whom he thus converted from enemies to friends. At the same time he had the precaution to leave behind him, in these eastern conquests, a Grecian garrison, under the superintendence of a faithful commander.

It was on the banks of the Indus, and the Hydaspes, the eastern limit which Alexander assigned to his empire, that the mighty fleet was constructed, which pursued its triumphant course for the space of six hundred miles, down the Indus to the ocean. Having accomplished this voyage, the stouter ships were manned with above ten thousand Greeks and Phœnicians, and the command of them was entrusted by Alexander to Nearchus*, the zealous friend of his youth; that he might explore the navigation between the mouth of the Indus, and the inmost recess of the Persian gulf; an enterprise which that commander successfully performed, in the course of somewhat less than five months, and which he afterwards clearly and impressively described.

In these arrangements, we perceive the views of Alexander to be more extensive, than merely to diffuse the renown of his arms, or the glory of his conquests. To explore the resources of his newly acquired provinces, and to establish commerce and civilization, were a material part of his mighty projects. To accomplish this, he formed roads, built cities, and planted colonies, wherever he went. Bucephalia, Nicæa, and other towns, whose names have perished, were built on the streams tributary to the Indus; and Pattala, now Tatta, was built on the Indus itself, destined in the plan of Alexander to become the Memphis of the eastern world. Many Alexandrias were erected, besides that celebrated emporium, which still retains the name of its

* See the excellent work on this voyage, by the Dean of Westminster. *Brit. Crit.* x. 1 and 170.

founder, in Egypt; and which is so judiciously situated for the purposes of commerce, that of itself it is sufficient to secure immortality to the transcendent genius of the Macedonian hero.

To form a capital for the mighty empire which Alexander subjected to his sway, no city could be better adapted than the celebrated Babylon, situated as it was near the centre of his dominions, in an immense and fertile plain, and commanding the navigation of the great river Euphrates. Here accordingly the conqueror fixed his seat, having established numerous garrisons, and strong holds in his distant provinces, by which the fidelity of his new subjects might be effectually secured. He sought not to abolish the usages and institutions of the many heterogeneous tribes which had now fallen under his power; but left them in possession of their peculiar customs, laws, and religion. At the same time, however, he employed unremitted diligence "to engraft," as Dr. Gillies expresses it, "on the irreclaimable and barren stock of despotism, some of the coarser fruits of liberty." The ordinary affairs, whether civil or sacred, of the barbarians, were left to the management of persons appointed from their own number; and precautions were taken to prevent oppression from the Macedonian Governors of provinces, by minute partitions of power, and quick rotations of magistracy. The military functions were separated from those of the judicial and financial department; and thus the barbarous nations were subjected to a more gentle sway than they had ever before experienced. Even in the midst of conquest, his soldiers were restrained from the licence of plunder, and habituated to self-command; safety and impunity were granted to seasonable submission; the word of the hero was sacred, and his faith once plighted, was relied on as firmly by conquered enemies, as by the companions of his victories.

It was a part of Alexander's system, to treat the Gods of all nations as the objects not only of indulgence, but of commendable worship. He never violated any place that was esteemed holy, nor treated contemptuously any ceremony, however frivolous in itself, that was respectable in the eyes of those, among whom it had been long established. This proceeding is by no means to be ascribed to superstition, or even to a politic regard to local prejudices, but arose from his anxiety to encourage arts, industry, and commerce, in his newly acquired dominions. From the earliest periods, the sanctuaries of Eastern superstition continued invariably to be the seats of trade. Even in Greece
itself,

itself, the inviolable repositories of temples constituted the ordinary banks of deposit, both for individuals and for states. The fane of Saturn formed the principal treasury at Rome; and such is the force of imitation, that the vestibules, and sacred enclosures, of the temple of Jerusalem, were sordidly applied to purposes so widely different from their pure and original destination, the worship of the Almighty. The veneration therefore of Alexander for imaginary gods, so universally attested, and so unanimously approved by ancient historians, discovers a respect for productive and commercial industry, for safe communication and confidential intercourse, for all the arts, either of elegance or utility; "in a word," adds Dr. Gillies, "for whatever in that age had a tendency to restrain the brutal passions of men, and to engage them in laudable exertions."

In conformity with his views of encouraging the commerce of his extensive empire, Alexander strenuously exerted himself in removing the impediments, which nature and even art had interposed to the free navigation of the numerous streams which water Babylonia. It was the policy of the ancient Persians to obstruct rather than to promote the navigation of their rivers and harbours, from a superstitious veneration for the element of water, which, like the fire, was an object of their worship. Alexander surveyed with his own eyes, the navigable courses of the Euphrates and Tigris, and every where removed the artificial obstacles with which the commerce of these great rivers, the natural inlets of Asia, had been interrupted by Persian jealousy or superstition. He, at the same time, formed a harbour at Babylon, fit to contain a thousand galleys, and furnished with large galleries or porticoes, under the cover of which these vessels might occasionally be hauled on shore. The absurd and barbarous policy of the Persians had been equally ruinous to agriculture and manufactures. Alexander, with impartial attention to every species of useful industry, examined and improved the reservoirs of water, and canals, indispensable in a country where all is desert, that cannot be supplied with moisture; and where all is of exuberant fertility, that can be flooded and drained at the proper seasons. To encourage the labours of his workmen in this essential undertaking, he committed himself in a slight vessel to intricate and unwholesome lakes, and marshes choaked with slime and reeds; with a sailor's cap on his head, and steering his own vessel, he followed the course of these turbid pools and canals, pointing out, with a discerning eye, the requisite improvements, and encouraging by his presence, the laborious exertions that were demanded for their accomplishment:

thus disdaining no toil as too humble, while he acknowledged no enterprize as too vast for his capacious mind.

"The premature death of Alexander was lamented by many, who seized not what is truly most lamentable in his story. His campaigns and battles have been described, but the more characteristic glories of his reign are shewn to us by parcels, without that clear representation of the whole, which can alone give to each distinctive feature its full beauty and brilliancy. His transactions in Babylon were indeed intimately connected with his useful and magnificent establishments on the Indus and Jaxartes; with his operations in the forests of Hyrcania, and the contiguous iron mines of Margiana; and with the projected elongations of his empire to the outlying emporiums of Ethiopia and Tartessus. His ascendancy over the whole, he should seem to have deemed necessary to the best improvement of the parts: but in consequence of this ambitious reasoning, how multifarious soever his exertions, their ends were simple and definite; to enliven arts and industry, to introduce mutually beneficial intercourse, to harmonize institutions and manners. On the stock of conveniency or necessity, he studied to engraft the refinements of elegance, and the charms of social pleasure. Commerce was to be cultivated, not merely as the procurers of superfluous luxuries, but that the interchange of commodities might produce a reciprocation of sentiment and affection; and that the free, equal, and unobstructed communication among men of different countries might remove those local prejudices which prevented them from viewing each other as brethren*.

"With a view to this liberal policy, the famous nuptials were celebrated (ten thousand in a single day) between Greeks and Barbarians; the Asiatics of distinction were carefully disciplined not merely in the arms, but in the arts and attainments of their European conquerors; and as various colonies of Europeans had established themselves in Asia and Africa, other colonies in return were to be transported from those quarters of the world, and accommodated with secure settlements in Europe†. The same generous spirit pervaded all his arrangements, military, financial, and political. In the judicious distribution of his troops, his garrisons served the useful purpose of staples or factories. Imposts were moderate, and his collectors amena-

* "To perceive the full merit of Alexander in this particular, our fancy must transport us to ancient times. In those ages the Greeks treated all other nations as Barbarians: the Romans denoted a stranger and an enemy by one and the same word; (Cicero de Offic. l. i. c. 12.) local antipathies still more bitter prevailed, as we have seen, in Asia and Africa."

† "Diodorus, l. xviii. f. 4."

ble to the laws on the smallest violation of justice. He allowed no people to tyrannize over another, and least of all his own haughty Macedonians, thereby restoring that equality and confidence which is the vital spring of both productive and commercial industry. Before this spring had been broken by the despotism of nations over nations, we have seen the wonderful exertions of the Babylonians and Egyptians for the extension of agriculture, and the singular institutions by which the Egyptian priests endeavoured to wean their subjects from a pastoral and wandering life. History is full of the labours of Alexander towards the same end, even during the progress of his conquests*; an end of the utmost importance, since the preponderancy of barbarous Nomades has ever proved the greatest bane both of Asia and Africa.

“ By the arrangements which he made, and the style of war which he introduced, the central and civilized nations of the East, remained secure for nearly a century after him, against the fierce rovers of either the northern or southern deserts. This advantage peculiar to that period of time, together with the extent and contiguity of his dominions, entitled him to form plans of inimitable boldness. We have seen the vast multiplicity of his resources and auxiliaries. But the greatest resource of all was in his own mind. To attain personal excellence, no exertion seemed laborious; to promote excellence in others, no attention and no expence was spared. In one gratuity he bestowed eight hundred talents towards the improvement of natural history†: a sum that bore no inconsiderable proportion to the annual pay of the army, with which he had achieved his conquests. On another occasion he sent ten thousand talents into Greece, to defray the repairs of temples and other public edifices‡. Alive to every kind of honourable talent, he entered with deep interest into the competitions of painters and musicians, showering liberality on those to whom the prize of merit had been adjudged, even contrary to his own wishes§; and the man who displayed such munificence in matters less immediately connected with his favourite purposes, could not be expected to be less eager in sharpening the dexterity of engineers, architects, ship-builders, and all those agents or instruments by which his great royal works were to be effected. During the fervour of youth and the career of victory, he so nicely discriminated between impossibilities and mere difficulties, that none of his undertakings failed, nor were any of his projects likely to prove abortive. Upon this consideration, chiefly, his philosophical historian, warmed by an en-

* “ Strabo, l. xi. Pliny, l. xi. and Plutarch in Alexand.”

† “ Athenæus, l. ix. p. 398.”

‡ “ Plutarch in Alexand.”

§ “ Plutarch in Alexand.”

enthusiasm of reason, exclaims that Alexander was sent into the world by some peculiar providence, a man like to none other, and whom both actions and designs became, that would become none besides *." Vol. I. p. 195.

Such is the very high encomium which this historian is inclined to bestow on the Macedonian conqueror, grounded upon the facts and deductions of which we have here exhibited a connected summary; although by the author himself, they are detailed partly in the first, and partly in the fifth sections of his preliminary essay. The praise, though high, is doubtless merited in many particulars; for Alexander was not an oppressive but a magnanimous conqueror. He fought for glory, and not for spoil; and was ever solicitous to impart to vanquished nations the benefits of a better state of society than that which they had before enjoyed; and to subject them to his sway by inclination rather than by terror. At the same time his talents and his virtues were obscured by many alloys, which the present author has not sufficiently taken into account, in estimating his character. His love of glory frequently degenerated into a childish vanity, unworthy the dignity of a hero. His generosity bordered on profusion; and his friendship, though warm, was frequently too weak to withstand the sudden gusts of his resentment. Above all, his love of pleasure, and proneness to debauch, have fixed a stain on his reputation, which all his mighty achievements are unable to efface. It was this that occasioned the murder of Clitus, the burning of Persepolis; and, in the end, his own untimely death, which considering the period at which it happened, and the events by which it was followed, might well be considered as one of the greatest calamities by which the world has been visited.

It is the object of the 2d, 3d, and 4th sections of Dr. Gillies's preliminary essay, to examine how far Alexander's plans were original, in the concerns of foreign and domestic policy, or how far he was guided by the example of his precursors in empire. To accomplish this, he reviews at considerable length the various dynasties which had previously held sway in Asia, and whose military or civil transactions had materially affected the great continent of the ancient world. He divides the conquerors who had successively ruled in the East before the Macedonian invasion into two classes; those who were conversant with arts, letters, and commerce, who built cities, and promoted civilization;

* " Arrian, l. vii. sub fin."

and those who exhibited traces of nothing but grossness, ignorance, and barbarism. The first class he confines to the ancient Assyrians and Egyptians; the second comprehends the Scythians, as well as the ancient Medes and Persians, whom he gives good reasons for considering as conquerors of a barbarous rather than a civilized character.

To ascertain in the fullest manner the superiority of Alexander's views over the policy of any of these once victorious dynasties, Dr. Gillies details in succession the remarkable events of the history of each. He traces the successive and destructive irruptions of the various Scythian hordes, by which the fair face of Asia was repeatedly laid waste. He sketches the history of Media and Persia in ancient ages. He explores the annals of Egypt, illustrates its geography, and examines those stupendous monuments of art by which it has been distinguished from all other nations. The history of Assyria next passes under review; and the author assiduously exerts himself in endeavouring to reconcile the jarring accounts of ancient historians, respecting the extent and power of this far-famed empire; and in combining the records of its monarchs, preserved in sacred writ, with the transactions detailed in profane history. We cannot, however, undertake to expatiate on this part of Dr. Gillies's preliminary essay, but hasten to the body of the work itself.

Dr. Gillies having concluded his essay with an account of the particulars of the death of Alexander, which was occasioned by a fever excited in consequence of a debauch, opens his history with an account of the heirs in his family. The Greek historians represent Alexander as having died childless, by which we are to understand, that they did not consider any of his children as legitimate: he had, however, at the time of his death a son named Hercules, then in his fifth year, by a Syrian captive named Barchina; and Roxana, a Bactrian lady, whom he had publicly espoused, was six months advanced in her pregnancy. The collaterals of his family consisted of his full sister, Cleopatra, his half brother Philip Arrhidæus; and his half sister Cynna, who with her daughter Eurydice, fought like Amazons in the ranks of the Macedonian army.

The testament of Alexander, if ever it existed, was not to be found at his death, having, according to some authorities, been deposited in the city of Rhodes, whence his successors took care that it should never be recovered. Philip Arrhidæus, whose descent naturally pointed him out as the new emperor, or at least the regent of the empire till the

the result of Roxana's pregnancy should be known, was a prince of a weak understanding, and an unambitious temper, who had followed the Macedonian camp without bearing any command, or ever taking part in any important transaction. Thus was a prospect opened to the ambition and rapacity of Alexander's generals, already inured to the perils of war, and the sweets of conquest; and who began to cabal for power as soon as the melancholy tidings of their master's dissolution were publicly made known.

Of these, three were closely allied to the royal blood, viz. Perdiccas, Leonnatus, and Ptolemy; the first a daring and ambitious character, the second, frivolous though bold; the third, cautious and politic, as well as resolute and enterprising. Besides these, there were, according to Dr. Gillies, ten other generals of high pretensions, who, from the glory of their exploits, and the high rank which they held in Alexander's service, could not be expected easily to acknowledge a superior: but of these seven only were then present in Babylon. To deliberate concerning both the succession and administration, a council of the principal officers was called in the palace, the day after Alexander's death; and each came accompanied by his principal adherents, as if prepared for the contest, which was immediately to ensue. Perdiccas's character, still more than his rank, entitled him to act the chief part on this solemn occasion.

Meanwhile, however, the troops of the phalanx, impatient of delay, had thrown open the gates of the hall of audience, and proclaimed as king the brother of Alexander, Philip Arrhidæus. The assembly was thrown into commotion and every chief, supported by his partizans, endeavoured to promote his own private views. After a tumultuous debate, it was declared by the assembly, "that Perdiccas and Leonnatus, the former of whom had been placed by Alexander at the head of the *Companions*, and the latter at that of the *Life-guards*, should be appointed joint regents of the kingdom; and that in all things the intention of their late monarch might be complied with, Perdiccas, as entrusted with his signet, was named first in the commission." The phalanx, however, continuing to support the cause of Arrhidæus, a new arrangement was soon found necessary. Arrhidæus, and the new born son of Roxana, were declared coheirs of the empire, and Perdiccas was named sole regent, or protector; his rival Leonnatus having been prevailed on to resign into his hands his share of supreme power.

Perdiccas

Perdiccas held a precarious sway in the empire for three years, when he was murdered by his own soldiers in consequence of an unsuccessful expedition, which he had undertaken against Ptolemy the satrap of Egypt. After a vain attempt to support Arrhidæus in the character of regent, this high honour was unanimously conferred on Antipater, who had long ruled with kingly power in Macedonia, and had lately exerted himself with success in quelling a rebellious disposition among the Grecian states. It was about this period that the funeral of the great Alexander was decreed; for so eager had been the struggle for power, among the rival chieftains, that the remains of the hero had hitherto been permitted to remain uninterred, though they had been carefully embalmed. It was now however resolved that the ceremony should be conducted with the greatest magnificence, and its superintendence was entrusted to Arrhidæus, an officer of high credit in the phalanx, who employed nearly two years in preparations for this august solemnity. These preparations are detailed at page 287. Antipater continued to enjoy the power of regent till his death, which happened not long after. He even took upon himself to name his successor, and selected Polysperchon, then governor of Macedonia, a man of a mean and despicable character. But this unworthy regent was not allowed to assume his authority without dispute, for Cassander, the son of Antipater, drove him from his government of Macedonia; while Antigonus, the friend and lieutenant of the deceased regent, caused himself to be proclaimed protector by the army, and without any other warrant proceeded at once to exercise the functions of supreme power. During this turbulent period, the royal line of Macedonia was totally extirpated by the jealousy of the usurpers, who successively held sway in the different provinces; for not only were the mild Arrhidæus, and the youthful son of Alexander thus inhumanly put to death; but the sword of the assassin fell likewise upon Hercules, the son of Barcina; upon Olympias, the mother of Alexander, Cleopatra, his sister, and all the females of the royal blood.

To counteract the ascendancy of Antigonus, Polysperchon opened a treaty with Eumenes, the sworn enemy of that usurper, who had already been engaged in an arduous struggle against his rising power. Eumenes, one of the ablest, as well as most praise-worthy of Alexanders officers, and who had always been the defender of the pretensions of the royal line, was now proclaimed by Polysperchon, commander in chief of the forces in Asia; and in virtue of that authority he

he soon presented a formidable barrier to the encroachments of Antigonus. He summoned to his standard the Argyraspides, or silver-shielded *hypaspists*, the chosen veterans of the Macedonian phalanx; and recruited his ranks with many allies from the various provinces of the East. Antigonus was not less vigilant in preparing for the field; and a contest immediately ensued between these celebrated captains; which on account of the skill with which it was conducted, on both sides, the high character of the parties concerned, and the greatness of the stake which was at issue, forms altogether one of the most interesting portions of this department of ancient history. The warfare was carried on with various success, till at length in a decisive action, victory declared for Antigonus; and his rival having fallen into his hands, was without scruple immediately put to death. We extract a part of Dr. Gillies's account of the final struggle between Antigonus and Eumenes.

“ Eumenes, instead of waiting for the invaders in Persis, determined to encounter them on their march thither. Towards the commencement of his expedition, he sacrificed to the gods and gave a public entertainment, in which having rivalled the popular magnificence of Peucestes, he unfortunately imitated the intemperance of Alexander. This unseasonable debauch first suspended his march, and afterwards obliged him to be conveyed in a litter in the rear of the army. In such a disgraceful situation, he was informed by his scouts, that his enemies were advancing from the foot of the Paratacene mountains to the barren frontiers of Persis and Media, two rival and often hostile provinces. In less than twenty-four hours their advanced guard made its appearance in regular array; for Antigonus had quickened their march upon learning from deserters his adversary's indisposition. Antigenes and Peucestes then led the van; but their troops had no sooner beheld the enemy, than they called aloud for Eumenes. He hastened to their aid; and undrawing the curtains of his litter, was welcomed by the clangour of arms, and a salute in the Macedonian tongue: his presence had restored their spirits, and the precision of his orders skilfully arrayed them for battle. Their sudden alacrity astonished Antigonus, till espying the litter of Eumenes gliding briskly along the line, he exclaimed, with his usual burst of loud laughter, “ behold the machine which has produced these wonderful movements *.” Having expected to surprize the enemy, he thought proper to decline an immediate engagement; and Eu-

* “ Plutarch in Eumen.”

menes perceiving the roughness of the intervening ground, did not molest his retreat, nor afterwards disturb his encampment.

The armies thus remained four days within half a mile of each other, when, on the fifth, Antigonus sent an embassy to the satraps and other officers in the hostile camp, promising to maintain the former in their respective provinces, to grant lands and appointments to the latter; to take their troops into his immediate pay, and to send home, at his own expence, those Greeks and Macedonians who wished to revisit their native country. The admission of such an embassy, proved that Eumenes, however admired as a general, was not absolute as a master. But the propositions of Antigonus were rejected, his ambassadors were threatened; and Eumenes, while he allowed them to depart in safety, taught his soldiers, by an apologue, to applaud their own prudence in eluding the snare which had been laid for them. "A lion," he said, "loved a virgin, whose father opposed their marriage lest any domestic dissention arising, the lion might be tempted to make too fierce an application of his claws and teeth; to obviate which objection, the amorous savage deprived himself of those formidable weapons, when on the renewal of his petition, the father of the virgin attacked and killed him with a club. In the same manner would you have been treated by Antigonus, had you hearkened to his proposal and parted with your strength*."

"On the day following, Eumenes was informed by deserters, that the enemy purposed to decamp at the second watch of the night. He justly suspected their intention of escaping to the fertile district of Gabiena in Elimas†, watered by the upper part of the Eulzus. To anticipate this measure, he sent pretended deserters to Antigonus, with information that his lines would be attacked in the evening. While this intelligence obliged Antigonus to prepare for a battle instead of a retreat, Eumenes suddenly decamped; and proceeding with silence and celerity in the direction of Gambiena, gained an advance of six hours march‡, before the enemy was apprized of his departure. Antigonus pursued with such speed as would have overtaken a less diligent adversary; but could not recover his lost ground, until he had recourse to an artifice, rivalling the dexterity by which he had been distanced. Committing the infantry to Python, he drove forward at full speed with his cavalry; and continuing his pursuit all night, formed at dawn in such complete

* "Diodor. l. xix. s. 25."

† "Strabo, l. xvii. p. 1080."

‡ "Diodorus, as we shall see below, divides the night into three watches; by two of which Eumenes had got the start of the enemy."

order, on the side of a hill near to which the enemy had to pass, that Eumenes perceiving his dispositions, never doubted that his whole force was at hand. He therefore commanded a halt, and prepared for an engagement. Antigonus's infantry meanwhile advanced with a rapid and well regulated motion; and a battle, which had been long avoided by the skill or caution of both generals, the success of their mutual stratagems now rendered inevitable.

“ Of all useless writing, and of all tiresome reading, there is none more obnoxious than the prolix detail of vulgar battles, fought by ordinary generals. But the struggle between Antigonus and Eumenes was an emulous exertion of talent, perpetually varied on one side, and successfully encountered on the other. In the present instance, too, their strength was pretty equally balanced; Antigonus having twenty-eight thousand foot, eight thousand five hundred horse, and sixty-five elephants; and Eumenes, though inferior to him by one-third in horse and foot, yet, commanding an hundred and twenty-five elephants, then deemed most important auxiliaries; and what was of infinitely more real value, a body of three thousand veterans, perfected by experience, elated by military honours, confident in their own energy, and from unchequered success, despising every enemy. His left wing Eumenes committed to Eudamus, who had brought with him a select troop * of horse as well as the elephants from India. Eudamus was reinforced by the cavalry under Stafander and Amphimachus †, respectively satraps of Aria and Mesopotamia; by Cephalo, who had been substituted instead of the traitor Sibyrrius, to the command of the Arachosians; by five hundred horse from Paropamisus, and an equal number of Thracians from the Danube. The whole wing was covered in front by a crescent of forty elephants, intermixed with slingers and archers. The main body adjoining to this wing was composed, as usual, of the heavy-armed infantry, eleven thousand in number, of which one half, though drawn from a wide variety of nations, were equipped in the Macedonian fashion. The *hypaspists* stood next, a lighter infantry, amounting to six thousand, of whom the *Argyraspides*, those distinguished veterans just mentioned, immediately flanked the heavy-armed phalanx. This whole mass of infantry was also fronted by a bulwark of forty elephants. On the right wing Peucestes and Tlepolemus, satraps of Persis and Carmania, commanded their respective cavalry: they were flanked by Eumenes at the head of the compa-

* “ This troop is also called *αγνα* by Diodorus.”

† “ Amphimachus, of whose junction with Eumenes, no mention is before made, had succeeded to Arcesilaus, the first Greek satrap of Mesopotamia. Diod. l. xviii. s. 3.

sions, and other select troops of horse; the general choosing on this occasion the same post which had been always occupied by his master Alexander. This right wing, in which he greatly confided, was fronted by a line of forty-five elephants distinguished by their strength and fierceness.

“ The superiority of Eumenes in elephants determined Antigonus's arrangement. His left wing, destined rather for show than effect, was filled up with equestrian archers, and other horsemen armed with spears, two thousand five hundred Tarentines trained to loose skirmish, and Thracian vaulters leading respectively several horses, which they used by turns in their desultory assaults. The whole of this wing was entrusted to Python, satrap of Media, from whose province most of the cavalry had been drawn; and who was enjoined to harass Eumenes' right wing with a Scythian-like combat, often remitted and often renewed, incapable, indeed, of making any decisive impression, yet calculated to occupy that important division of the enemy. These irregulars were followed by the phalanx, consisting of nine thousand mercenaries; eleven thousand Lycians and Pamphylians, and other nations of Lower Asia, armed after the Macedonian fashion; and last of all eight thousand Macedonians. Antigonus, as well as Eumenes, assumed for his own post the command of his right wing, composed of the choice of his cavalry, particularly the *Companions* * commanded by his son Demetrius, and the first troop of which was headed † immediately by himself. This wing was fronted by the best of his elephants. The remainder defended his infantry; a very few only were placed on his left wing.

“ When the adverse armies had approached in this order within a proper distance of each other, the signal was raised on high, the troops shouted alternately, the trumpets sounded a charge. The irregulars in Antigonus' left, performed successfully their appointed service; and availing themselves of their velocity and numbers, harassed the enemy's flank, galling the elephants with their arrows, and after eluding their pursuit, again renewing the same desultory combat. But Eumenes seasonably drew a reinforcement of cavalry from his left; and by a vigorous charge, the more terrible, because followed by his elephants, dissipated those hovering clouds, and pursued them towards the mountains,

* The *companions* denoted under Alexander a particular body of men; but under his successors, who formed their armies as much as possible on their master's model, the same technical term denoted different bodies of men in different armies, all bearing the same name, because performing the same functions.

† The *συνημα*, otherwise called the *ἡ βασιλική*, because usually commanded by Alexander in person.

Meanwhile the infantry engaged with great spirit; the ardour on the weaker side being inflamed to enthusiasm by the conscious worth of the Argyraspides, who upbraided their adversaries, as wretches who combated their fathers. The rapidity of this select body was equal to its firmness; and wherever these veterans assailed, their exertions were decisive. Antigonus, when both his main body and his left wing had given way, was advised to move towards the mountains and endeavour to cover the retreat. But the impetuosity of the Argyraspides in urging the pursuit, had left unsupported the division commanded by Eudamus. Antigonus seized the decisive moment; rushed into the opening with the flower of his cavalry, and by an attack in flank put to rout the whole of this left wing. The swiftest of his horse were dispatched to collect his own fugitives, whom the alternation of victory enabled him to rally and form at the foot of the mountains. Eumenes perceiving the defeat of his left wing, returned with his cavalry from the pursuit, and also recalled his infantry. Before either army was again prepared for battle, night had come on; but it was then full moon; the sky was clear and serene; and the hostile lines stood so near to each other*, that they could mutually perceive the distinct flashes of adverse steel, and hear the clang of weapons, the neighing of horses, and the roaring of elephants.

“Eumenes, whose loss of men had been inconsiderable, compared with that of his opponent, might have renewed the engagement with advantage; but he was overruled in this purpose by the mutinous temper of his troops, as well as in the design of moving to the left that he might have an opportunity of interring the slain †.” Vol. I. p. 345.

After the defeat and death of Eumenes, which took place eight years posterior to the demise of Alexander, Antigonus ruled almost without controul in the provinces of Asia, and seems to have meditated the complete subjugation of the rival chieftains, who had established their power in the remoter districts of the empire. His plans of ambition were powerfully seconded by the talents and activity of his son Demetrius, one of the most extraordinary characters of his age; and surnamed Poliorcetes, from his uncommon skill in the art of conducting sieges. This young prince combined with undaunted bravery, and a boundless spirit of enterprise, a generous openness, and a fondness for the

* Only four πλεθρα asunder, that is 400 feet; but the πλεθρον, as a measure of length, is estimated differently by Suidas and Hesychius.

† Diodor. I. xix. f. 31.

arts and literature that had conferred immortality on the Grecian name. But he was fickle, haughty, and addicted to pleasure. In the true spirit of enthusiasm, he planned an expedition for the purpose of emancipating the Grecian republics, and reinstating them in the full possession of their ancient privileges. To Athens he was particularly partial, and loaded its citizens with benefits, for which he required no other return than their esteem. The ingratitude with which he was treated by this fickle people in the season of his adversity, is a memorable example of the instability of popular favour.

The ambition of Antigonus, and the arrogance with which he pursued his schemes of aggrandizement, at length raised against him a formidable combination of the governors of the principal provinces, who had never acknowledged his sway; and who, as well as himself, had now assumed the title of kings. These were Cassander in Macedon; Lysimachus in Thrace; Ptolemy in Egypt; and Seleucus, who for some time had obtained a footing in Babylon. Antigonus and Demetrius did not shrink from the contest, but immediately gave battle to the forces of Seleucus and Lysimachus, which had formed a junction in Phrygia. The action, which was fought at Ipsus, proved decisive. Antigonus was slain, his army routed, and his son Demetrius put to flight. Soon after a partition was made of the conquests of Alexander among the four successful generals, according to which, Egypt, with Cœlo-Syria and Palestine, were ceded to Ptolemy; Seleucus gained the rest of Syria, and was confirmed in his extensive dominion between the Euphrates and the Indus; Lysimachus acquired Lesser Asia, and the neighbouring mountainous district; and Cassander continued to reign in Macedonia and Greece.

(To be continued.)

ART. II. *Philosophical Transactions of the Royal Society of London. For the Year 1807. P. I. 4to. pp. 132. G. and W. Nicol.*

THIS part of the philosophical transactions contains only six papers, besides the meteorological journal. The contents of those papers are as follows:

I. *The Bakerian Lecture on some Chemical Agencies of Electricity.* By Humphry Davy, Esq. F.R.S. &c.

The subject of electricity, which seems to be concerned with almost all the operations of nature, whose power ex-

ceeds that of any other known agent, and whose effects are undoubtedly of the utmost consequence, is far from being clearly or sufficiently understood; there being several facts which apparently contradict each other, and others which are at present utterly inexplicable. It is for the purpose of explaining some of those difficulties, or of elucidating the subject in general, that Mr. D. describes in the present lecture several of his valuable experiments, and accompanies them with proper explanations, as well as a judicious application of their results to some grand operations of nature.

This rather extensive paper is divided into ten sections; the first of which contains a short introduction. The second treats of *the changes produced by electricity in water*. Here this author gives a concise history of the observations made by various philosophers, relative to the production of an acid, and of an alkali, in water exposed to the action of Galvanism, or to the Voltaic pile. The phenomena, as related by those experimenters, are rather of a contradictory nature; for sometimes an acid, at other times an alkali, and often both an acid and an alkali were said to be produced at the same time; yet in some cases no indications of the presence of an acid or of an alkali could be discovered. But it soon appeared from Mr. Davy's experiments, as well as from those of the Galvanic Society at Paris, of Dr. Wollaston and others, that the acid or the alkali was derived from the substances employed in the apparatus. By repeating and diversifying the experiments, this author found that a small quantity of saline matter was always produced; and after having examined all the concurring circumstances, and every part of the apparatus, he found reason to conclude, that the fixed alkali was furnished by the water itself; for though the water had been distilled, yet it is well known that small quantities of the fixed alkalies rise and pass over with the vapour in rapid distillations. In order to perform the experiment in the least exceptionable manner, Mr. D. used two hollow cones of pure gold; these were filled with distilled water, and connected together by the interposition of a moistened piece of amianthus. In this state they were exposed to the action of the Voltaic battery.

“ In ten minutes the water in the negative tube had gained the power of giving a slight blue tint to litmus paper: and the water in the positive tube rendered it red. The process was continued for fourteen hours; the acid increased in quantity during the whole time, and the water became at last very sour to the taste. The alkaline properties of the fluid in the other tube, on the contrary, remained stationary, and at the end of the time, it did not act upon litmus or turmeric paper more than in
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the first trial: the effect was less vivid after it had been strongly heated for a minute; but evaporation and the usual process proved that some fixed alkali was present. The acid, as far as its properties were examined, agreed with pure nitrous acid, having an excess of nitrous gas."

This experiment was varied and repeated in the open air, and likewise under the exhausted receiver of the air-pump, attending to all the circumstances which the nicety of the subject seemed to demand; and after all it appeared evident that water chemically pure, is decomposed by the action of electricity into gaseous matter alone, namely, into oxygene and hydrogene; that the fixed alkali, when any of it is obtained, is not generated, but evolved, either from the solid materials employed in the preparation, or from saline matter contained in the water; and that the ammonia (minute portions of which were often produced) and the acid, are formed by a mixture of the gases, which are partly produced by the decomposition of the water, and partly absorbed from the atmosphere.

SECT. III. On the Agencies of Electricity in the Decomposition of various Compounds.

The result of the preceding experiments having manifested the power of electricity in decomposing solid bodies, Mr. D. endeavoured to ascertain the peculiar effects which that power might produce upon such solid bodies as were insoluble, or difficultly soluble in water. With this view he successively exposed to the galvanic action several pieces of stone, viz. zeolite, lapidolite, volcanic lava, &c, and he obtained an alkaline matter from every one of those bodies. But notwithstanding those results, willing to remove every possible doubt respecting the source of those products, he made the following very accurate experiment, in which he employed glass, as a substance apparently insoluble in water, and of course not likely to afford any erroneous results.

"The balance," Mr. Davy says, "that I employed was made for the Royal Institution, by Mr. Fidler, after the model of that belonging to the Royal Society; it turns readily with $\frac{1}{385}$ of a grain when loaded with 100 grains on each side; a glass tube with a platina wire attached, weighing 84 grains $\frac{5}{128}$, was connected with an agate cup, by amianthus; they were filled with purified water, and electrified by a power from 150 pairs of plates in such a way, that the platina in the glass tube was negative. The process was continued for four days, when the water was found alkaline. It gave by evaporation and exposure to a heat of about 400° Fahrenheit, soda mixed with a white powder

insoluble in acids, the whole weight of which was $\frac{36}{117}$ of a grain. The glass tube carefully cleaned and dried, weighed 84 grains $\frac{17}{8}$. The difference between the loss of weight of the tube and the weight of the products in the water, may be easily explained: some minute detached particles of amianthus were present, and the soda must have contained water, a substance which it is probably perfectly free from in glass."

After this experiment, Mr. D. describes those in which he employed substances soluble in water, and with these the decomposition was always more rapid, as well as the results more distinct. He successively used compound salts of various descriptions, viz. metallic, earthy, &c, and it is to be remarked that in the decomposition of those saline substances by means of electricity, the acid was always found near that wire which was connected with the positive side of the battery, whilst the alkali, the earth, or the metallic substance, was found near the wire connected with the negative side.

"Strong," Mr. D. says, "or saturated saline solutions, as might have been expected, afforded indications of the progress of decomposition much more rapidly than weak ones; but the smallest proportion of neutrosaline matter seemed to be acted on with energy.

"A very simple experiment demonstrates this last principle. If a piece of paper tinged with turmeric is plunged into pure water in a proper circuit, in contact with the negative point, the very minute quantity of saline compound contained in the paper, affords alkaline matter sufficient to give it instantly a brown tint near its point of contact: and acid in the same manner is immediately developed from litmus paper, at the positive surface."

SECT. IV. *On the Transfer of certain of the constituent Parts of Bodies by the Action of Electricity.*

It appearing probable, from the experiments of other persons, that the saline elements evolved in decompositions effected by electricity, were capable of being transferred from one electrified surface to another, this author endeavoured to determine the matter by means of decisive experiments, and his attempts were attended with complete success.

"I connected," says he, "one of the cups of sulphate of lime with a cup of agate by asbestos; and, filling them with purified water, made the platina wire in the cup of sulphate of lime transmit the electricity from a power of 100; a wire in the agate cup received it: In about four hours a strong solution of lime
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was found in the agate cup, and sulphuric acid in the cup of sulphate of lime. By reversing the order, and carrying on the process for a similar time, the sulphuric acid appeared in the agate cup, and the solution of lime on the opposite side.

“ Many trials were made with other saline substances, with analogous results. When the compounds of the strong mineral acids with alkaline, or alkaline-earthly bases, were introduced into one tube of glass, distilled water connected by amianthus being in another tube, both connected by wires of platina in the voltaic arrangement, the base always passed into the distilled water when it was negative, and the acid when it was positive.

“ The metals and the metallic oxides passed towards the negative surface like the alkalies, and collected round it. In a case in which solution of nitrate of silver was used on the positive side, and distilled water on the negative, silver appeared on the whole of the transmitting amianthus, so as to cover it with a thin metallic film.”

The time requisite for such transfers, appeared to bear some proportion to the intermediate volume of water.

Mr. D. also tried whether the contact of the saline solution with a metallic surface, was necessary for the above-mentioned decomposition and transfer; and his trials proved that it was not necessary.

The title of the Vth Section is, *On the Passage of Acids, Alkalies, and other Substances through various attracting Chemical Menstrua, by means of Electricity.*

The results of the experiments of this section are very interesting; for they prove that acid and alkaline substances, during the time of their transfer, when acted upon by electricity, are capable of passing through interposed chemical menstrua, without actually combining with them. This discovery gave origin to a variety of general remarks relative to its application, and to its various modes of acting. Those remarks and observations are contained in the sixth section, to which we must refer our readers for its numerous particulars.

SECT. VII. *On the general Principles of the Chemical Changes produced by Electricity.*

SECT. VIII. *On the Relations between the Electrical Energies of Bodies, and their chemical Affinities.*

SECT. IX. *On the Mode of Action on the Pile of Volta, with experimental Elucidations.*

Of the contents of those sections, it is not in our power

to give a short and intelligible account ; the various theoretic remarks, and the experimental illustrations of the same, being so intimately connected together, as not to afford a satisfactory selection, without increasing this article beyond the limits of our publication.

The title of the Xth Section, which is the last of this most valuable paper, is, *On some general Illustrations and Applications of the foregoing Facts and Principles, and Conclusion.*

In this section, the general tendency of the foregoing investigation is distinctly referred to its different heads. In the first place it shows that Fabroni's original idea concerning the causes of the galvanic phenomena, viz. that they are to be attributed to chemical changes, is not true. And secondly it shows, that many applications of the new facts, that are described in the present paper, may be made to the various processes of chemistry.

" They offer," this author says, " very easy methods of separating acid and alkaline matter, when they exist in combination, either together or separately, in minerals ; and the electrical powers of decomposition may be easily employed in animal and vegetable analysis.

" A piece of muscular fibre, of two inches long and half an inch in diameter, after being electrified by the power of 150 for five days, became perfectly dry and hard, and left on incineration no saline matter. Potash, soda, ammonia, lime, and oxide of iron were evolved from it on the negative side, and the three common mineral acids and the phosphoric acid were given out on the positive side."

In a similar manner a decomposition was effected of a laurel leaf, and of some plants of mint ; and to those accounts the following observations are subjoined.

" These facts shew, that the electrical powers of decomposition act even upon living vegetable matter ; and there are some phenomena which seem to prove that they operate likewise upon living animal systems. When the fingers, after having been carefully washed with pure water, are brought in contact with this fluid in the positive part of the circuit, acid matter is rapidly developed, having the characters of a mixture of muriatic, phosphoric, and sulphuric acids : and if a similar trial be made in the negative part, fixed alkaline matter is as quickly exhibited.

" The acid and alkaline tastes produced upon the tongue, in Galvanic experiments, seem to depend upon the decomposition of the saline matter contained in the living animal substance, and perhaps in the saliva.

" As acid and alkaline substances are capable of being separated

rated from their combinations in living systems by electrical powers, there is every reason to believe, that by converse methods they may be likewise introduced into the animal œconomy, or made to pass through the animal organs: and the same thing may be supposed of metallic oxides; and these ideas ought to lead to some new investigations in medicine and physiology.

“ It is not improbable that the electrical decomposition of the neutral salts in different cases, may admit of œconomical uses. Well burned charcoal and plumbago, or charcoal and iron, might be made the exciting powers; and such an arrangement if erected upon an extensive scale, neutrosaline matter being employed in every series, would, there is every reason to believe, produce large quantities of acids and alkalis with very little trouble or expence.

“ Ammonia and acids capable of decomposition, undergo chemical change in the voltaic circuit only when they are in very concentrated solution; and in other cases are merely carried to their particular points of rest. This fact may induce us to hope that the new mode of analysis may lead us to the discovery of the *true* elements of bodies, if the materials acted on be employed in a certain state of concentration, and the electricity be sufficiently exalted. For if chemical union be of the nature which I have ventured to suppose, however strong the natural electrical energies of the elements of bodies may be, yet there is every probability of a limit to their strength; whereas the powers of our artificial instruments seem capable of indefinite increase.

“ Alterations of electrical equilibrium are continually taking place in nature; and it is probable that this influence, in its faculties of decomposition and transference, considerably interferes with the chemical alterations occurring in different parts of our system.

“ The electrical appearances which precede earthquakes and volcanic eruptions, and which have been described by the greater number of observers of these awful events, admit of very easy explanation on the principles that have been stated.

“ Besides the cases of sudden and violent change, there must be constant and tranquil alterations in which electricity is concerned, produced in various parts of the interior strata of our globe.

“ Where pyritous strata and strata of coal-blende occur, where the pure metals or the sulphurets are found in contact with each other, or any conducting substances, and where different strata contain different saline menstrua, electricity must be continually manifested; and it is very probable, that many mineral formations have been materially influenced, or even occasioned by its agencies.

“ In an experiment that I made of electrifying a mixed solution of muriate of iron, of copper, of tin, and of cobalt, in a positive vessel, distilled water being in a negative vessel, all the four oxides passed along the asbestos and into the negative tube,
and

and a yellow metallic crust formed on the wire, and the oxides arranged themselves in a mixed state round the base of it.

“ In another experiment, in which carbonate of copper was diffused through water in a state of minute division, and a negative wire placed in a small perforated cube of zedite in the water, green crystals collected round the cube, the particles not being capable of penetrating it.

“ By a multiplication of such instances, the electrical power of transference may be easily conceived to apply to the explanation of some of the principal and most mysterious facts in geology.

“ And by imagining a scale of feeble powers, it would be easy to account for the association of the insoluble metallic and earthy compounds, containing acids.

“ Natural electricity has hitherto been little investigated, except in the case of its evident and powerful concentration in the atmosphere. Its slow and silent operations in every part of the surface will probably be found more immediately and importantly connected with the order and œconomy of nature; and investigations on this subject can hardly fail to enlighten our philosophical systems of the earth, and may possibly place new powers within our reach.”

One plate is annexed to this paper, which exhibits the principal part of the peculiar apparatus used by Mr. D. in this investigation.

II. *On the Precession of the Equinoxes.* By the Rev. Abram Robertson, M. A. F. R. S. &c.

The phenomenon of the precession of the equinoxes, which had been noticed many centuries ago, was first explained on the true principles of motion, combined with the attractive influence of the sun and moon, by the immortal Newton, in his mathematical Principles of Natural Philosophy. It has, however, for this 50 years, been justly observed, that Newton made a mistake in his process, which rendered his conclusions erroneous; in consequence of which the subject has been re-examined by the most distinguished mathematicians of Europe; but their investigations, as this author observes, may be arranged under three general heads, viz. 1st, Those which have led to a wrong conclusion in consequence of a mistake committed in their process of reasoning; 2dly, Those conclusions, which, though true in themselves, are however counteracted by opposite errors; and 3dly, Those which being free from any material error, have been attended with exact results, at least as much so as the nature of the subject could admit. Those imperfections, Mr. Robertson thinks, must be attributed to the unculti-

cultivated state of that branch of the doctrine of motion, upon which the present subject principally depends; namely, that of compound rotatory motion. He then says,

“ In consequence of this persuasion I have, in the first nine of the following articles, endeavoured to investigate the primary properties of compound rotatory motion from clear and unexceptionable principles. The disturbing solar force on the spheroidal figure of the earth is then calculated, and the angular velocity which it produces, is afterwards compared with that of the diurnal revolution, by means of the properties of rotatory motion previously demonstrated. The quantity of annual precession is then calculated in the usual way, and also that of nutation, as far as they are produced by the disturbing force of the sun.”

It is not in our power to give any further account of those articles, both on account of the connection of the extended mathematical reasoning, and for want of the plate of diagrams which accompanies the paper.

III. An Account of two Children born with Cataracts in their Eyes, to shew that their Sight was obscured in very different Degrees; with Experiments to determine the proportional Knowledge of Objects acquired by them immediately after the Cataracts were removed. By Everard Home, Esq. F. R. S.

This account of the observations made on the two boys born blind, was laid before the Royal Society, principally with a view of explaining the difference between the results of similar operations performed by Mr. Cheselden and Mr. Ware, as recorded in the *Philosophical Transactions* for the years 1728 and 1801; the former of whom found reasons to conclude, that vision alone gives no idea of the figure of objects, or of their distance from the eye; whereas the latter seemed to authorize a different conclusion.

William Stiff, a boy born with cataracts in his eyes, was at 12 years of age admitted into St. George's Hospital, under Mr. Home's care. Having been examined in this state, it appeared that,

“ He could distinguish light from darkness, and the light of the sun from that of a fire or candle: he said it was redder, and more pleasant to look at, but lightning made a still stronger impression on his eyes. All these different lights he called red. The sun appeared to him the size of his hat. The candle flame was larger than his finger, and smaller than his arm. When he looked at the sun, he said it appeared to touch his eye. When a lighted candle was placed before him, both his eyes were directed towards it, and moved together. When it was at any nearer distance than 12 inches, he said it touched his eyes. When moved

moved farther off, he said it did not touch them; and at 22 inches it became invisible."

This boy's eyes were operated upon at different times. First, the crystalline lens of the left eye was extracted, and some days after, the right eye was couched. The light was at first painful to his sight, and the objects he saw seemed to touch his eyes; but this painful sensation diminished gradually, and about a month after, this author says,

"The light now was not distressing to either eye, and when strong, he could readily discern a white, red, or yellow colour, particularly when bright and shining. The sun and other objects did not now seem to touch his eyes as before; they appeared to be at a short distance from him. The eye, which had been couched, had the most distinct vision of the two, but in both it was imperfect. The distance at which he saw best, was five inches.

"When the object was of a bright colour, and illuminated by strong light, he could make out that it was flat and broad; and when one corner of a square substance was pointed out to him, he saw it, and could find out the other, which was at the end of the same side, but could not do this under less favourable circumstances. When the four corners of a white card were pointed out, and he had examined them, he seemed to know them; but when the opposite surface of the same card, which was yellow, was placed before him, he could not tell whether it had corners or not, so that he had not acquired any correct knowledge of them, since he could not apply it to the next coloured surface, whose form was exactly the same with that, the outline of which the eye had just been taught to trace."

The second boy, whose name was John Salter, had likewise been born with cataracts in his eyes. At seven years of age he was received into the above-mentioned hospital; and on examination it was found, that the pupils of his eyes contracted considerably when a lighted candle was placed before them, and dilated when the light was removed. He was capable of distinguishing colours with tolerable accuracy, especially those which were more bright and vivid. The left eye of this boy was couched on the 6th of October, 1806. The operation proved successful, and the following curious observations were made soon after.

"The eye," this author says, "was allowed ten minutes to recover itself; a round piece of card of a yellow colour, one inch in diameter, was then placed about six inches from it. He said immediately that it was yellow, and on being asked its shape, said, *Let me touch it, and I will tell you.* Being told that he must not touch it, after looking for some time, he said it was round.

round. A square blue card, nearly the same size, being put before him, he said it was blue and round. A triangular piece he also called round. The different colours of the objects placed before him, he instantly decided on with great correctness, but had no idea of their form. He moved his eye to different distances, and seemed to see best at 6 or 7 inches. His focal distance has been since ascertained to be 7 inches. He was asked whether the object seemed to touch his eye? he said *no*; but when desired to say at what distance it was, he could not tell.

“ On examining the eye 24 hours after the operation, the pupil was found to be clear. A pair of scissors was shown him, and he said it was a knife. On being told he was wrong, he could not make them out; but the moment he touched them, he said they were scissors, and seemed delighted with the discovery. From this time he was constantly improving himself by looking at, and examining with his hands, every thing within his reach, but he frequently forgot what he had learned.

“ On the 19th, the different coloured pieces of card were separately placed before his eye; and so little had he gained in 13 days, that he could not, without counting their corners one by one, tell their shape. This he did with great facility, running his eye quickly along the outline, so that it was evident he was still learning, just as a child learns to read.

“ On the 26th, the experiments were again repeated on the couched eye, to ascertain the degree of improvement which had been made. It was now found that the boy, on looking at any one of the cards in a good light, could tell the form nearly as readily as the colour.”

From those two cases, Mr. H. derives the following conclusions:

“ That, where the eye before the cataract is removed, has only been capable of discovering light, without being able to distinguish colours, objects after its removal will seem to touch the eye, and there will be no knowledge of their outline; which confirms the observations made by Mr. Cheselden.

“ That where the eye has previously distinguished colours, there must also be an imperfect knowledge of distances, but not of outline; which however will afterwards be very soon acquired, as happened in Mr. Ware's cases. This is proved by the history of the first boy in the present paper, who before the operation had no knowledge of colours or distances; but after it, when his eye had only arrived at the same state that the second boy's was in before the operation, he had learnt that the objects were at a distance, and of different colours: that when a child has acquired a new sense, nothing but great pain or absolute coercion, will prevent him from making use of it.

“ In a practical view, these cases confirm every thing that has been stated by Mr. Pott and Mr. Ware, in proof of cataracts in chil-

children being generally soft, and in favour of couching, as being the operation best adapted for removing them. They also lead us to a conclusion of no small importance, which has not before been adverted to; that when the cataract has assumed a fluid form, the capsule, which is naturally a thin transparent membrane, has to resist the pressure of this fluid, which like every other diseased accumulation is liable to increase, and distend it; and therefore the capsule is rendered thicker and more opaque in its substance, like the coats of encysted tumours in general.

“As such a change is liable to take place, the earlier the operation is performed in all children who have cataracts completely formed, the greater is their chance of having distinct vision after the operation. It is unnecessary to point out the advantages to be derived from its being done at a more early age, independent of those respecting the operation itself.”

IV. *Observations on the Structure of the different Cavities which constitute the Stomach of the Whale, compared with those of ruminating Animals; with a View to ascertain the Situation of the digestive Organ.* By Everard Home, Esq. F. R. S.

The observations which are contained in this paper, tend to prove that the stomach of the whale forms a step in the gradation towards the stomachs of truly carnivorous animals. The subject upon which they were made, was a *Delphinus Delphis* of Linnæus, or the *small bottle-nose whale* of Mr. Hunter.

This author having in a former paper described the stomachs of the bullock and the camel, as examples of ruminants with and without horns, and intending to show the abovementioned gradation, begins the present paper with the description of the stomach of the bottle-nose porpoise, as an example of the whale tribe. He then proceeds to describe the cavities of the stomachs of the different species of the whale tribe, and accompanies the description with various appropriate remarks.

Two plates are annexed to this paper, the first of which exhibits the first cavity of the stomach of the bottle-nose porpoise laid open; and the second plate represents the internal surface of the second, third, and fourth cavities of the same stomach.

V. *On the Formation of the Bark of Trees.* By T. A. Knight, Esq. F. R. S.

This author, in the first place, briefly states the various opinions respecting the production and subsequent state of the bark of trees, entertained by diverse naturalists, such as Malpighi, Grew, Hales, and Du Hamel, of which opinions
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those of Malpighi and Hales are the most discordant; the former of those authors saying, "that the cortical substance, which is annually generated, derives its origin from the older bark; and the interior part of this new substance is annually transmuted into alburnum, or sap wood; whilst the exterior part, becoming dry and lifeless, forms the exterior covering, or cortex:" and the second contending that the bark is formed from the alburnum, and that it does not undergo any subsequent transformation. Mr. Knight then points out the facts which are favourable to each of those two theories, and subjoins a variety of experiments, instituted by himself. The results of those experiments throw much light on the subject; yet leave the question undecided, as appears from the conclusion, in which this author says,

"I shall, therefore, not attempt to decide on the merits of the theory of Malpighi, or of Hales, respecting the reproduction of the interior bark; but I cannot by any means admit the hypothesis of Malpighi and other naturalists, relative to the transmutation of bark into alburnum; and I propose to state my reasons for rejecting that hypothesis, in the next communication I have the honour to address to you.

VI. *An Investigation of the general Term of an important Series in the inverse Method of finite Differences.* By the Rev. John Brinkly, D. D.; F. R. S, &c.

It is impracticable to give our readers a distinct account of the contents of this paper. It may in general be said that its object is to remove a difficulty which attended the investigation of theorems relative to finite differences, which theorems were originally given by M. La Grange.

Meteorological Journal kept at the Apartments of the Royal Society, by order of the President and Council.

This journal, which occupies 26 pages, commences on the 1st of January, 1806, and ends on the 31st of December of the same year. It consists, as usual, of eleven columns under the titles of days of the year, Six's thermometer, time of making the observation, thermometer within, thermometer without, barometer, hygrometer, rain, points of the wind, strength of ditto; and lastly, the state of the weather.

In those columns two observations are stated for each day, one of which was taken in the morning, and the other in the afternoon.

From this journal it appears, that the greatest height of
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the thermometer in the open air (viz. 85°) was observed on the 10th of June; the least (viz. 26°) was observed on the 13th of March. The greatest height of the mercury in the barometer took place on the 12th of June, when it stood at 30.53 in. The least (viz. 29.65 in.) took place on January the 12th. The quantity of rain that fell throughout the whole year, amounts to 20.427 inches. It is stated at the end of the journal, that the declination of the magnetic needle, in June the abovementioned year, was $40^{\circ} 8' 3''$ west.

ART. III. *Education of the Lower Orders. A Second Letter to Samuel Whitbread, Esq. M. P. containing Observations on his Bill for the Establishment of Parochial Schools in South Britain. Also Supplementary Observations on the Religious Systems maintained by the Monthly and Critical Reviewers, in their Strictures on the Author's First Letter to Mr. Whitbread. By John Bowles, Esq. 8vo. 122 pp. 3s. 6d. J. J. Stockdale, Rivingtons, &c. 1808.*

IN Mr. Bowles's former Letter to Mr. Whitbread*, he remonstrated with that gentleman on "the unqualified praise" given by him to Mr. Lancaster's System of Education. At the opening of this he observes, that when Mr. W. brought forward his bill, for the establishment of parochial schools, he took no further note of Mr. Lancaster's system, whence he concludes that, on mature consideration, Mr. W. "became satisfied of its tendency to endanger the established church, and indeed the interests of Christianity in general†." Still Mr. Bowles complains, that no provision was made in this second bill for educating children in the national church, the importance of which, to the state at large, he very justly elucidates. He then very successfully tallies Mr. W. on his appearing to take for granted, that the mere instructing of children in reading, writing, and arithmetic, was to convey improvement to them in religion, morality, and virtue. Certainly, as he very ably argues, the mere com-

* Noticed by us in vol. xxx. p. 306.

† A note on this passage explains more fully the practical efforts of Dr. Bell, the real inventor of the plan, at Madras, Lambeth, and Chelsea, in the Royal Military Asylum, where the plan is pursued, without any mixture of the defects justly ascribed to it when in the hands of Mr. Lancaster.

munication of science may operate against these objects as easily as for them, and the only way to secure its right operation is one which, though obvious enough in itself, was strangely overlooked by Mr. W. and his friends, the communication of a *religious education*. It is true, that, in most institutions for the purpose of education, religion has been made a fundamental part of the system, but this by no means proves a necessary connection between the objects, it only shows the pious care of the founders; and shall the state, Mr. Bowles asks, "neglect the precautions which every private benefactor thinks it necessary to take?"

The tendency of the author's next arguments is to prove that, if religion was to be united with education, the established religion of the state, had the clearest and most undoubted right to preference: and he reprobates, with the greatest force, that false but fashionable *liberality*, (as it is called), which scruples to avow a preference. "If," says he, "the state do not inculcate its own religion, it cannot inculcate any. For it would be preposterous to expect it to give a *preference* to any other." P. 20. Nothing can be more satisfactorily stated and explained than this position is by Mr. B. He then combats more at large the notion of Mr. W. that the mere communication of knowledge will give improvement in morality and virtue: explaining, with distinctness, the important position that mere instruction is not education. To that useful education which the children of the poor should have, to ground them in the principles of the established religion, he admits *reading* to be necessary; but by no means allows the same with respect to *writing* and *arithmetic*, (P. 26.) the other cardinal virtues of the gentleman whom he addresses. An objection which may be alledged against this more limited instruction, Mr. Bowles thus answers.

"It may, perhaps, be said, that the art of reading being soon and easily communicated, especially with the aid of those facilities which attend the plan invented by Dr. Bell, it will not occupy a sufficient portion of the time which may be beneficially allotted to the education of the lower orders. It ought, however, to be remembered, that it is not here proposed merely to teach the art of reading, but to make that art subservient to religious and moral instruction, and to religious and moral practice; in short, to an education in our excellent Church; and then, being accompanied with the perusal of the Holy Scriptures, the Book of Common Prayer, and those valuable religious tracts which are adapted to the capacity of children, and with which that Church

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so much abounds*, together with a frequent exercise of the memory in repeating the Catechism, it will be found to occupy a much larger portion of time than may at first be supposed. But care should be taken to prevent too much time from being spent in such useful occupations, lest children be kept too long from acquiring habits of industry in those active pursuits, by which they are to provide for their subsistence; nay, lest they become disinclined to that manual labour, which is to be the chief employment of their lives. The main design of the literary instruction they receive, is to make them good Christians, and, consequently, good members of society, in order to become which it is necessary that they learn to read; but they should not spend more time in reading than is sufficient for the above purpose. It is desirable, therefore, on every account, that as soon as they have strength and ability for manual industry, means should be found to furnish them with employment of that kind. And it is presumed that the two objects may for a time be pursued together, and that, until the arrival of the age, at which youth ought to spend the whole of every working day in the respective occupations of their lives, they may, while at school, employ a part of every such day in preparation for those occupations, or, otherwise, in forming habits of diligence, which may easily be transferred even to a mode of labour different from that in which they were originally acquired. It is difficult to lay down any general rule upon this subject, as the same means of employment are not equally accessible in all situations. But in all situations it is practicable to find means of adding some kind of bodily labour to the instruction peculiar to the school; and by so doing, children, while they are fitted for the moral character which they are to sustain in society, will also acquire a relish for the active business, by which they are afterwards to procure the means of comfortable subsistence. I understand that Dr. Bell most earnestly wishes, and, as far as opportunity favours the attempt, endeavours, to introduce this mixed system of literary—that is, of Christian—instruction and manual occupation, into the schools which are immediately under his direction." P. 34.

The author then combats the opposite idea of those who would withhold all instruction from the lower classes, except that which may be necessary to qualify them for their bodily labours. To teach their duties, as well as their business, he rightly contends to be the object of instruction, and indeed the most important object. In adverting to the example of Scotland, which Mr. W. himself had pleaded, Mr. B. reminds him of the circumstance that the education there

* "See the Catalogue of Books dispersed by the Society for promoting Christian Knowledge.

given is indispensably connected with the principles of the Kirk; and concludes irresistibly that the same preference is here due to our own church. It is shown also to have been a part, and surely a wise part of our old English law, that the keeping of schools should be subject to ecclesiastical jurisdiction. (P. 45.) Every schoolmaster was obliged to undergo examination, and to obtain a licence from the bishop of the diocese, still subject to his revision, at the times of his visitation. Nor is this law yet obsolete, having been recognized by Lord Kenyon, in a case wherein the late Archbishop of York was concerned, so lately as in 1795. Mr. B. strongly and wisely argues for the maintenance of this law, so essential to the great purposes of education.

Some supplementary observations annexed to this tract are employed to defend, against certain periodical opponents, a position, advanced by Mr. B. in his former letter to Mr. Whitbread, that to exclude all the *controverted* doctrines of Christianity from a system of education is, in fact, to exclude Christianity itself: a position which is no more than a plain and obvious conclusion from this undoubted fact, that all or nearly all the most essential doctrines of Christianity have been controverted. He proves clearly that some of his antagonists stand self-convicted of Socinianism, which they pretend, as others have pretended, to be the doctrine most likely to extinguish religious animosity; but which experience shows to have no such tendency. Who ever displayed a more rancorous animosity, than the great Socinian teacher, Priestley? Who than Wakefield? &c. Against the Monthly Reviewers Mr. B. shows with distinctness and force, that essential doctrines are not to be withheld from youth, on the score of their being mysterious; being taught, "not because they can be demonstrated, but because they are promulgated by him who cannot err."

In the close of these observations, Mr. B. adverts to what had been said against him on the subject of the present claims of the Irish Romanists; and explains the obligation of the coronation oath, in the sense in which it has always been understood by the great majority of the country; as a promise to maintain the Protestant establishment, against every thing that could have a tendency to endanger it: and he shows very clearly, not only by the example of all the former concessions, but by the very nature of the case, that the concessions which are now required as ultimate, and as the price of that loyalty and patriotism which the applicants certainly owe without them, would not in fact be ultimate,

but would lead to still higher demands, with much greater power to enforce them, and consequently much less ability in the government to resist. Convinced as we have ever been of these points, we have uniformly regarded the plan of emancipation, as it is most falsely and insidiously called, as the infallible means of spreading alarm and distrust throughout the whole body of Protestants, without attaining a single object for which it was intended, with respect to the Romanists.

ART. IV: *Exodus; an Epic Poem: in thirteen Books.* By Charles Hoyle, M. A. of Trinity College, Cambridge, and domestic Chaplain to his Grace the Duke of Marlborough. 8vo. 400 pp. 9s. Hatchard. 1807.

WHILE poetry continues to be an improving art, and the mechanical part of it remains difficult, attention is naturally paid, and encouragement willingly given to all successful efforts of the Muse. But when such specimens have been produced, in every department of poetry, that, if they may be equalled, they cannot possibly be surpassed; and when the form and harmony of poetic language are so completely settled, that every person of common sense and common ear, can easily acquire the power of writing fluently, and even with elegance: it is no wonder if the attention of the public become relaxed, and encouragement to poetical efforts much more reluctantly bestowed. These observations may solve, in part at least, the phenomenon observable at present to all; that the name of "a new epic poem" is now heard, not only by critics, who must read them, but by readers and even lovers of poetry with a kind of spontaneous distaste. No great credit is given to the author who constructs an epic fable, of which so many examples are before him; nor is it at this day thought wonderful, that any person should pour out the quantity of verses, usually allotted to such a composition, even with ease and rapidity. The only wonder usually suggested is, how readers are to be found to go through such long poems; which the more easy they become to write, are found much the more difficult to read.

We more than suspect, however, that this is not the whole of the matter; and that the very attempt to produce a number of epic poems in one language is injudicious.

Poetry.

Poetry, to be successful, must be attractive; it is not sufficient for it to be good, or even to be very good; if its form and nature be not such as to draw the reader to it, and conduct him onward in it. What then is to attract us to the epic tale? Fine writing, bold thoughts, vivid illustrations, a noble subject, well drawn characters, interesting situations. But these and much more have been presented to us in the few established epics, with which, therefore, to its infinite disadvantage, we immediately begin to compare a new epic, as soon as produced. It is in vain to exclaim that this is not candid, it is unavoidable. To the established epics, which we have read, we recur for delight, when we are disposed for that species of gratification; and as life cannot be passed in reading or repeating of epic poems, we consider the new candidate in that line, as at best offering something superfluous; unless he has ability to supersede some of our former favourites.—Exclusive of this high pretension, what has he to attract his readers? Curiosity respecting his subject?—It is precluded, when that subject is founded in history. Interest excited by the conduct of the incidents?—This is of extreme difficulty, when the result is previously known; and if the incidents are altogether fictitious, how shall they have the probability necessary to create interest? Perhaps also something of novelty in its design or form is necessary to make a long poem attractive. An epic poem is a very old invention*. Whoever has read one or two knows what he has to expect in it. An invocation, long speeches, battles, storms, a narrative, more or less interesting, as may happen, continued through ten, twelve, or more long books. The just fame attached to the two Greek epics, and one Latin, has made every nation, that has since flourished, desirous to have its epic; but when once that point has been obtained, for the glory of their language, the people seemed more disposed to enjoy those well earned laurels, than to seek for further triumphs of the same kind. The French have not yet had their complete epic, and therefore may still be in quest of it; but we may enjoy the indolence of full success. The truth is, we believe, that so extensive a poem is not in its own nature pleasing; and that, to make it so, requires not only abilities of the very first rate, but something extremely attractive in the subject, and a favourable acceptance of the design, on account of its novelty. We admire a speech of three hours long, when the subject is

* So, it may be said, is a tragedy; but a tragedy is supported by the interest created by the incidents.

important, and we have not been much used to such harangues: but we can by no means listen with complacency to every man who is disposed to prove to us that he can speak, and even speak eloquently, for three hours. Our cordial advice, therefore, to the epic writers of this day is, that they invent some other plan to employ the fertility of their genius, and contrive, in some degree, to give novelty of form, as well as brilliancy of execution to their compositions. This has been completely effected by one modern author, and his poems are circulated accordingly; but even he will require to be told, if his own genius and judgment should not suggest it to him, that a frequent repetition of the same kind of strains, even excellent in themselves, will soon be received with apathy. If Homer himself could revive, and write more *Iliads* and *Odyssseys*, he could not always obtain the same attention.

After so many adventurers in the same line, Mr. Hoyle sets out with many disadvantages against him. He offers the public an epic poem, when an epic poem is the last thing they wish to have. As we acknowledge in him considerable power of writing and invention, we have stated this circumstance at large, that it may lessen his mortification, if he should fail to please the public; and that he may attribute his failure rather to the unpopular direction of his powers, than to any deficiency in them. It is a little extraordinary that one poet should be writing on the *Exodus*, while two others were, in partnership, describing the subsequent marches of Israel to Canaan. If evidence were wanting, in a thing so obvious, this might be received as evidence that the subject is in all its parts poetical; since it has appeared so to the eyes of so many men of genius at once. What indeed can be a more exalted subject for descriptive poetry, than the wonderful display of miracles which attended that heaven-directed progress! It does not, however, follow, that they can with advantage be made the subject of an epic poem: nor have the reasonings yet been answered, which deny the regular chain of history to be suited to epic poetry. Milton indeed placed his foundation in Scripture history, but he wisely took a point of which little or nothing could be written but from imagination. He described a state of human nature, unparalleled in all but its feelings; and though he ventured to describe battles, after so many had been described before, yet they were such battles as never had been fought but on that occasion, and by such agents as never, but in that instance, had been brought into action.

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That the poet now before us has considerable talents for writing may be proved abundantly from the specimen before us; that he has failed to produce an attractive composition, for in that we think he has failed, is occasioned, partly by the causes already stated, and partly by certain defects of judgment. Let us acknowledge, in the first place, as the most pleasing part of our task, that the language of this author is dignified and poetical; and his blank verse harmonious. That he can also imagine well, and describe with force, might be proved by instances innumerable; but, to give one that is remarkable, we are disposed to take the description of the plague on the cattle, as supposed to be related by the emissary of Pharaoh.

“ O king, with sorrow shall this tongue relate
What sorrowing I beheld. In Goshen's fields
The cattle roam unharm'd, and grazing walk,
Or crouching ruminatè, or in the stream
Assuage their thirst, or on the flowery bank
In gambols blithe, pursuing and pursu'd,
Witness redundant health and vigorous joy.
But fell distemper whereso'er I turn'd
Envenoms Egypt, and her flocks consigns
To universal death. In various forms
The pest consumes: the fleecy wanderers die
By thousands uncomplaining, and dissolve
Yet living to corruption: while aghast
The keepers mourn, nor healing art essay,
But helpless gaze; or in disorder fly,
Left from the tabid carcases distil
Contagious putrefaction. Frenzy goads
The nobler kinds, and with encounter strange
The sinewy ass, the wind-outstripping steed,
And stately bull, by mutual wounds expire.
The patient thirst-enduring camel, now
Patient no more, with rage and hideous bray
Speeds to the stream, and whelm'd in billows courts
The milder death: steer, heifer, goat, and kine,
Plunge in the wave: their numbers choke the course
Of old Iaro, and his floods defile.
Yet is the worst untold: for as I pass
The temple of Osiris at the hour
Of sacrifice, I enter'd to present
The custom'd reverence; soon the rites began
Magnificent, and incense clouds exhal'd
Their odours; while the priestly choirs around
And crowd of prostrate worshippers ador'd
The sacred emblem of supernal power,
Apis, in whom Osiris loves to dwell.

When lo! loud bellowing, and with mortal pangs
 Infuriate, he affrighted and profan'd
 The solemn concourse, with distracted speed
 Circling the marble floor, with furious horns
 Scattering the throng: then vomiting a stream
 Of blood and foam, he falling at the shrine
 Convuls'd expir'd. Astonishment and dread
 Usurp each bosom, and the multitude
 In clamorous imprecation vent their woe." P. 61.

His allusions, or short similies, are often happy. Thus,

"He with death-denouncing frown
 Pursu'd their way: so dark, so ghastly grin'd,
 Whom poets feign, the Spirit of the Cape,
 On Gama's crew what time the Table mount
 They pass'd, and broke through storm and darkness way
 Into the seas unknown." P. 15.

Thus also, in the plague of insects:

"Far less in multitude
 The poisonous flies by Oroonoko's wave,
 Or Mississippi, or the river call'd
 Of Amazons, from many a barbarous realm
 Draining unnumber'd floods in sea-like pomp." P. 19.

But, though the style and expressions are generally good, the texture of the narrative cannot attract many readers. The poem is in thirteen books; which odd and unusual number, though number is of no great consequence, might as well have been avoided. It opens with the fourth plague, that of flies, and concludes with the song of Moses, on the triumphant passage of the Red Sea. It ends, therefore, exactly where the Exodiad begins. Yet the author brings forward Korah, Dathan, and Abiram, so as to have their ambitious movements and daring characters displayed in many instances. The five first books are direct narrative, from the point of commencement. Then earlier events begin to be resumed by the narrative of Moses, who relates to the Princess Thermutis the history of the deluge, and his own adventures in Midian, and till his return to Egypt, which occupy the seventh and eighth books. The direct narrative is then resumed, and continues to the end of the poem. The agency of evil spirits is abundant through the greater part of the books. That such a narrative can little excite curiosity is evident, since all the incidents are already known from the Bible. They may, however, be told in poetical language, and with the addition of such circumstances

dances as a fertile genius may imagine. It is here that we chiefly regret the want of judgment in the author, whose additions are frequently rather of the cumbrous kind. Thus, in the first book, the song of the Magians is too much loaded with the names of unknown Egyptian deities, Emeph, Phtha, Sothis, Mnevis, and the reader is expected to be, like the Lover of Isis,

Victor of Typhon, and the monstrous bear.

Immediately after, the plague of flies comes on, and to his astonishment the reader finds it not only a plague of flies, and flying insects, but also of birds, beasts, serpents, and other reptiles: birds and beasts of the largest kinds, such as eagles, vultures, the lion, elephant, rhinoceros, with serpents of the most poisonous kinds. The certainty that such a set of invaders, rushing in at once, must have made the land completely desolate is the first shock to probability, and the awkward mode of dismissing these awkward visitants is another. Not only the earth is obliged to open to receive many of them, but the waters are called in to sweep over the whole land. How, therefore, a single Egyptian could have been left alive it is not easy to guess. From whatever cabalistic or other legend Mr. H. has gained this strange invention, he ought not to consider that author as his friend, for he has led him to disfigure his poem in a wretched manner. In his second book he is equally led away by a desire to display his *diabolical* knowledge. Not contented with the devils who have been occasionally heard of, he introduces such a barbarous set of names as are enough to petrify the Muses, Baal-samen, Aza, Azael, Samael, Satael, Semiazas, Amraphel, Adharmesa, Mesorach, styled also Delephat, and Salambo; the Mazaroth, and the Mahuzzim. The latter, however, are well characterized, and made the patrons of saint worship*.

Whose spirits pure with pitying scorn reject
Such homage.

The poet seems to have determined to go beyond Milton in this species of learning, and has succeeded. Having said this, and forbearing to cite other instances in which, to our apprehension, the poet's judgment has failed as to his Episodes, let us anxiously avoid passing a general sentence of con-

* This appears to be taken from Wintle on Daniel xi. 38. or from Jos. Mede.

demnation on a composition, in many respects, of high merit. The author writes, almost every where, with vigour and poetical dignity; his conceptions are frequently sublime, in a high degree, and his expression of them such as to give their full force to the images he presents. The contest of his demon Baal-samen with the archangel Gabriel in book v, is truly original and grand. The demon appears in all his majesty of terrific arms, and displays the most invincible courage. But the archangel with superior dignity tears his arms from him, and leaves him defenceless.

“ Mantled with horror, crested with despair.”

They who can enjoy the gratification of fine passages, detached from their context, may here find an abundant harvest: but we fear that few will be found to attend the whole progress of the poem. Nor is it a small praise to the author that his learning appears to be deep as well as extensive, and that nevertheless he has not condescended to display it in a single note. His general views of the plan of redemption, and of prophecy, as connected with it, are correct and luminous. How he could have displayed these great qualifications in a way more advantageous to himself, or more attractive to the public, we are not prepared to say; but we fear that they will be found to lose much of their legitimate effect in their present mode of exertion.

We shall merely observe, in conclusion, that we have now a great part of the Sacred History presented to us in poems of the epic kind. Beginning with the *Paradise Lost* we may proceed to this poem of “*Exodus*,” then follows the “*Exodiad*,” and conducts the chosen people to the Land of Promise. There we find their achievements sung by Dr. Dwight in his “*Conquest of Canaan*.” Mr. Sotheby’s “*Saul*” may then be taken up; and finally “*Paradise Regained*” and “*Calvary*.” So extensive a course of sacred poetry cannot perhaps be produced in any other language, unless perhaps in modern Latin,

ART. V. *An Abridgment of the Light of Nature pursued,*
&c.

(Continued from p. 298.)

THE author of this work having shown that there are many situations in which a man could have no reasonable inducement to pursue with uniformity the course of virtue,
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were his conscious existence to cease with his present life, proceeds to inquire what evidence is furnished by *the Light of Nature* for the reality of a future state, in which the inequalities of the present shall be made even. This inquiry, which leads him to establish what he considers as the principal doctrines of natural religion, occupies the third and fourth volumes of the original work, and the third book of the abridgment. It is with the abridgment alone that we are properly concerned, though we shall pay the same kind of attention to the original in this article, that we paid in the preceding, in order to be able to say, whether the abridger has, in our opinion, performed with judgment the task, which he has undertaken.

The third book then, which is entitled *Natural Religion*, consists of fifteen chapters, in which the author treats of 1. *The independent Existence of Mind*; 2. *Of Spirit*; 3. *Of Causes and Effects*; 4. *Of Choice, Necessity, and Design*; 5. *Of the First Cause*; 6. *Of his Attributes*, more particularly; 7. *Of Omniscience*; 8. *Of Goodness*; 9. *Of Providence*; 10. *Of what he calls the Vehicular State of man after death*; 11. *Of the Mundane Soul*; his notions of which, and of the vehicular state, he illustrates by; 12. *A Vision*. He then treats; 13. *Of Equality*; and 14. *Future Punishment*; concluding, 15. with some *Practical Rules* for the conducting of such inquiries.

In the first chapter the author sets himself to show that the mind, or percipient principle in man, cannot be the result of any corporeal organization. This he does on the principles maintained by Dr. Clarke in his famous letter to Mr. Dodwell, proving, with the force of demonstration, that the seat of *consciousness, perception, volition, &c.* must be in a Being which is, in strictest sense of the word, *one and indivisible*. Whether the outlines of the reasoning were suggested to him by Clarke we cannot say; but if they were, the pupil in filling them up has certainly surpassed his master, in perspicuity of style and arrangement; and on this subject we have no hesitation to say with Dr. Paley, that Tucker's illustrations are unrivalled.

But in bestowing on the original author the meed of praise which is indisputably his due, we must not forget to do justice to the abridger. Not only has he comprised, within eight pages, all that is valuable in a disquisition drawn out by Tucker through eighty-four; but with a magnanimity which does him infinite honour, he has given full force to an argument which is a complete demonstration of the groundlessness of his own notions of what is generally called personal

personal identity*. Such conduct is the more praiseworthy, as it is rarely found among metaphysicians, who seem to think that their reputation depends on their maintaining with pertinacity every opinion, no matter how crude, which they have once rashly published, whether in ethics or ontology.

The author having proved, to his own satisfaction, and, we are persuaded, to the satisfaction of every competent reader, that the mind of man is not a system of organized matter, proceeds, in the second chapter, to inquire what that being is, which perceives, and acts, and thinks. Here too we meet with much ingenuity; but we cannot say that the disquisitions in this chapter are so satisfactory as those in the former. He contends, as Clarke had done before him, that the spirit or soul, though indivisible and absolutely one, may yet be *extended*; and overlooking the arguments urged, we think successfully, by Cudworth and Baxter against this notion, he supports it by illustrations which are entitled to no praise.

“As to extension,” says he, “if by this is meant the consisting of parts, I cannot be suspected of ascribing that to spirit after the pains I have taken to prove that perceptivity can belong only to individuals. But I have an idea of a thing being extended without parts, and so have other persons, if we may judge from their expressions; for I have heard of the stench of a brick-kiln reaching into the houses in London, and of a noise extending many miles round; yet I never heard any body talk of the half or quarter, or any other part of a smell or sound. Now I do not see why having once gotten the idea of extension without parts, we may not apply it to substance, which we may consider as existing and present throughout a certain portion of space without losing its unity.” P. 173.

An attempt at illustration more unphilosophical than this we have never seen, nor any thing better adapted to mislead the unreflecting mind; but it is the unreflecting mind alone that can be misled by such egregious trifling. If it be true, as it certainly is, that the author “never heard any body talk of the half or quarter of a smell or sound;” is it not likewise true that he never heard any body talk of a smell or sound an inch or an ell long? Every schoolboy knows that each of the words, *smell* and *sound*, has two significations; that they denote not only certain *sensations*, but also the *qualities* by which the odoriferous and sonorous bodies are

* See Brit. Crit. vol. xxviii. p. 541, &c.

fitted to excite those sensations; and that it is only the *sensation*, which cannot be conceived to have halves or quarters, or to be either an ell or an inch long! When, in vulgar language, it is said, that "the stench of a brick-kiln reaches into the houses in London," and that "a noise extends many miles round," nothing more is meant than that the sensation, in the one case, is excited by odoriferous particles emitted by a brick-kiln without the city; and, in the other, by undulations of the air proceeding from a sonorous body at the distance of many miles; but it is impossible that the words *stench* and *noise*, used in this sense, can "give the idea of extension without parts." The odoriferous particles, as well as the particles of the air, are not only separable but actually separated; and every man, who has barely dipt into the philosophy of aeriform fluids, knows that, were the case otherwise, these fluids would not be elastic, and therefore could excite neither smell nor sound. It is indeed utterly impossible to conceive any thing extended, which is not likewise divisible; for whatever is extended can be measured, but mensuration is nothing but finding out a known magnitude or part of the quantity to be measured, which being taken so many times shall be equal to that quantity *.

As we have elsewhere † shown what we apprehend to be the meaning of those who deny that extension can be predicated of the human mind; and pointed out what we believe to be the source of the usual obscurity and confusion that is found in the writings of philosophers on this subject, we shall proceed to consider the next argument advanced by this author for the extension of *soul* or *spirit*.

"At least the possibility of this must be admitted by all those who hold a simple indivisible being present in all the regions of immensity. And that we ourselves possess this sort of extension, though within very narrow limits, may, I think, be shewn from principles universally agreed to. It is an uncontroverted maxim, and may pass for a self-evident truth, that nothing can act or be acted upon where it is not, and though bodies seem to act at a distance, there is always some medium employed between the agent and the patient. Thus an engineer may batter down a wall a mile off, but the ball does no execution till it touches the wall. In like manner we see and hear

* See an *Essay on Quantity* by Dr. Reid in the *Philosophical Transactions* for 1748.

† Brit. Crit. vol. xxvii. p. 12.

and receive different impressions from bodies lying far from us, but then something must be thrown from them to strike upon our organs, and excite motions there which are propagated onwards to the seat of perception." P. 174.

The force of this reasoning depends entirely on the truth of the maxim, "that nothing can act or be acted upon where it is not;" and this maxim we hold to be indeed self-evident, and incontrovertible. If a being could act in *one* place where it is not, it might act in *all* places where it is not; but what is absent from *all* places does not exist. We cannot, however, admit the author's inference from this maxim, till we have ascertained the meaning of *action*, and of the *presence* of the agent. From his illustrating his notions by the battering of walls, &c. Tucker appears to have thought, that there can be no action without the *contact* of the agent and patient; and it is certain that the very notion of *contact* implies *solidity* and *extension*. Every agent, therefore, if this notion of action be just, must be *solid* as well as extended, a conclusion which is irreconcilable with the demonstrative reasoning of the former chapter, as well as with other opinions which he seems to hold respecting the nature of spirit. But the truth is, that we have every reason to believe that there is *no such thing as the absolute contact* of any two or more portions of matter. The most decisive experiments show that the particles of gold and platina, the two densest bodies with which we are acquainted, are at some distance from each other; and every man knows that in motion communicated by impulse, the impelled body *begins* to move *before* the impelling body comes into *actual contact* with it.

These facts, which Newton and Boscovich, and Dr. Robison of Edinburgh, &c. &c. have shown to be incontrovertible, furnish, together with the indisputable maxim under consideration, one of the most conclusive arguments possible for the absolute inertia of matter in every circumstance and under every modification. We see various effects indeed produced in one body on the approach or *apparent* contact of another; and we, very properly, call the body, which appears to produce these effects, their *physical cause*; but if it be true that nothing can act where it is not, a *physical cause* can never be an *agent*, and its effects must be referred ultimately to the volition or agency of the Almighty, who has constituted the corporeal universe in such a manner as to make certain events constantly accompany or succeed each other.

But

But if this be so, what, we shall be asked, is meant by the *presence* in one place of an agent of which extension is no property? how can we know that such a being is present any where?—Just as easily and as certainly as we know that body is present any where; or if there be any difference with respect to certainty, it is in favour of the presence of mind. We know that *body* is present in every place where we meet with *extension* and *solidity*; and we know that there is an *agent* wherever we are *sure* that there is *action*. The maxim that nothing can act but where it is present is therefore not only true, but an identical proposition; for the presence of an agent can be indicated only by action, just as the presence of body can be indicated only by extension and solidity. Our notions of agency and action are all derived from the energies of our own minds; and he, who talks of action which does not imply in the agent some degree of volition and intelligence, talks a language, which we do not understand; but in those exertions of volition by which we move our own limbs, we are certainly *not* conscious, as this author seems to suppose, of *extension* in the agent, nor of that agent coming into *corporeal contact* with any thing. We have, therefore, no reason to attribute extension to any other agent as a property, or to suppose that action, in the proper sense of the word, is ever the result of *contact*.

We are, indeed, so constantly conversant with extension, that it is extremely difficult to form any notion of a being of which extension is not an essential property; and to most people it will appear equally difficult to form an idea of extension abstracted from all colour. Yet it is certain that of the complex notion of extended solid substance formed by men who were born blind, colour can be no part; and to us it appears to be equally certain, that a man, who had never enjoyed any other senses than smell, taste, and hearing*, could not include extension in his notion of substance. Such a man, if possessed of reason, would undoubtedly, on hearing a new sound, infer the presence of a cause of that sound; but to such a cause it is impossible that he could attribute extension and solidity as properties, or suppose that its operations were performed by contact.

* We are persuaded that the addition of sight without touch could give no notion either of extension or solidity; but we are aware that many philosophers of high reputation are of a different opinion, and as we have no occasion, we have, at present, no desire to enter into the controversy.

"The durability of the mind," says our author, "may be inferred from her individuality and distinct existence. The powers of nature can neither increase nor diminish the stock of beings: they may throw them out of their order, and dissolve the compounds formed thereby, or destroy the secondary qualities resulting from their composition; but *what has existence cannot be annihilated*, and what is one cannot be divided; nor can primary properties essential to the subject be ever taken from it." P. 176.

If by the powers of nature the author mean those instruments by which the numberless processes of natural chemistry are perpetually carrying on, we have indeed no reason to suppose that by them the human mind can be annihilated; for they have not annihilated one atom of matter since the beginning of the world. But if the human soul be a *created being*, it may certainly be annihilated by the mere change of that volition, which must be considered as absolutely necessary to continue the existence which it originally produced. Tucker, however, seems to consider the human soul not as a created being, but as a portion of the *anima mundi**, though he does not, with some of the ancients who held that opinion, believe that it will be absorbed in the parent soul—the ~~to it~~—immediately on the death of the body. On the contrary he thinks that it will pass into some new state of individual existence, to which, from the mere contemplation of its nature, he finds no reason to suppose that it will carry any thing more than its two primary powers of perceptivity and activity. All memory and experience may be left behind us.

"We may be like a blind man turned out into a crowded street, having nothing but chance to direct our steps, insensible to approaching mischiefs, or not knowing which way to escape them. We may be tossed about among the elements, driven along by streams of air, or whirled round in circles of fire; the little corpuscles of light may hurt us, and the ether tease us with its continual repulsion; in short, we have every thing to fear and little to hope for." P. 178.

If he had not given to his soul the property of extension, he could hardly have conjured up such extravagant phantoms as these; but having introduced them, he naturally enough adds, that "the mere discovery of our durable and percep-

* He writes very inconsistently on this *anima mundi*, and, in the *vision* to be noticed afterwards, makes Pythagoras pronounce it the creature of Jove.

tive nature affords no comfort; for while we confine ourselves to that, the prospect lies dismal, dark, and uncertain before us."

To brighten this prospect the author proceeds to inquire into the evidence furnished by the light of nature for the existence, attributes, and providence of God. This inquiry is begun in the third chapter, which, in the abridgment, is entitled *Causes and Effects*, but, in the original work, more properly *Effects and Causes*. In *rerum natura*, the cause must indeed be prior to the effect; but in the progress of human inquiry this order is necessarily reversed; for it is only in their effects that we discern the existence of causes. When we observe a change or event in nature, we infer, by an irresistible law of human thought, that there is somewhere a cause from which it has proceeded; but we do not necessarily infer an effect from the presence of a being that we know to be capable of producing it. When we see a star flying through the air, it is impossible to doubt that its motion was produced by some projectile force, though we may not be able to say by *what* force; but we cannot infer, on seeing a man with a stone in his hand, that he will actually throw it into the air, merely from our knowledge of his ability to do so. Even in the contemplation of *physical causes and effects*, where the energies of volition come not immediately into view, we are not under the same necessity of inferring an effect from the presence of a substance which we have known to be the cause of a similar effect, that we are of inferring the reality of *some* cause for every change or event that we observe. Were we to see a piece of iron moving near the surface of a sheet of paper, though we might not be able to discover whether it proceeded from the motion of a magnet below the paper or from some other invisible cause, it would be as impossible to suppose that the motion of the iron proceeded from *no* cause, as to suppose that things might be equal to one and the same thing, and yet *not* be equal to one another. Either supposition involves an absurdity, as being in direct contradiction to a fundamental law of human thought. But though we know from *experience*, that the motion of a magnet on one side of a sheet of paper carries along with it a small piece of iron on the other, there is no absurdity or contradiction in supposing that the case might be otherwise: nay, we apprehend that, previous to all experience, the natural supposition, if any could be formed on the subject, would be, that no such effect as the motion of the iron would be produced by the motion of the magnet.

Neither Tucker nor his abridger has considered the relation of effects to causes in this point of view. Taking it for granted that impulse, which they certainly never witnessed, necessarily produces motion, they puzzle themselves with hypotheses how the impulse of ether may produce the cohesion of the parts of bodies that appear in masses, as well as the gravitation, towards each other, of bodies at a distance; though there is no evidence that such an ether as they describe any where exists; an evidence amounting to demonstration, that, supposing its existence, it could not produce the effects, which they attribute to it. This chapter, therefore, though on a most important subject, is of very little value; not is the next, which treats of chance, necessity, and design, entitled to higher praise.

It is indeed true, as we are there taught, that the word *chance* "serves only to express our ignorance of the manner in which other causes operate;" that "*necessity* is at most but a channel of conveyance transmitting efficacy from cause to effect;" and that "the order of the universe," as this author calls it, "must have proceeded from intelligence superior in degree, and in some respects different in mind from human reason, which can only combine ideas suggested by things already existing. But these truths are now controverted by no man, who is likely to employ one hour in studying either Tucker's *Light of Nature* or the *abridgment* of it, and are therefore hardly worthy of notice.

In the fifth chapter, which is entitled *First Cause*, we meet with nothing that is new, nor with any thing that is reprehensible. The author has adopted Clarke's notions of *necessary existence*; but, in our opinion, he thinks more rationally of time and of space. The chapter, though very short, certainly contains all that is valuable in the original; but the introduction, or rather the want of introduction, to the reasoning, gives an abruptness to the abridged chapter, which is the more offensive, as it might have been avoided by one or two sentences, with which Tucker himself introduces the subject.

In the sixth chapter, which treats of the attributes of God in general, we meet with some very judicious reflections on what, in the language of philosophy, is called the *nature of things*.

"For my own part," says the author, "I can understand nothing effectively by the nature of things, but the properties of substances, the situations given them, and motions impressed upon them, together with the mutual operations resulting thence; and these being given to them at or after their creation, could not

controul the acts of the Almighty.—That there is a scale of beings I know, but that it reaches within one step of divinity I neither know nor believe; nor if it did, could I ascribe it to any thing else but the good pleasure of the Creator; for I see no necessity but that all beings might have been made of the same species. Therefore the capacity of man, his faculties of reason and appetite, the various orders of beings, the properties of substances, &c. could not prescribe rules to the Almighty, from whose power and appointment they proceeded." P. 193.

If the great purpose of the Almighty in creating the universe, was to communicate happiness (and it is not easy to conceive what other purpose such a Being could have) it may be doubted whether in any limited space, however great, an equal quantity of happiness could have been produced by making all beings of the same species, as by making them of different orders rising gradually above one another*. Every thing else however in this extract is indisputable; for, as it seems to be absurd to conceive any thing finite as reaching within one step of infinity, so can we assign no higher cause for the various orders of beings, and their mutual relations, than the will and good pleasure of the Creator. Towards the conclusion of this chapter, the author says,

"Some writers, particularly Bishop Beveridge and Dean Sherlock, endeavour to heighten our idea of omnipotence, by asserting, that God is not only the Creator, but the continual support of all substances whatever. The bishop, after his usual manner, speaks positively, as if he knew the thing by ocular demonstration; and uses the comparison of a book held in one's hand to explain his meaning. 'For,' says he, 'if I take away my hand, the book will fall to the ground, without any act of mine to throw it down: so I myself should instantly drop into nothing, were God to withdraw his sustaining power from under me without his doing any thing to thrust me out of being.' Now, in the first place, the argument is a bad one, *because the book does not fall to the ground of itself, but would remain where it is but for the attraction of the earth drawing it downwards*; and as to the doctrine itself, it does not seem greatly to enhance our idea of the Creator; for it supposes that *substances may as it were annihilate themselves, and thus undo the act of the Almighty.*" P. 196.

Had this been the language of Tucker;—had the man, who compares the energies of the mind on the body to the

* See King's Essay on the Origin of Evil.

operations of a miller turning the stream on the wheel of an overshot mill, spoken thus contemptuously of the comparison by which the bishop illustrates his opinion of Providence, we should have deemed his impudence at least equal to his ingenuity; but this is neither the language nor the reasoning of Tucker. He holds indeed the opinion which is here attributed to him; but he neither holds it with the unbecoming confidence of the abridger, nor supports it by such absurd reasoning. Tucker knew what we thought all men had now known, that a heavy body falling to the earth is *not* literally *drawn* downwards, as a boat may be drawn towards the shore by means of a rope; that gravitation, though sometimes called attraction, is not considered as a metaphysical or *real cause*, but merely as a law of nature, according to which bodies tend towards each other; and that the force of this tendency diminishes exactly as the square of the distance increases, which is not true of *drawing* by means of a rope. When it is said that a book or any other body gravitates towards the earth, nothing more is meant, than that such is the nature of the book and the earth, that the former must fall to the latter if not supported by a foreign force. The bishop's parallel, therefore, holds throughout, and his argument is unanswerable. The book falls to the earth by its own nature, and not by foreign *drawing*; and every created being—even the highest angel in heaven—as it had not of itself existence, cannot of itself have perpetuity of existence, but would instantly by its own nature drop, as the bishop expresses it, into nothing, were God to withdraw from under it that power, which at first created and has ever since sustained it.

Tucker himself seems, on this subject, to have been misled partly by his notions of the mundane soul, and partly, as others have been before him, by not distinguishing accurately between arrangement and creation. A watch or clock, it hath been said, continues to go after the watch-maker has given it out of his hands; and are the works of nature so much less perfect, than the works of art as to require the perpetual support of the Creator? But between these two cases there is no parallel—hardly indeed any analogy. The watch-maker confers neither existence nor a *single power or quality* on the materials of the watch; he only brings those materials together, and arranges them in such a manner, as that by the laws of nature they shall produce motions for the measuring of time. When he withdraws from them, their arrangement is preserved and themselves supported, as every thing else is preserved and supported by the

the laws of nature, or, in other words, by the will of him, "who upholds all things by the word of his power;" but were that will withdrawn or changed, could the watch-maker continue the movements of the watch, or could the watch itself exist for one instant?

The seventh chapter, which treats of omniscience, is of some value. The author, when he contends that the knowledge of God is something different in kind, as well as superior in degree, to the knowledge of man, treads in the footsteps of the pious, learned, and acute Bishop Brown; though, as he makes no reference to *the Procedure, extent, and limits of human understanding*, we have no right to say that he derived his notions from that valuable work.

On the next chapter we have no remarks to make. The Divine goodness has been so much more completely proved in Dr. Balguy's *Divine Benevolence* asserted, and in Law's edition of *King's Origin of Evil*, that the reader, who has perused, with attention, either of these works, will pass over very slightly the speculations of Tucker on the subject. The ninth chapter, in which the nature of Providence is discussed, is of greater value, as the reader will judge from the following extract.

"To sum up the whole of what has been offered on this subject, we may gather from the perishable nature of our bodies, and durable nature of our minds, that there are other forms of being besides this, wherewith we shall be invested: from the method constantly taken by nature, in bringing her works to perfection slowly, of generating one thing by the corruption of another, and the mutual dependence of the several parts of this visible world, that there is a like connection of interests running through the whole; and from the grossness of our outward frame, receiving sensations only through a few very complicated channels, that we may be capable of stronger, clearer, and a much greater variety of perceptions than we now have. Thus far we do not discover any thing to satisfy us as to the chief point we have in view; for the greater sensibility of our unembodied state may render us liable to acuter pains as well as more exalted pleasures; and the greater variety of our perceptions may give rise to more of the irksome as well as (of) the agreeable kind. But when we raise our thoughts to the First Cause, and contemplate the character of wisdom and goodness manifested in those things of which we have an adequate knowledge, our uncertainty vanishes; for we cannot suppose that evil will be inflicted needlessly, or disposed in greater quantities than the welfare of the whole creation requires. Therefore we may look upon the good, (which) we at present receive, as given for its own sake; but on the troubles

and uneasinesses we are exposed to as a necessary introduction to our reaping some greater advantages hereafter." P. 217.

We have already seen, that Tucker supposes the soul to be intimately united with a fine material vehicle, which goes off with her at death. In the tenth chapter he describes what kind of a being this vehicle is; points out what he supposes to be the purposes which it serves; and *assures us*, that when we pass into the *vehicular state*, we shall be all of us children requiring the care of the old inhabitants to overlook and cherish us. On such groundless hypotheses we will not detain the reader longer than to inform him, that they are detailed for the purpose of introducing to him, in the next chapter, a rhapsody of hypotheses still more extravagant.

Tucker's mundane soul is indeed a very extraordinary being, different in many respects from the *Anima mundi* of the ancient philosophers.

"To their theory, he says, there is one objection; for we find them speaking of the mundane soul as one entire thing, or mind. But this will confound the distinction of particular souls, for they were not created upon their discription, their substance already existing in the universal soul; therefore, before their discription, *they must have existed there as so many distinct individuals, or they could not have become so by being separated from it*; as we have already seen, that one individual cannot be made into any other individual, much less into many others. Now, without troubling ourselves to conjecture how the ancients would have removed this objection, I shall lay down, that *the mundane soul is one no otherwife than as the sea is one*, by a similitude and contiguity of parts, being composed of an innumerable host of distinct spirits as that is of aqueous particles; and as the rivers continually discharge themselves into the sea, so the vehicular people, on the disruption of their vehicles, discharge and incorporate themselves into the ocean of spirits, *making the mundane soul*." P. 234,

All this nonsense is the natural result of attributing *extension* to a being which thinks and acts; but we are astonished that the author did not perceive its utter inconsistency with the reasoning, by which, in the first chapter of this book, he proves that the human soul is, in the strictest sense of the words, one and indivisible. If, as he says, the spirits of *angels, statesmen, shoe-blacks, idiots, men, children, beasts, birds, and insects*, compose the great mundane soul, how is it possible that they can all be, or suppose themselves to be, but one individual soul? Why, says he, (p. 243, "as they act in concert

concert in carrying on one plan of operation, the act of all will seem the act of every one, and each feel a personal interest in what is performed by the whole society:" but may not the materialist say the same thing of the particles which compose the human brain, and contend that there is no other than this seeming unity of action in the one case as well as in the other?

In our former article we mentioned the danger that a metaphysician runs of being misled by those illustrations, in which Tucker indulges, and for which Dr. Paley and the abridger bestow on him such extravagant praise; and never was an observation more fully confirmed, than is that observation of ours in the chapter under immediate review. The hypothesis (absurd as it is) of a mighty weight of some subtle fluid bearing against the orifices of the nerves, which the mind employs as a miller employs the stream which turns the wheel of his mill, is here taken for granted, and reasoned from as an *undoubted fact*! "We can indeed lift heavy weights, but this," says the author, (p. 237,) "*it has been shewn, we do not do by our own strength merely, for we receive considerable assistance from our animal circulation; yet we must begin the motion upon some little nerve or fibre to pull up the valve for letting in the vital stream upon our muscles!*"

In the twelfth chapter we have a long and particular description of *the vehicular state*, to which the author was transported in *a vision*; but this description displays neither genius, taste, nor judgment. A system of metaphysics is not a proper place for the introduction of such reveries; there are a thousand sources from which he might derive the thought of exhibiting his waking dreams in the form of a vision; the conversations which he held with Locke, Pythagoras, and Plato, &c. might be suggested by Gulliver's conversations with ancient heroes and sages in the island of for-ecers; and all that he can claim as his *own*, the language and the description of *minute bags*, as the vehicles of human souls, is peculiarly mean and vulgar. It is almost needless to add, that in the raising of this ill-formed, airy fabric, the author finds himself under the necessity of rejecting the Christian doctrine of the resurrection, to make way for the absorption of all souls, after a certain period spent in the vehicular state, in the great compound soul of the world!

Every advocate for the doctrine of philosophical necessity maintains, we believe, that a period is coming, though probably far distant, when all physical and moral evil shall be completely done away. Tucker, though not a consistent necessarian,

adopts this opinion likewise; but he proceeds a step further than any other man, with whose speculations on this subject we are acquainted, and contends not only that there will be a final restoration of all things, but that the souls of all men, angels, and even beasts and birds, (for they are all, he says, homogeneous,) will sooner or later have an equal share in the divine bounty; so that when the whole period of their existence shall be taken into view, there will not be one more virtuous, more perfect, or more happy, than another! This is perhaps the natural consequence of his notions of the mundane soul, and the absorption of all particular souls in it; but to make his doctrine the more intelligible, he forms, as usual, an hypothesis, and supposes a universal transmigration of souls, not only on this earth, but in every state antecedent to the final absorption. A more perfect equality than this would produce cannot, he says, be conceived.

It would be extremely unjust, both to him and to his abridger, not to acknowledge, that in the two chapters employed on these subjects, *many ingenious* and *some good* things are thrown out; but the whole is such a *baseless fabric*, and this article has already extended to such a length, that we cannot enter into them. The author is laudably anxious to prevent his theories from proving injurious to the practice of virtue; and we really see no danger from them, to any one capable of reading with *proper attention* either *The Light of Nature pursued*, or the *Abridgment* of it now under review: but garbled quotations from these two chapters might, on some minds, be productive of very bad consequences; for it is well observed in the concluding chapter of this book, that

“ Speculative opinions may have an influence upon practical zeal, and one man's speculations, though innocent and salutary to himself, may cause disquietude and do mischief in the mind of another, who will draw inferences from them quite the reverse of what the author intended. For in every science, those who make it their business to dive into the depths of it, find a very different scene of things from those who take only so much as is requisite to common use; and as such as have bestowed much thought on the foundations of right and wrong, discover many contradictions and absurdities in the popular notions; so, on the other hand, their refinements appear unintelligible and absurd to the generality of men.—The genuine philosopher pursues knowledge for the use, not the credit of it, and desires reputation only as it may assist his usefulness.” P. 332.

(To be concluded in our next.)

ART. VI. *Corinna, or Italy.* By *Mad. de Stael Holstein.*
3 vols. 8vo. Price 15s. Tipper. 1807.

IT is very seldom that an opportunity occurs of introducing a work like the present among the principal articles of the British Critic; nor are we induced to do so in the present instance from any very particular approbation of the work, but because the writer has a certain degree of literary reputation, and because the performance has excited considerable curiosity.

The great object of the author is to delineate the English, French, and Italian characters. Lord Nelvil, the Englishman, in his journey to Rome, picks up the Count d'Erfeuil, a French emigrant, who accompanies him to the metropolis of Italy, where he sees and becomes enamoured with Corinna, in whose character the virtues and foibles of her country are portrayed. The story itself is preposterous in the highest degree; but it would be particularly uncandid not to acknowledge, that many of the incidents are contrived with great ingenuity, and the tale, improbable as it is, narrated with considerable interest and vivacity. The first introduction of Corinna, about to be crowned in the capitol with myrtle, as a composer of extemporary rhymes, is in the highest style of French *rodomontade**; and the coquetry between her and Lord Nelvil, whom she had never before seen, may easily be conceived to have been written, and acted too, by a French-woman; but cannot at all bring to our view the character of a British nobleman.

However, we must pursue the story. Lord Nelvil and Corinna become mutually enamoured; they visit the curiosities of Rome together, and, strange to say, after a time, they agree to travel *tête-a-tête* to Naples. But here it is that the author is entitled to no common praise. The descriptions of Rome, its antiquities and curiosities, though so often repeated, and so familiarly known, are given with a warmth of feeling, with such taste, and so much judgment, that they excite as lively an interest, as if for the first time brought before us. The journey to Naples is equally deserving of distinction, and if we were to speak of the author in terms of commendation only, we need only give an extract from this part of the work to justify our liveliest com-

* It is founded, however, on the facts related of Corilla, a famous *Improvisatrice*.

mendation. It is, also fair to state, that the part of the first volume which discusses the subject of Italian literature, contains many judicious observations, and demonstrates a familiar acquaintance with the best writers in the different languages. Here we pause, as perhaps having too long delayed making the reader more familiarly acquainted with the author.

“ Oswald felt all the pride of triumph in carrying off his conquest. He whose enjoyments had hitherto been almost constantly disturbed by the intrusion of reflections and regrets, experienced, upon this occasion, a total exemption from the pains of suspense. Not that he was altogether resolved, but that he was wholly unconcerned, abandoning himself to the course of events, in the confident expectation that they would ultimately conduct him to the object of his wishes. They traversed the plain of Albano, where is still exhibited the supposed tomb of the Horatii and Curatii. They passed to the lake of Nemi, and the sacred groves which surround it. Here it was, according to fabulous tradition, that Hippolytus was resuscitated by Diana, who would not suffer any horses to approach the spot, and by this prohibition perpetuated the remembrance of the misfortune of her juvenile favourite. Thus it is, at every step one travels in Italy, the impressions of history and poetry are retraced in the memory, and the charming situations by which they are recalled soften down all that is melancholy in the past, and seem to embalm them in eternal youth.

“ Oswald and Corinna then traversed the Pontine Marshes, a tract fertile but pestilential; and where, notwithstanding the productiveness of nature, not a single habitation is to be seen. A few sickly beings harness your horses, and advise you not to sleep in passing the marshes, for there sleep proves the real harbinger of death. Buffaloes, of an appearance at once wretched and ferocious, drag the plough, which a few imprudent cultivators still occasionally conduct over that fatal soil, and the most brilliant sun illuminates this melancholy spectacle. In the North, marshy and unhealthy situations are distinctly pointed out by their frightful aspect; but in the most fatal regions of the South nature retains a serenity, whose deceitful softness throws the traveller off his guard. If it be true, that it is extremely dangerous to fall asleep in crossing the Pontine Marshes, the invincible somnolency which they induce in warm weather, must be considered as one of the perfidious impressions which this place occasions. Lord Nelvil constantly kept a watchful eye upon Corinna, who sometimes reclined her head upon Theresina, who accompanied them; and at others, overcome by the languor of the atmosphere, closed her eyes. Oswald instantly awoke her with inexpressible terror; and, though naturally disposed to taciturnity, was inexhaustible in subjects of conversation, always
well

well supported and always new, in order to prevent her from yielding, for a single moment, to the fatal lethargy. Ah! should not female sensibility be forgiven, those heart-rending regrets which are attached to the days when they were beloved, when their existence was so necessary to that of another, and when they constantly found themselves supported and protected! How dreary the solitude which succeeds those periods of bliss! and how happy they whom the sacred ties of matrimony have softly conducted from love to friendship, without experiencing the torture of one cruel moment!

“Oswald and Corinna, after their anxious journey through the Marshes, at length arrived at Terracina, which is situated on the coast, and on the confines of the kingdom of Naples. There the *South* may be truly said to commence: it is there that she receives the traveller in all her magnificence. The country of Naples, that *happy plain**, is in a manner separated from the rest of Europe, both by the sea, which nearly surrounds it, and the dangerous tract which must be traversed before it can be reached. It might be said that Nature, desirous of retaining within herself the secret of this delicious abode, had rendered all its approaches perilous. At Rome one has not yet reached the *South*; there, indeed, one has a foretaste of its attractions; but the full force of its enchantment commences only with the Neapolitan territory. At a short distance from Terracina is the promontory assigned by the poets as the abode of Circe; and behind Terracina rises Mount Anxur, where Theodoric, King of the Goths, erected one of those strong castles, with which the warriors of the North covered the face of the globe. In Italy there are very few traces of the invasion of the Barbarians; or, at least, where those traces consist of ruins, they are confounded with the effects of time. The northern nations have not given to Italy that warlike aspect which Germany has preserved. It should seem as if the tender soil of Aufonia was incapable of retaining the fortifications and citadels with which the regions of the North are covered. There a gothic edifice, a feudal castle, rarely represents itself to view; and the memorials of the ancient Romans rise triumphant, amidst the lapse of ages, over those of the nations who subdued them.

“The mountain which overhangs Terracina is entirely covered with orange and citron trees, which embalm the atmosphere in the most delicious manner. Nothing in our climates can be compared with the meridional perfume of the citron tree in any open situation. It has almost the same effect as melodious music on the imagination; it inspires a poetic disposition, calls forth talent, and intoxicates it with the charms of nature. The

* Alluding to the etymology of *Campania*, and the epithet *Felix*, bestowed on it by the Romans.—E.

aloes and broad-leaved fig-trees, incessantly to be met with, have a peculiar physiognomy, reminding one of the well-known qualities of the redoubtable productions of Africa. These plants inspire a kind of horror; they have the appearance of belonging to a violent and tyrannical nature. The whole aspect of the country seems strange. One feels as if in another world, known to us only by the descriptions of the poets of antiquity, whose pictures display, at the same time, so much imagination and so much exactness. On entering Terracina, the children threw into Corinna's carriage an immense quantity of flowers, which they culled by the roadside, or on the mountain, and which they scattered at random: such was their confidence in the prodigality of Nature! The carts which conveyed the productions of harvest were daily decorated with garlands of roses; and sometimes the children crown their petty gleanings with flowers; for, under a fine sky, the imagination of the very populace becomes poetic. By the side of these smiling scenes was seen and heard the sea, whose surges broke with a furious surf. It was not a storm which agitated it, but those rocks that formed an habitual obstacle to its waves, and provoked its majestic rage.

“ E non udite ancor come risuona
Il roco ed alto fremito marino ?

“ And still hear ye not resound the deep and hollow murmur of the sea ?”

“ This movement without purpose, this force without object, which is eternally renovated, without our being able to ascertain the cause or end, draws us to the shore, where this grand spectacle presents itself to our view, and we feel a kind of irresistible impulse, mixed with terror, to approximate the waves, and overwhelm reflection with their tumultuous noise.

“ Towards the evening all was calm. Corinna and Lord Nelvil took a slow and delicious walk in the fields. The pressure of every step made the flowers give out their perfumes. The nightingales more gladly took their station on the rose-bushes, and thus the purest strains of song were blended with the sweetest odours, and all the charms of nature exerted a reciprocal attraction. But what is particularly and ineffably delightful, is the mildness of the atmosphere which you respire. In surveying a fine situation in the North, the climate which you feel continually give some interruption to the pleasure which you might otherwise enjoy. Those petty sensations of cold and humidity, which more or less distract the attention from the object you are contemplating, have the same effect as a false note in a concert. But in approaching Naples you feel yourself so completely at your ease, you find Nature so very much your friend, that there is nothing to impair the agreeable sensations which she excites. In our climate man has no relation but with society; in warm countries

countries Nature places him in a state of relation with external objects, and his sensations softly expand themselves beyond his species. Not that the South has not also its melancholy; for where is human destiny exempt from that impression? but in this melancholy there is no tincture of discontent, anxiety, or regret. Elsewhere it is life, which, such as it is, proves insufficient to gratify the faculties of the mind: here it is the faculties of the mind, which are insufficient for the complete enjoyment of it, and the superabundance of our sensations inspires a musing indolence, which, while we feel it, scarcely wakes our attention.

“ During the night the fire-flies made their appearance in the atmosphere. One would have thought that the mountain sparkled, and that the burning soil emitted some of its flames. These insects flew about among the trees, and occasionally lighted on their foliage. The wind put these little stars in motion, and varied their twinkling lights in a thousand forms. The sand also contained a great number of small ferrugineous pebbles, which sparkled in every direction. It was the native territory of fire, which still retained in its bosom the impressions of that sun whose last rays had just imparted their warmth. Here Nature presents us at once with an activity and repose, which completely satisfy the varied purposes of existence.” Vol. ii. p. 178.

With respect to the story it is inconsistent enough. Lord Nelvil is represented as having many of the great qualities of mind which distinguish his countrymen, but notwithstanding his solemn engagements with Corinna he is made at length most capriciously and ungenerously to desert her. On his first introduction he is painted as magnanimous, generous, of the noblest sentiments, and one from whom you are to expect every good and amiable action. But in the termination he is mean, fickle, cowardly, and base. He marries the sister of Corinna, but how or why is not worth detaining the reader to tell him in this place. The great object, as before observed, was to represent from life the three natural characters of England, Italy, and France. In that of the first we acknowledge but little resemblance, that of Italy in Corinna is surely coloured much too highly. There can be no such being as this female of a mind at once so lofty and so feeble, so accomplished in many things and so ignorant of others, at once so tenacious and so regardless of character. That the writer, however, is not entirely unacquainted with the character and customs of England, is very evident from the following happy representation of a dining party in a gentleman's family in a village in the north of England, which can neither be perused without a smile, nor without assenting to its accuracy.

“ I left

“ I left Florence with an inexpressible feeling of regret. The woman who came for me did not understand Italian. I used to speak my native tongue however, apart, in private with Therestina, who consented to follow me, though she wept at abandoning her country. But it was necessary to discontinue these harmonious sounds, which gave pleasure even to foreigners, and the charms of which were connected with all the recollections of my infant years. I proceeded towards the North, and the sensations which I experienced were sombre and melancholy. I had not seen my father for five years before I arrived in England, and I could scarcely recollect him. It appeared to me, that he had acquired an air of gravity which he did not formerly possess. He received me, however, with much tenderness, and often said to me that I resembled my mother. My little sister, then three years old, was introduced to me. Her white skin and fine flaxen hair surprised me, for we have no such figures in Italy ; but she interested me from the moment I saw her. On that very day I took some of her hair to make a bracelet, which I have carefully preserved. At last my mother-in-law appeared, and the impression she made on me at first sight has remained, and has increased ever since.

“ Lady Edgermond was exclusively attached to the country in which she had been born, and my father, who was completely governed by her, gave up his desire to reside in London or Edinburgh. She was reserved, silent, and proud. There was sensibility in her eyes when she looked at her daughter ; but at other times her physiognomy was severe and inflexible : the creature of habit, it appeared impossible to make her comprehend a new idea, or even a word to which she was not accustomed. She received me very well ; but I readily perceived that my manner greatly surprised her, and that she resolved to change it if she could. Not a word was spoken during dinner, notwithstanding that some neighbours were invited. This silence was so oppressive to me, that in the midst of the dinner I attempted to say a few words to an elderly gentleman who sat next me. I understood English very well, as my father had taught it me in my infancy, and, in the course of the conversation, I quoted some very elegant Italian verses, in which the subject of love was introduced. My mother-in-law, who knew Italian, looked at me, blushed, and made a signal for the ladies to retire much sooner than usual to the tea-table, the gentlemen being left alone at the dessert. I did not understand this custom, which would appear very extraordinary in Italy, where men can find no pleasure in society without women ; but I supposed, for a moment, that my mother-in-law was so displeased at my conduct, that she would not stop in the room with me. I was undeceived, however, when she made a sign to me to follow her, and when I found that she did not reproach me during the three hours which we remained in the drawing-room, until the gentlemen joined us.

“ My

“ My mother-in-law said to me softly, at supper, that it was not the custom for young ladies to speak with so much freedom as I had shewn in conversation, and in particular that it was very wrong to say a word about love. “ Miss Edgermond,” said she, “ you must endeavour to forget every thing connected with Italy ; it would have been better for you had you never known that country.” I passed the night in tears ; my heart was oppressed with sorrow. In the morning I went out to walk, and found myself enveloped in a frightful fog : I could not see the sun, which, at least, would have reminded me of Italy. My father came to me and said : “ My dear child, it is not here as in Italy : with us women have no employ but their domestic duties : the talents which you possess will enable you to employ your time in solitude : perhaps you may meet with a husband to whom your accomplishments will afford pleasure ; but in a small town like this, every thing that attracts attention excites envy, and you will find few men disposed to marry you, if it is believed that you have tastes and pursuits inconsistent with our manners. Here the whole routine of existence must be subject to our ancient provincial customs. I spent twelve years with your mother in Italy, and the recollection of that period still affords me exquisite pleasure. I was then young, and every novelty delighted me : now, however, I have contracted myself within a narrow circle, and I am satisfied. Time passes away unperceived amidst a life which is regular, and even monotonous : it is in vain to oppose the customs of the country in which one is fixed : those who make that attempt always suffer by their conduct ; for in a little town, like that in which we live, every thing is known, and every tale is repeated. There is no room for emulation, but much for jealousy ; and it is far better to endure the tedium of such a life, than to be always meeting with surprise or ill-will in every face, and looks which seem to require of you a reason for what you have done.” Vol. ii. p. 354.

The portrait drawn with the greatest force and truth, which might indeed be expected, is that of the Frenchman, the Count d'Erfeuil, who is exhibited as possessing a strange compound of solid and superficial qualities, occasionally demonstrating judgment and sense with extreme frivolity, good feeling and the total want of it. We have not yet found leisure for perusing the work in the original, but there seems to be no reason to find fault with the translation. There is we believe another translation, but we have had no means of comparing the two, nor indeed does it seem of any material importance.

ART. VII. *Researches Anatomical and Practical concerning Fever, as connected with Inflammation.* By Thomas Beddoes, M. D. 256 pp. 8s. 6d. Longman and Co. 1807.

NO sooner was Dr. Clutterbuck's work upon fever* announced for publication, than another author of no mean celebrity offered himself in the lists, and we now proceed to notice his lucubrations. After rapidly enumerating some of the numerous, opposite, and generally absurd opinions which have been entertained on the subject of fever, from remotest antiquity to the present period, Dr. Beddoes asserts his own pretensions on the subject, and we quote the following sentences by way of introduction to his labours.

“ Whether or not I enter upon a task so arduous, hastily and unprepared, it is for the reader to judge from the following digest of facts. He may, and perhaps with justice, censure my profusion of authorities. But if he only consider that we owe our exemption from pestilence, to some great fire, or new fashion of life, rather than to skill; that, in one of our own European dependencies, we have just had to lament as great a mortality from fever, as was usual in ages of the deepest ignorance, not without destructive visitations at home; that caprice, skill, and calamity together have proved insufficient to guard our colonists in America, against rendering their new cities, as much hot beds of the calenture, as our old ones had been of the plague; and that, far and wide through the civilized world, the fatal *kauſes* of remote antiquity still carries on its exterminating warfare against the human species; he must feel how very few of the difficulties, which perplexed the earliest observers can be yet removed; nor will he require a very laboured excuse for some anxiety, in authenticating a statement, tending ever so remotely to their removal.”

The author has certainly anticipated an objection which must occur to the majority of his readers. Nearly the whole of this book consists in quotations, and we frequently meet with several successive pages of extracts, without a single original observation. We object not to an author generalizing facts, and referring to the original sources; or even to the insertion of long extracts from foreign publications, or such as are difficult to be obtained; but we cannot acquiesce in the necessity of quoting entire pages from journals, and

* Vide British Critic of last month.

other works generally known, and perused by all who might be likely to read the present volume.

Pursuing his investigation into the connection of fever with inflammation, the author recapitulates some generally apprehended circumstances, as that,

“ Inflammation and ulcers of extensive, important, or deep-seated parts, are attended with alteration in the pulse, in the heat of the body, in the sensations referred to the skin, and indeed in the feelings altogether. These alterations constitute the symptoms of hectic, or more largely speaking, symptomatic fever.” He proceeds to state that “ fever and local inflammation may simultaneously arise, from a single impression. Sudden variations of temperature will produce universal shiverings, heats, and quickened pulse, together with a more intense effect in a part or parts, as we see in cases of catarrh and rheumatism. At other times, general affection shall arise, a considerable time before the appearance of symptoms of local inflammation.” Again, “ Local inflammation shall occur by itself, and then increasing by degrees, symptomatic fever shall follow.” Instances of these different affections are adduced.

The connection of inflammation with fever is next considered; and the author concludes that fever is “ hardly ever exempt from inflammation.”—The dependence of idiopathic fever on inflammation of one particular organ has been observed by different writers; and from the disturbance of the sensorial functions, it has been supposed that the brain was the seat of the disorder.

Dr. Beddoes quotes several pages in favour of this; and has detected a very singular coincidence of opinion on the nature of fever, between Dr. Clutterbuck, and Dr. Ploucquet professor of medicine in the University of Tubingen. The professor is stated to have long taught from the chair, that fever consisted in inflammation of the brain; and from a thesis containing a summary of his doctrines on fever, and corrected by himself, several pages are quoted and contrasted with passages taken from Dr. Clutterbuck’s recent publication, from which it appears evident that the opinion entertained by each of these gentlemen is similar, and their coincidence of expression is often very striking; so that if Dr. C. escape the imputation of plagiarism, he certainly loses the merit of novelty. Dr. Beddoes with much ingenuity and candour discusses their arguments, and we think he has been successful in refuting them; we entirely concur in the following observation, p. 48.

“ One may apprehend that both writers (*Drs. Ploucquet and Clutterbuck*) are somewhat too indulgent towards their own doc-

trine, when, after laying peculiar stress upon the evidence from wide spreading devastations in the organ, supposed to be principally concerned, they subtilize fever producing inflammation into a mere thickening of the arachnoid coat, and then join in commanding all traces of it whatever to vanish with life. Which seems pretty nearly saying that every sort of alteration indicates febrile inflammation or somewhat a kin, while the absence of alteration affords no proof to the contrary."

Some very interesting details upon the morbid anatomy of fever fully prove that the brain is not more frequently inflamed in that disease than many other parts; while the stomach more generally presents the appearances of inflammation; and the learned author after comparing the symptoms of fever with the appearances on dissection, concludes, "*In whatever organ this process (inflammation) may be detected, its symptoms appear at all stages of the disease alike; nor does the head offer the smallest peculiarity in this respect.*" This conclusion is of great importance, and is supported by numerous and well-stated facts, directly opposed to the hypothesis of fever depending upon inflammation of the brain.

Under the head "Analogical Considerations," Dr. Beddoes has narrated some interesting cases of hydrophobia, with dissections, from which it appears evident that many symptoms of this formidable malady nearly resemble those of fever, and the brain is as frequently subject to inflammation in the one disease as in the other: but it is fully established that the marks of inflammatory action having taken place in either case, are observable at times in every viscus of the body; while there is scarcely a disorder in which the condition of the sensorium is not affected.

The ingenious author after an able review of the changes which the sensorial functions undergo in fever; observes,

"From thermometrical observations, made during the height of divers nervous disorders, it appears that the sensorial functions may be variously disturbed, even without increase of the animal heat, much more without complete inflammation. On the other hand, during the hot stage of idiopathic fever, it is remarkable that in parts, free from all suspicion of inflammation, the temperature will rise as high as it does in the very seat of local inflammation itself."

Some judicious observations are made upon Hydrocephalus internus, and its characteristic distinctions from typhus fever are pointed out; in every stage of the former disease in its acute state, bleeding is strongly urged; as either removing the complaint altogether, or if that be too late, as probably

probably lessening the sufferings of the patients, and preventing the horror of the closing spectacle. In the treatment of fever, Dr. Beddoes regards cold affusion as of much less utility, than has been of late supposed. From the quotations which he has inserted, we infer that he recommends the free use of the lancet in the early stages of fever; and we extract the following specimen of practice, as being probably new to many of our readers.

“ Having shewn by superfluity of evidence, though much might be added, that in violent fever, whether foreign or domestic, whether yellow or of a different hue, we have a right to assume inflammatory disposition in the abdominal viscera, I propose the earliest application of leeches to that region. They should be laid on by relays of dozens; and intermediate subtepid fomentation will at once encourage the bleeding, and subdue the fever of the adjacent organs.”

Where the head is much affected, the author recommends opening the temporal artery in preference to a distant vein. In cases where the propriety of bleeding is doubtful, it is advised to use the *circular swing*, as proposed by Dr. Darwin: the continued application of cold is stated wholly to supersede blood letting in many cases where this is beneficial; digitalis also is recommended for the same purpose; and great attention is directed to be paid “ to prevent the heat of the body from sinking too low or rising too high.” Our limits necessarily restrict us from following the author through the whole curative process, which in general seems to be judicious, though we do not anticipate much benefit from the circular swing, nor advantage from the exhibition of digitalis; neither do we think the doctor, has established with any degree of certainty when the lancet should be employed: in the typhus fever which occurs in large cities, experience has proved the practice of blood-letting to be highly dangerous; and we hope no practitioner will have recourse to it, from the success which has attended it in climates very different from our own, and under circumstances essentially dissimilar from those which usually occur in close and thickly populated towns.

ART. VIII. *A Vindication of certain Passages in the common English Version of the New Testament; addressed to Granville Sharp, Esq. Author of the "Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament;" by the Rev. Calvin Winstanley, A. M. 12mo. pp. 84. 3s. Longman. 1805. **

WE remember that when Mr. Gregory Blunt addressed his "Six more Letters" against Mr. Granville Sharp's "Remarks" on the Uses of the Definitive Article in the Greek Text of the New Testament, he was not contented with undertaking to prove the erroneousness of Mr. Sharp's new interpretation of certain important texts in the sacred volume; but to confer a further obligation upon the public, he favoured his readers by substituting, at least in some of those texts, another new version of his own, thereby coinciding so far with Mr. Sharp as to agree with him in renouncing the authorized vulgar interpretation, and affording us an opportunity of estimating his fitness for condemning others, by a reference to his own unparalleled and unheard-of interpretations; and thus did he comply with the precept of one poet, and participate in the enthusiasm of another:

"Let such teach others who themselves excel,
And censure freely who have written well.

And again,

"——— tentanda via est, qua me *quaque* possim
Tollere humo, *victorque* virum volitare per ora."

Mr. C. Winstanley, although unintentionally, and without any design of imitation, (for he has prevailed upon himself to inform us, that he has not enjoyed the advantage of perusing Mr. Blunt's lucubrations) has in some degree followed this example of his predecessor. As the former gentleman gives us specimens of a *new version* in the room of that of which he has deprived us, the latter favours us with a *new theory*. It is not enough that he demolishes Mr. Sharp's, as he thinks, from the very

* Though the important avocations of the friend who supplied this article have delayed it longer than we wished, yet the subject is too important for us to withhold it from the public. We shall also soon have to consider a much more important work on the Greek Article.

foundations ; in place of it he establishes one of his own. If he pulls down with one hand, he at least builds up again with the other. At any rate, we are to have the consolation not to be left altogether without a theory of the uses of the Greek article.

In his sixth page Mr. Winstanley proposes the outlines of this Vindication.

“ In this discussion I shall observe the following method :

“ First, I shall point out some sources of error common to all your rules.

“ Secondly, I shall consider a class of exceptions, which are not repugnant to the conclusion you would establish.

“ Thirdly, I shall produce such exceptions as are inconsistent with that conclusion.

“ Fourthly, I shall offer some remarks on the syntax of the definitive article, and the copulative.

“ Lastly, I shall examine the passages of Scripture which are the objects of this investigation.”

In this sketch it will be easily perceived, that it is Mr. Winstanley's aim in the first, third, and fifth subdivisions, to overturn what has been supposed to have been accomplished by Mr. Sharp, or any others who have been engaged in the same design with him ; and that the remaining parts are dedicated to the substitution and establishment of Mr. Winstanley's own notions. In compliance therefore with the rules of arrangement and just method, we are to consider ourselves as summoned first to deliver our sentiments on those parts of this work whose object is to destroy. And we apprehend that if it shall appear, that Mr. W. has not exerted himself with any considerable success there, it can hardly be expected that the public should look with much favour or interest to any attempts towards the introduction of his own theory.

Now, should it be asked, what method would common sense point out to be pursued by one who should undertake to overthrow Mr. Sharp's, or any other grammatical canon predicated of any ancient and dead language, it might be replied, he would endeavour to show, doubtless, either that the rule was founded upon erroneous and defective *reasonings*, or that in *practice* it did not hold, but was liable to exceptions inconsistent with its pretended existence ; or lastly, that certain texts and passages, affirmed to fall within the reach of the common theory, and their meaning and interpretation, claimed to them in consequence of that theory, were understood and maintained by the ancient native writers and readers of the language in question, in a way discordant

dant and contradictory to the views and pretensions of the modern grammarian. Mr. Winstanley, it will be found, has but very imperfectly filled up some important parts of this outline.

The first rule in Mr Sharp's system confessedly is the only one of any very material and practical importance. The others seem to have been introduced chiefly or solely for the purpose of ascertaining more precisely the exact object of the first; to relieve and set it off by the aid of contrast; and partly, perhaps, to show, that the insertions, and even the omissions, of the Greek article or the copulative, were in most cases regulated by some uniform and ascertainable principles.

Now of this particular rule Mr. W. acknowledges expressly, that "it is generally true," (p. 16.) It is certain therefore, that he possesses no general and fundamental *principle of logic or grammar* to alledge against it. Hence it can only be by the production of a tolerably numerous and unquestionable band of *exceptions* that he can make it appear, that Mr. Sharp's rule will not sustain the conclusions which that gentleman deduces from it; or by showing lastly, in opposition to the evidence brought forward by Mr. Wordsworth, in his "Six Letters to Granville Sharp, Esq." that the Greeks themselves understood those texts, our English authorized interpretation of which Mr. Sharp undertakes to rectify, in a sense inconsistent with his views. The former of these two is the expedient to which Mr. Winstanley principally or rather intirely resorts; and therefore immediately after the above-recited admission of the general truth of this first rule, he opens his train of argument. "This rule," says he, "is generally true, but it is defective, inasmuch as it is liable to *exceptions*, which, if taken together, and fairly considered, must be fatal to the inference you would deduce from it." P. 16.

We have not room to follow Mr. W. through all the exceptions which are alledged by him in the 16th and next following pages. Were it necessary, we should feel ourselves called upon to maintain, though they may have been worth the bringing together and classing in the manner in which they have been done by Mr. W. yet that they are of very little or no value at all in the important work of demolition which Mr. W. has undertaken; nay rather, we would maintain that they do tend materially to establish and not to overthrow the very identical conclusions which Mr. Sharp and his colleagues are so anxious to introduce. But in fact, there is little necessity for any such interposition. These excep-
tions,

tions, as he calls them, are so faintly urged by Mr. W. himself, that of the strongest of them he says, "it must be confessed they differ materially from those of which you would correct the common version." (P. 18.) And all that he claims for them is, that it should be allowed that "they are not totally inapplicable to our present purpose." (ibid.) We prefer therefore to let Mr. W. speak from his strong holds, and to call forth those supplies upon whose aid he reposes the most confidence.

"I shall now subjoin several quotations, which come within all the limitations of your first rule, and are direct exceptions to it.

"Clemens Alexandrinus has this quotation from Plato :

"τοὺ πατρὶν θεὸν αἰῶν καὶ τὴ ἡγεμονίαν καὶ αἰῶν πατέρα κυρίον πομπῆς.

"Here τὴ ἡγεμονίαν καὶ αἰῶν, is an agreement with your rule, but τοὺ πατρὶν θεόν—καὶ πατέρα κυρίον is in direct opposition to it. Origen has the same quotation with some difference, but still without the repetition of the article before πατέρα, thus,

"καὶ τοὺ τῶν πατρὶν θεόν, ἡγεμονίαν τῶν τε οὐρανῶν καὶ τῶν μέλλουσιν, τὴ τε ἡγεμονίαν καὶ αἰῶν πατέρα καὶ κυρίον πομπῆς.

"Clemens observes, that Plato appears to be describing the father and the son; φαίνεται πατέρα καὶ υἱόν εμφαίνων; and Origen makes a similar observation: so that neither of these Greek fathers thought the repetition of the article so necessary to distinguish two persons. It may be remarked also, by the way, that where Clemens writes πατέρα κυρίον, Origen writes πατέρα καὶ κυρίον, for one person; which is an exception to your fifth rule.

"τῷ θεῷ τῶν ὁλῶν προσιχίει καὶ διδασκαλῷ τῶν περὶ αὐτὸν μαθημάτων τῷ Ἰησοῦ.—Orig. contra Cels. 497.

"This is surely a pertinent example. The attribute διδασκαλός without the article repeated, must be referred, not to the preceding ὁ θεός, but to the following ὁ Ἰησοῦς as a distinct subject; and in the same manner may five of your examples be understood. If you should object, that the article, though not prefixed to διδασκαλός is to Ἰησοῦς; it may be replied, that it is not there a mark of difference, but of identity with διδασκαλός, and being prefixed to a proper name might as well have been omitted. That it is not, in such a situation, a mark of personal distinction, might be shewn in many instances, such as these,

"λέγει δὲ ὁ κυρίος ἡμῶν καὶ σωτὴρ Ἰησοῦς ὁ Χριστὸς ἐν εὐαγγελίοις.—Consp. Apost. 258.

"τοὺ κείνους ἡμῶν θεόν καὶ κυρίον τοὺ Χριστοὺ.—See Sharp, 110.

"τῷ δὲ θεῷ πατρί, καὶ υἱῷ τῷ κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ συν τῷ ἁγίῳ πνεύματι δόξα.—See note in Burgh's Enquiry, 359.

"In this example, as well as in the one last cited from Origen, the article is not repeated immediately after the copulative,

and is so far an exception to your rule. If it be objected, that it is afterwards repeated, I reply as before, that in such a situation it is a mark of identity with the noun immediately preceding. Besides, if you should think it any thing more, you must give up one of your own examples, namely,

“ Διαμχελυρομαι εν ιγω ενωπιον τε θεω και κυριω Ιητω Χριστω ΤΟΤ ΜΕΛΛΟΝΟΣ ΚΡΙΘΗΝ ΖΩΙΑΣ και ΝΕΚΡΟΥ.

“ γινέσθαι δὴ ἐν τα παλῖα τε ἀνθρώπων, ὅτι τα πάντα τε θείῃ και κοινῇ ἀμφοῖν τοῖς φίλοις τα παλῖα; τα θείῃ και ἀνθρώπων.—*Clem. Alexand.* 76.

“ If any objection should be made to this example, it must be, that the last noun ἀνθρώπος (by which the author means a pious Christian) is used in a general sense. It is, however, a farther proof that the repetition of the article is not so necessary as you have supposed. The reason why it is omitted in this particular instance, I shall consider hereafter; for the present I shall produce some examples; to which no objection can be imagined.

“ μεθ' ἡ δόξα τῷ θεῷ και πατρὶ και ἀγίῳ πνεύματι.—*Epist. Eccles. Smyrn. de Martyr Polycarp.*

“ φοβῶ τον θεον, υἱε, και βασιλεια, και μηδ' ἑτέρῳ αὐτῶν ἀπειθεῖς.—*Paræm. cap. 24, v. 21.*

“ This passage from the Septuagint, which I am surprised you should have overlooked, is thus quoted, in the interpolated epistle of Ignatius to the Smyrneans:

“ τιμα, φησιν, υἱε, τον θεον και βασιλεια.

“ It would be unnecessary to examine the rest of your rules, if you had not proposed them as confirmations of the first: but this being the case, some notice must be taken of them; and it shall be as short as I can make it.” P. 18.

In this extract then it appears that we have before us the principal strength in the way of exceptions to Mr. Sharp's rule, with which Mr. Winstanley's researches have furnished him.

But before we come to the more particular examination of the value of Mr. Winstanley's materials, we must protest loudly against the practice of citing Clemens and Origen, and many other such writers, especially in a matter of philological controversy, without referring us to the edition, volume, &c. &c. where the passage cited may be found; an inexcusable fault, which runs through the whole of this volume. Who would believe that we are referred repeatedly to Plato, Aristotle, Demosthenes, Chrysostom, &c. &c. always very inadequately, and often without any mention at all of the tract, page, or even volume? And this is not all. The fault of which we complain might have been in some degree extenuated if Mr. W. had taken care to be large and copious in his extracts. But the passages which he produces, perhaps without a single exception, are little more than mere scraps

Scraps and fragments, cut off and severed from all the helps of duly appreciating and understanding them, which might have been derived from the context. We are far from meaning to insinuate that Mr W. had any unfair design in this brevity; but the practice is always disreputable and injurious, and will hardly ever be found unaccompanied by all or some of the evils of a want of respect to the public, an overweening conceit, and unreasonable claim for confidence in the author; a great degree of dissatisfaction and loss of time to the careful, honest, and judicious reader; and an erroneous estimate of the magnitude of the author's undertaking, and consequently a final want of success in his design.

But to return to the alledged exceptions. What are we to say to them?—Without doubt, with regard to one part, Mr. W. has fallen into the gross and unfortunate mistake of insisting upon those passages as exceptions to Mr. Sharp's rule, and of power to overturn it, which in fact are nothing less than legitimate examples, and so far solid confirmations of it. "Clemens observes," says Mr. W. "that Plato appears to be describing the father and the son; and Origen makes a similar observation." No doubt they make these observations; but then nothing can hence be deduced respecting any reference to *two* persons in either of these passages, in any way at all interfering with Mr. Sharp's rule. Mr. Winstanley will perceive his mistake if we point out to him, that in the words *τον παντων θεον αληον κ̅ πατερα κυριον*, which are in conformity with Mr. Sharp's rule, one person, (the father) and in the other combination, *τε ηγεμονος κ̅ αληου*, which are in a like conformity, another person (the son) is spoken of. This being the case, it will easily be seen also, that in the second quotation from Origen, and in the original passage in Plato, which might and ought to have been * referred to, there is not any pretence for the existence of an exception, beyond the unlucky one of Mr. W. having misunderstood and misconstrued his authors.

The next exception is taken from Origen against Celsus, (Vol. I. p. 497. edit. De la Rue; or p. 157. edit. Spencer.) "This," Mr. W. remarks, "is surely a pertinent example." We think otherwise, and for this reason. The *καὶ* the *ε*, it is plain, is not copulative between the nouns *τω θεω* and *διδασκαλω*, which is a necessary and express condition in the

* Sixth Epistle, at the end. The passages from Clemens and Origen are respectively in vol. 2. p. 709. (edit. Potter) and p. 280. (edit. Spencer.)

application of Mr. Sharp's rule; but between τῷ θεῷ and τῷ Ἰνῶ; and therefore we give no more weight to this citation than to the two preceding.

The four exceptions which follow, and which make up nearly the whole direct evidence adduced in this tract against Mr. Sharp's first and only important rule, may all, we think, be answered, and their weakness very easily exposed, upon one general principle. Mr. Sharp has himself alledged, and Mr. Winstanley finds no fault with the propriety of this reservation, that nouns in the plural number, and that proper names, are not within the province of his rule. Now these limitations, it is obvious, are founded in very good, natural, and satisfactory *reasons*; for, in the first place, with regard to *plural nouns*, what rule of grammar can make those words to denote *one individual person*, which by the appellation (plural), and by the nature of things, do necessarily denote more than one? And secondly, in regard to *proper names*, they do not fall within that idiom which is adopted for the purpose of pointing at and denoting *one person*, for a similar reason, because *they cannot, or need not*. There is no hazard of ambiguity. And what wonder then, that the idiom which is used for the sole purpose of avoiding ambiguity, should not be observed where that purpose cannot take effect? These, we say, are the *reasons* upon which the exceptions, specified by Mr. Sharp, are grounded. Now what is there to forbid our inquiring whether the *same principle* may not be extended further than the precise terms imply in which it has happened to Mr. Sharp to enunciate it? Is it reasonable, that an inadequate or imperfect enumeration of the exceptions to any grammatical canon should be fatal to the general principle of that canon, and to the application of it to the ten thousand remaining instances to which no possible exception can be made? Rather will it not be admitted, by all who regard controversy only as it aims at *truth*, that it is much more fair, more honourable, and more logical, for every man to lend his aid in accumulating all the real or seeming exceptions which he can meet with; and then, when the collection is made sufficiently large for that purpose, to set himself seriously down to inquire, *whether any, and what common principle or principles* of exception may pervade the whole mass of his materials; and readily to admit, if he seems to be successful in that inquiry, the principle to be applied, so far as it does actually appear to extend, even though it may not have been adequately laid down by the original authors and inventors of the canon in question? In the case at present before us, we acknowledge and admit of the exceptions and
limitations

limitations laid down by Mr. Sharp. Mr. Winstanley does the same. We see the *rationale* upon which those exceptions are founded; and we maintain, that the passages adduced by Mr. W. though not comprehended within the *words* and *letter* either of the two limitations of Mr. Sharp, are yet fully accounted for by the *principle* and *spirit* of one of them. Thus much in general. We shall soon come to consider the application of what we have said to Mr. W.'s particular instances.

But first we must remark, that there is great reason to believe that Mr. W. has been as unfortunate in misconstruing the first of those instances, the passage which he has cited from Burgh's Enquiry, as he is with regard to his first extracts from Clemens Alexandrinus and Origen. It is strange that Mr. W. should neglect to inform us (for is Burgh's Enquiry a book which every scholar must necessarily have upon his shelves?) that the passage in question is a citation by Basilus Magnus (De Spiritu Sancto, cap. 29. §. 72. tom. 3, p. 60. edit. Benedictin.) from Dionysius, Bishop of Alexandria. Had Mr. W. consulted St. Basil he would have found, that though there is no comma after *ὁ υἱος*, so neither is there any after *πατρὸς*. But even without that help, had Mr. W. been familiar with the forms of expression used in the Greek fathers respecting the several Persons of the Trinity, he would have been led to suspect the truth of his interpretation, and consequently to apprehend lest by citing this passage as an exception to Mr. Sharp's rule he should only hazard the reputation of his own scholarship. In fact, there is very little doubt that the words *πατρὸς καὶ υἱος* are both to be referred to the antecedent *θεος*, in a manner not at all uncommon, and similar to their occurrence in a place of Clemens Alexandrinus, more than once quoted by Mr. Winstanley. *αἰνεύοντας εὐχαριστεῖν τῷ μονῷ πατρὶ καὶ υἱῷ, υἱῷ καὶ πατρὶ, παιδαγωγῷ καὶ διδασκαλῷ υἱῷ, συν καὶ τῷ ἁγίῳ πνεύματι.*"—(Winstanley, p. 41, 64). In which case the *καὶ* will not be copulative, according to the condition of Mr. Sharp's rule, between *θεος* and *υἱος*, but between *πατρὸς* and *υἱος*.

But even if this matter had been otherwise, we should still have to maintain that the words father and son, when spoken of together, are so essentially distinguished by nature, that two proper names cannot more decidedly and more unambiguously denote two persons than *they* do. And why then should not they be admitted under the same common principle of exception?

The

The very same remark is applicable to the two other passages from Clemens Alexandrinus and the Book of Proverbs. Clemens is speaking of "God" and of "Man." Now these, excepting in the single case of the Man Christ Jesus, (which was not in Clemens's contemplation at that time,) are as distinct and free from ambiguity as any distinction could be rendered by the usage of proper names. The same is true of "God" and the "King" in the Book of Proverbs; besides that in both those passages the meaning of *two* persons is further ascertained, and ambiguity, as it were, solicitously guarded against, in one case by the word *αμφοι*, and in the other by *μηδέτερον*.

In so plain a case we are loth to multiply so many words. Nor should we have done it, but that the present is a very important question; that truth has always a great difficulty in making its way against long habit and old associations; and that we find Mr. Winstanley, a much more respectable and sensible writer, falling in a degree into the very same illogical blunder, which was committed some time past, in this same argument, by Mr. Gregory Blunt. Let it then never be forgotten that grammar is no art magical; and that it does not act by any original, self-existent, and operative power; but (more especially in the case of dead languages) is nothing more than that which is deduced from any tongue as it stands actually embodied in writing and in speech; which writing and speech, by their very nature and design, *must* be in subordination and accordance to the natures and essences of things. To argue therefore against the truth of any rule of grammar, by showing that it does not obtain in *impossible* cases (cases either of *physical* or of *moral impossibility*) is a mere *ignoratio elenchi*, the disgrace of which can only fall, in the minds of intelligent readers, upon his head who uses it. Let it be shown that Mr. Sharp's rule does not obtain in a dozen or in half a dozen instances (and if the rule be not true there can no reason be assigned why many such should not be discoverable) where there exists no physical or moral impossibility that it should obtain, and then, notwithstanding the myriads of examples by which it is supported, we will not pledge ourselves to maintain positively that it ought not to be abandoned. Let it again be shown, that there is an impossibility of applying the term *θεος* to our Saviour in the New Testament, and then we will allow, whatever may be said of the rule in other instances, that it cannot be maintained to apply in those texts of that volume, the vindication of the common translation of which is the object of Mr. Winstanley's

Stanley's Pamphlet. But till these things are done, we shall still continue to maintain, that the existence of such pretended exceptions as those adduced by Mr. Winstanley is so far from impeaching the truth and certainty of Mr. Sharp's rule, that they are in fact strong corroboration of it; we shall still hold, upon the authority of Mr. Sharp's Canon, and the very strong additional arguments resulting from the researches of Mr. Wordsworth, (which Mr. Winstanley will be disappointed if he thinks to answer by telling us (P. 48.) he has never read them) that the texts in question are erroneously translated in the authorized English Version; and that, when rightly understood they afford a very powerful and satisfactory confirmation to the grand fundamental doctrine of the Divinity of our Lord Jesus.

Yet, let not Mr. Winstanley be deprived of his due praise. His Tract is certainly by far the most creditable production which has yet appeared on his side of the argument. It occasionally displays talents, acquirements and industry, not indeed of the first rank, yet very commendable. It possesses the still more indispensable qualification of being composed with much of the air of sincerity and a love of truth; and in a sober, christian-like temper; and though in its *execution* not eminently successful, yet in *design*, so far are we from condemning it, that we account it strictly in the line of his duty, and a highly honourable testimony of Mr. Winstanley's regard to the discharge of his professional obligations as a Minister of the Church of England.

ART. IX. *Errata of the Protestant Bible: or the Truth of the English Translations examined: In a Treatise shewing some of the Errors* that are to be found in the English Translations of the Sacred Scriptures used by Protestants, against such Points of Religious Doctrine as are the Subject of Controversy between them and the Members of the Catholic Church. In which also, from their mis-translating the Twenty-third Verse of the*

* We have not the original Edition in our hands, but in a copy reprinted in 1737, the second paragraph of the title thus differs from the present. "In a Treatise shewing some of the Errors that are to be found in the *Protestant English Translations* of the sacred Scripture, against such points of *Catholic Doctrine* as are in debate between them and the *Church of Rome*."

fourteenth Chapter of the Acts of the Apostles, the Consecration of Doctor Matthew Parker, the first Protestant Archbishop of Canterbury, is occasionally considered. By Thomas Ward, Author of the celebrated Poem entitled "England's Reformation." London; printed in the Year 1688. 4to. 116 pp. Reprinted by R. Coyne, Arran Street, Dublin. 1807.

WE regard the republication of this work, at the present time, as a remarkable proof of the spirit with which the Roman Catholics are still actuated against the Protestants, and particularly against the Church of England. Few works contain more enmity, or more atrocious calumnies against our divines, and the reformers in general. Such is the *conciliatory* disposition of those to whom we are invited to give political and military power, and every engine that can assist them, if not to destroy us, at least to harass us with perpetual attacks. While we are told that to grant unbounded privileges to the Romanists is the only way to unite all hearts and minds in the common cause, *they* are labouring to revive the most alarming principle of disunion, Religious Controversy: and questions which had slept for years, are now to be called forth again with ostentation, for the purpose of gracing the religion of the state with the endearing titles of heresy, apostacy, and all the amiable qualifications with which the Church of Rome delights to decorate her adversaries. This is the precious secret for uniting the hearts of men, which the Romanists call into use at the very moment when we are required to grant them new favours, at the expence of our own established securities. We are to conciliate them and they are to insult us. A name can hardly be found for the political absurdity, which seeks to produce peace by putting weapons into the hands of those who are attacking you with all inveteracy at the moment.

Coyne, the Irish publisher, boasts in an advertisement, inserted at the beginning, that he has already obtained a sale for more than 2000 copies; and makes most grateful acknowledgments to his friends for their marked partiality, and for "the indefatigable zeal" with which they have "exerted themselves in his behalf."—Nor is this *indefatigable* zeal to revive controversy, and renew calumny against the Protestant Churches of England, confined to the encouragement of the present publication; the very next page to this advertisement announces "Ward's learned Work entitled the Controversy of Ordination truly stated," as in the press.

press, and to be published immediately by the same Editor. At the close of his advertisement, also, Coyne "pledges himself to re-print every work of merit which may serve as a shield to the Catholics *against the numerous publications which daily appear*, in order to deceive the ignorant, and misrepresent our (their) religion." These numerous publications daily appearing, are explained in a note to allude chiefly to the frequent publication of Fox's Martyrs, which Mr. Coyne, after Dr. Milner, is pleased to call *a lying book* *.

You see, Protestant Divines, what a task is intended for you! controversies that had ceased for a century are now to be renewed; calumnies that have been repeatedly refuted are now to be republished †; and you are to be called to defend anew the grounds of your separation from Popery, through every step of its progress.—And why is this labour to be imposed upon you? Because the experienced, and still further expected *liberality* (as it is called) of your legislators, has given new courage to your adversaries; and taught them to hope that by fair means, or by foul, your heresy, as they term it, may yet be swept from the earth. But is this the way to promote peace and unity? Was it ever found in this world, that men became the more attached to each other the more they were mutually heated by religious

* This charge was brought by Dr. Milner in his "Letters to a Prebendary," and as we would not desire to have the truth defended by false means, we heartily wish that some English Divine, of learning, candour, and ability, would accept the challenge, and republish Fox, with notes, confirming what is true, and rejecting what could be proved false. The evidence, we believe, against the spirit of Popery, would be ample, after all the deductions that could be demanded!

† Such as that of the Ordination of Archbishop Parker, &c. which Browne refuted in a distinct volume; printed in 1731. The title is this, "The Story of the Ordination of our first Bishops, in Queen Elizabeth's Reign, at the Nag's Head Tavern in Cheapside, thoroughly examined; and proved to be a late-invented, inconsistent, self-contradicting, and absurd Fable. With a view of the Case between *Horne* and *Bonner*, and of the Writings of *Stapleton*, *Hardinge*, and *Sanders*. Whereby it is proved, that neither Bonner nor those Writers ever heard of the *Tavern-Ordination*, or called in Question the Consecration of PARKER, JEWEL, HORNE, &c. at the Archbishop's Palace at Lambeth, &c. &c. By Thomas Browne, B. D. formerly Fellow of St. John's College, Cambridge. London. 1731."

dispute? But to this the matter is tending; and in this way we are invited to be more and more indulgent to our opponents. We are perhaps obliged to the imprudence which opens these batteries upon us, before the last stretch of power is yet obtained, lest we should be told, as otherwise we should, that such a thing would never happen.

The present work was answered, in all its principal parts, before it was ever composed: since it is professedly extracted from Dr. or Mr. Gregory Martin's "*Discovery of the manifold Corruptions of the Holy Scriptures, &c.*" printed at Rheims in 1582; which was answered, paragraph by paragraph by Dr. W. Fulke and others. The work undertaken by Ward was chiefly to reduce that of Martin into as short and compendious a method as he could, whom therefore he calls *his author*, and apologizes for having passed by many learned arguments used by him, on the plea of his desire to accommodate it to the purse of the poorest, and the capacity of the most ignorant.

But "As for others more learned," Ward says, "I will refer them to *the work itself*, that I have made use of through this whole treatise, viz. to that most elaborate work of Mr. Gregory Martin, entitled "*A Discovery, &c.*"—which is not hard to be found." P. 21.

Thus it appears that all this mighty work of "*Errata*," is merely an abstract and digest from the prior work of Gregory Martin, which has been answered in so many different ways by Protestant Divines. In what spirit the work is composed may easily be seen; for though the author in his preface (P. 4.) makes a kind of apology for occasional heat of expressions, yet he justifies them, at the same time, as

"Not the dictates of passion, but rather as the just resentment of a zealous mind, moved with the incentive of seeing God's sacred word adulterated and corrupted by *ill-designing men, on purpose to delude and deceive the ignorant and unwary reader.*"

This is the picture given of Protestant Divines; of whom the author almost ventures to assert (in P. 21.) that they "do obstinately teach, contrary, to their own consciences." In another place he laments that thousands of well-meaning Protestants do not understand the Roman Catholic religion, as he represents it, nor

"That Protestantism itself is nothing else but a mere imposture, begun in England, maintained and upheld by the wicked policy of self-interested statesmen, and still continued by misrepresenting and
ridiculing

ridiculing the Catholic Religion, by misinterpreting the Holy Scriptures, &c."

We do not complain that Romanists should think this of us, it is necessary perhaps to their continuance in their own faith; but that they should choose this time, when conciliation is held out as the great political watch-word, to republish and give new force to such censures, may surely be complained of, not only as unjust, but as presumptuous conduct.

In this point of view we have thought it proper to mention the present volume, and particularly as making part of a general plan to republish every thing that is most hostile to the Protestant Establishment. As to beginning again the whole controversy: involving ourselves in the questions concerning the comparative authority of the Vulgate translation, and the Original Scriptures; the authority of the books, which we call Apocrypha, and the numerous instances of passages which are here considered as erroneously translated, we must consider further before we undertake it. Such a task evidently belongs rather to an express work on the subject, than the periodical report of a Review. Nor are persons wanting, who would undertake the task thus at large, if it should be deemed necessary; upon whose labours it would more become us to give our judgment, than to attempt to supersede them. We shall, however, reserve to ourselves the privilege of speaking more at large upon the subject, if we find it expedient, and shall therefore mark the present as an article yet unfinished.

(To be resumed.)

ART. X. *The Metamorphoses of Publius Ovidius Naso, in English Blank Verse, by J. J. Howard, 8vo. 2 Volumes. Hatchard. 1808.*

OVID has been seen in an English dress since the earliest period of English literature; mention is made of a translation of Ovid from the French even by Caxton, though neither Ames nor Herbert had ever seen it. Then came Arthur Golding with his "worke, very pleasaunt and delectable." Golding's work was very popular, and passed through various editions. Next we had Ovid's Epistles, by Turber-

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ville;

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ville; the *Tristia* by Thomas Churchyard; the *Elegies* by Christopher Marlow; the *Remedy of Love*, by an anonymous translator; several editions of the *Epistles* by Saltonstall; the *Festivals*, by Gower. Indeed it would form a very considerable catalogue of itself to enumerate the translations of Ovid in the whole or in portions, from the time of Golding to the present day. The curious reader may find an account of them all given with tolerable accuracy, and in chronological order, in Brüggeman's *View of the English Editions and Translations of Greek and Latin Authors*, published at Stettin in 1797.

There certainly is no part of Ovid's works so well adapted to blank verse as the *Metamorphoses*, yet in the smoothest composition of this metre there is a harshness uncongenial with the mellifluous rhythm of Ovid's hexameters.

In selecting the well known story of Daphne and Apollo, we are anxious to give the translator an opportunity of speaking for himself, and at the same time enable the reader to judge of the skill and ability with which this arduous undertaking has been executed.

Penæian Daphne first his bosom charm'd;
 No casual flame but plann'd by Love's revenge.
 Him, Phœbus flush'd with conquest late obtain'd,
 His bow saw bend, and thus exclaim'd in taunt:
 "Lascivious boy! How ill with thee assort
 "Those warlike arms!—How much my shoulders more
 "Beseem the load, whose arm can deadly wounds
 "In furious beasts, and every foe infix!
 "I who but now huge Python have o'rthrown;
 "Swol'n with a thousand darts; his mighty bulk
 "Whole acres covering with pestiferous weight!
 "Content in vulgar hearts thy torch to flame,
 "To me the bow's superior glory leave."
 Then Venus' son: "O Phœbus, nought thy dart
 "Evades, nor thou canst 'scape the force of mine:
 "To thee as others yield,—so much my fame
 "Must ever thine transcend." Thus spoke the boy,
 And lightly mounting, cleaves the yielding air
 With beating wings, and on Parnassus' top
 Umbrageous rests. There from his quiver drew
 Two darts of different power:—this chafes love;
 And that desire enkindles; form'd of gold
 It glistens, ending in a point acute:
 Blunt is the first, tip'd with a leaden load;
 Which Love in Daphne's tender breast infix'd.
 The sharper through Apollo's heart he drove,
 And through his nerves and bones;—instant he loves:

She flies of love the name. In shady woods,
And spoils of captive beasts alone she joys;
To copy Dian' emulous; her hair
In careless tresses form'd, a fillet bound.
By numbers sought,—averse alike to all;
Impatient of their suit, through forests wild,
And groves, in maiden ignorance she roams;
Nor cares for Cupid, nor hymeneal rites,
Nor soft connubial joys. Oft cry'd her fire;
“ My Daphne, you should bring to me a son;
“ From you, my child, I hope for grandsons too.”
But she detesting wedlock as a crime,
(Suffus'd her features with a bashful glow)
Around his aged neck, her beauteous arms,
Winds blandishing, and cries, “ O fire, most dear!
“ One favor grant,—perpetual to enjoy
“ My virgin purity;—the mighty Jove
“ The same indulgence has to Dian' given.”
Thy fire complies;—but that too beauteous face,
And lovely form, thy anxious wish oppose:
Apollo loves thee;—to thy bed aspires;—
And looks with anxious hopes, his wish to gain:
Futurity, by him for once unseen.
As the light stubble when the ears are shorn,
The flames consume: as hedges blaze on high
From torches by the traveller closely held,
Or heedless flung, when morning gilds the world:
So flaming burnt the god;—so blaz'd his breast,
And with fond hopes his vain desires he fed.
Her tresses careless flowing o'er her neck
He view'd, and, “ Oh! how beauteous, deck'd with care,”
Exclaim'd: her eyes which shone like brilliant fire,
Or sparkling stars, he sees; and sees her lips;
Unfated with the sight, he burns to touch:
Admires her fingers, and her hands, her arms,
Half to the shoulder naked:—what he sees
Though beauteous, what is hid he deems more fair.
Fleet as the wind, her fearful flight she wings,
Nor stays his fond recalling words to hear:
“ Daughter of Peneus, stay! no foe pursues,—
“ Stay, beauteous nymph!—so flies the lamb the wolf;
“ The stag the lion;—so on trembling wings
“ The dove avoids the eagle:—these are foes,
“ But love alone me urges to pursue.
“ Ah me! then, shouldst thou fall,—or prickly thorns
“ Wound thy fair legs,—and I the cause of pain!
“ Rough is the road thou runnest; slack, I pray,
“ Thy speed;—I swear to follow not so fast.
“ But hear who loves thee:—no rough mountain swain;

" No shepherd ;—none in raiments rugged clad,
 " Tending the lowing herds : rash thoughtless nymph,
 " Thou fly'st thou know'st not whom, and therefore fly'st !
 " O'er Delphos' lands, and Tenedos I sway,
 " And Claros, and the Patarzan realms.—
 " My fire is Jove. To me are all things known,
 " Or present, past, or future. Taught by me
 " Melodious sounds poetic numbers grace.—
 " Sure is my dart, but one more sure I feel
 " Lodg'd in this bosom ; strange to love before.—
 " Medicine me hails inventor ; through the world
 " My help is called for ; unto me is known
 " The power of plants and herbs :—ah ! hapless I,
 " Nor plants, nor herbs, afford a cure for love ;
 " Nor arts which all relieve, relieve their lord."

All this, and more :—but Daphne fearful fled,
 And left his speech unfinish'd. Lovely then
 She running seem'd ;—her limbs the breezes bar'd ;
 Her flying raiment floated in the gale ;
 Her careless tresses to the light air stream'd ;
 Her flight increas'd her beauty. Now no more
 The god to waste his courteous words endures,
 But urg'd by love himself, with swifter pace
 Her footsteps treads : the rapid greyhound so,
 When in the open field the hare he spies,
 Trusts to his legs for prey,—as she for flight ;
 And now he snaps, and now he thinks to hold,
 And brushes with his outstretch'd nose her heels ;—
 She trembling, half in doubt, or caught or no,
 Springs from his jaws, and mocks his touching mouth.
 Thus fled the virgin and the god ;—he fleet
 Through hope, and she through fear,—but wing'd by love
 More rapid flew Apollo ;—spurning rest,
 Approach'd her close behind, and panting breath'd
 Upon her floating tresses. Pale with dread,
 Her strength exhausted in the lengthen'd flight,
 Old Peneus' streams she saw, and loud exclaim'd :—
 " O fire, assist me, if within thy streams
 " Divinity abides. Let earth this form,
 " Too comely for my peace, quick swallow up :
 " Or change those beauties to an harmless shape."

Her prayer scarce ended, when her lovely limbs
 A numbness felt ; a tender rhind enwraps
 Her beauteous bosom ; from her head shoots up
 Her hair in leaves ; in branches spread her arms ;
 Her feet but now so swift, cleave to the earth
 With roots immoveable ; her face at last
 The summit forms ; her bloom the same remains.
 Still loves the god the tree, and on the trunk

His right hand placing, feels her breast yet throb,
 Beneath the new-grown bark ; around the boughs,
 As yet her limbs, his clasping arms he throws ;
 And burning kisses on the wood imprints.

The wood his lips repels, Then thus the god .

“ O laurel, though to be my bride deny’d,

“ Yet shalt thou be my tree ; my temples bind ;

“ My lyre and quiver shalt thou still adorn :

“ The brows of Latian conquerers shalt thou grace,

“ When the glad people sing triumphant hymns,

“ And the long pomp the capitol ascends.

“ A faithful guard before Augustus’ gates,

“ On each side hung ;—the sturdy oak between.

“ And as perpetual youth adorns my head

“ With locks unshorn, thou also still shalt bear

“ Thy leafy honors in perpetual green.”

Apollo ended, and the laurel bow’d

Her verdant summit as her grateful head. P. 23.

The work throughout is of an uniform tenor, and certainly entitled to considerable commendation. The exercise doubtless beguiled the translator’s leisure hours, and his performance deserves, and will have, a place in all collections of which versions from the classics form a part, and the number of these is by no means insignificant. If other remuneration be expected, the consequence of extensive and popular circulation, all such hope it is to be feared will terminate in disappointment.

BRITISH CATALOGUE.

POETRY.

ART. 11. *Oxford Prize Poems: being a Collection of such English Poems as have at various Times obtained Prizes in the University of Oxford.* Second Edition. 12mo. 128 pp. 3s. Rivingtons, &c. 1807.

That this is a collection which many persons are desirous to have, is proved by its having arrived at a second edition. The poems contained in it are seven: “ The Conquest of Quebec,” by Mr. Howard, of Wadham, 1768. “ The Love of our Country,” by Mr. Butson, of New College, 1771. “ The beneficial Effects of Inoculation,” Mr. Lipscombe, of Corpus, 1772. “ Aboriginal Britons,” Mr. Richards, of Oriel, 1791.

P p 3

“ Palestine,”

"Palestine," Mr. Heber, of Brazen Nose, 1803. "On ancient Architecture, Sculpture, and Painting," Mr. Wilson, of Magdalen, 1806; and "Moses conducting Israel to the promised Land," Mr. Rolleston, of University College, 1807. The chief part of these have long had an established credit, proportionable to their merits. Of Mr. Heber's Palestine, we spoke particularly, and gave a specimen, in noticing the second volume of the Poetical Register *. The poem which closes the collection, is probably now first included in it †. It is a spirited and able poem. The description of the divine cloud and fire attending the march of the Israelites, is conceived with a very poetical mind, and expressed with energy and beauty.

"They go; but all is silent as the tomb.—
 For look! where column'd high in massy gloom,
 Deep as the darkness of the coming storm,
 Moves slow before the host a giant form;
 And see, as all the twilight landscape fades,
 A pale and dubious light the mass pervades,
 And, as the night rolls on, the wondrous frame
 Pours a broad glare, and brightens into flame:
 'Tis not the beacon fire, which wakes from far
 The wand'ring sons of rapine and of war;
 'Tis not of night's fair lamp the silvery beam,
 Nor the quick-darting meteor's angry gleam;
 No! 'tis the pillar'd cloud, the torch of heav'n,
 Pledge of the present God, by mercy given;
 The sacred boon, by Providence supplied,
 By day to cover, and by night to guide." P. 116.

The principal miracles of that wonderful march are described with equal force and vigour; and the conclusion, applying the whole to the journey of the christian, towards the heavenly Canaan, is at once animated and judicious. It is evident, therefore, that this concluding poem well maintains its rank with those which had preceded.

ART. 12. *Poetical Tales, founded on Facts.* By M. Savory. 12mo. 5s. Darton and Harvey. 1808.

These tales can assert no claim to any great poetical merit, but they will afford a very pleasing and innocent amusement to younger readers. The tale of Marian is very pathetic, and exceedingly well told, but unfortunately the author, contrary to all example and usage, places the accent of Constantine on the middle syllable, and not on the first.

* Brit. Crit. vol. xxiii. p. 616.

† We did not happen to see the first edition, so cannot be sure.

ART. 13. *Poems written on different Occasions, by Charlotte Richardson. To which is prefixed, some Account of the Author; together with the Reasons which have led to their Publication, by the Editor, Catharine Cappe. Printed by Subscription, for the Benefit of the Author. 12mo. 129 pp. 5s. York, printed. Johnson, Hatchard, &c. London. 1806.*

A plain, but interesting narrative, of a female, in very humble life, who, under great disadvantages, grew up in piety and virtue, and was able even to attain a considerable degree of mental cultivation, introduces these poems to the reader; and as the subject of it is no other than Mrs. Richardson, the author of the Poems, every eye will be turned with favour towards them. The sentiments expressed in them are pious, with a tinge perhaps of enthusiasm; but it is a Christian enthusiasm, which seems to have supported the author in many trials, and kept her firm in the path of duty. The following short poem, addressed to a friend, may serve as a specimen of the author's powers.

" A VALENTINE,

" Addressed by the Author to A. B. Feb. 14, 1802.

**" No tales of love to you I send,
No hidden flame discover,
I glory in the name of Friend
Disclaiming that of Lover.**

**And now while each fond sighing youth
Repeats his vows of love and truth,
Attend to this advice of mine;
With caution choose a Valentine,**

**" Heed not the Fop who loves himself,
Nor let the Rake your love obtain;
Choose not the Miser for his pelf,
The Drunkard treat with cold disdain.
The Profligate with caution shun,
His race of ruin soon is run:
To none of these your heart incline,
Nor choose from them a Valentine,**

**" But, should some gen'rous youth appear
Whose honest mind is void of art,
Who shall his Maker's laws revere,
And serve him with a willing heart.
Who owns fair Virtue for his guide,
Nor from her precepts turns aside;
To him at once your heart resign,
And bless your faithful Valentine.**

“ Though in this wilderness below
 You still imperfect bliss shall find,
 Yet such a friend will share each woe,
 And bid you be to Heav’n resign’d:
 While Faith unfolds the radiant prize,
 And Hope still points beyond the skies,
 At life’s dark storms you’ll not repine,
 But bless the day of Valentine.” P. 42.

We rejoice to see that the worthy author is well patronized.

ART. 14. *La Fete Royale; or the Visit to Stowe. A Poem, in two Cantos.* 12mo. Hatchard. 1s. 1808.

A well meaning tribute to English hospitality, perhaps by some one who attended this same feast *out of livery*, we need only transcribe a few lines at a venture to prove that the *gentleman* does not wear the *livery* of the Muses.

“ To the hall they ascend as the king leads the way,
 And the ladies approach willing homage to pay;
 What welcomes the smiles of the Marchioness speak,
 And to diffident pleasure suffusing the cheek;
 Of the beauteous Mary the monarch to hail,
 And o’er kings, as o’er subjects, will beauty prevail;
 For each Bourbon right gallantly owns that to you
 His devoirs should be paid, his devotions are due.”

ART. 15. *Traveller’s Recreations. By William Parsons, Esq.* 2 Vols. 12mo. Longman. 12s. 1807.

The author of these Poems is well known and much respected among “the gentlemen who write with ease;” and as he aspires to no other class, this may readily be allowed him. In his wanderings from Paris to Vienna, from Vienna to Rome, from Rome to Madrid, he has meditated, commenced, and abandoned many large works, both in verse and prose; but is at present satisfied with presenting the world with what has been his solace in post chaises, inns, and temporary lodgings. A very agreeable solace they must have proved; for many of them indicate much taste, and a considerable degree of poetic feeling. They have given us much amusement. We subjoin a short specimen.

“ VERSES FROM MADAME LA MARECHALE DE MIREPOIS, TO MONSIEUR LE DUC DE NIVERNOIS, WITH A LOCK OF HER HAIR, AND HIS ANSWER.

“ *Imitated.*

“ Behold this lock, which deck’d my face,
 But rest of all its former grace,
 Long since hath time forbade to shine
 Each youthful charm that once was mine;

Yet,

Yet, while my faithful friends remain,
I cannot of his thefts complain.
They love me still—I love them more,
Such joys have I with—tresses hoar!

“ Friendship’s bright star, with purer rays,
Gilds the calm ev’ning of our days.
No longer then to doubts a prey,
We dread fierce Love’s tumultuous sway;
And, if a soft emotion rise,
Suspect him veil’d in Friendship’s guise;
For well we know his pow’r is o’er,
He flies abash’d from—tresses hoar.

“ Nor longer then does Custom bind
In tyrant chains the captive mind:
And, when a tender thought we feel,
Bid us that tender thought conceal;
But, without blushing, we impart
The chaste affections of the heart.
——This freedom, ne’er enjoy’d before,
Has age bestowed with—tresses hoar.” P. 68, 69.

“ THE ANSWER.

“ O talk not thus of “ tresses hoar!”
Let TIME his destin’d course pursue;
For, MIRA! we must still adore
The charms he cannot steal from you.

“ Th’ immortal beauties of the mind
Elude the fell destroyer’s rage,
The Loves inconstant youth we find,
The Graces are of ev’ry age!

“ For me, while I so far am blest
To hear thee, and thy smiles behold,
A youthful rapture fires my breast,
And I forget that I am old.

“ If I had at this present hour
Just eighteen summers measur’d o’er,
Though I might longer feel thy pow’r,
I could not, could not, feel it more!” P. 70.

ART. 16. *Eulogies; or, political Characteristics: a Poem; embracing several Topics: with some Sketches of Grenville, Pitt, Fox, Earl Moira, Petty, Windham, Erskine, the Jeweller, &c. &c. Addressed to the Right Hon. Lord Sidmouth. By the Author of Hezekiah, a sacred Drama.* 8vo. 55 pp. 1s. Vernor and Hood, &c. 1806.

This composition consists of measured lines of two sorts; some that are right measure and some that are wrong; some that will scan

scan and some that will not, and all terminated by rhymes, but all agreeing in being, as to all other qualities of writing, complete prose. If, therefore, the author had styled it any thing rather than a poem, the title would have suited better. Peace is a subject which generally inspires poets; observe then how this writer has treated it.

“ Hence why not listen to the charming voice
Of Peace? and in her flow’ry paths rejoice?
What can we lose by Peace?—By War what gain?
Can we not keep our own, and rule the main?
And the vast load of debts, which deeply wound
A nation’s credit, and, like mill-stones round
Its neck, may sink it down to ruin—Peace
Will lighten, and clear off by soft degrees.

“ Hail, lovely offspring of the pow’rs above!
Hail, smiling Peace, and Friendship join’d with Love!
Blest Pow’rs, ye ought to rule the world below,
Trample on evil, and destroy all woe.” P. 4.

Yet these belong to the lines that will scan. In the next page, at the seventh line, begin a set that will not. The Eulogies, conveyed in such strains, will not add much splendour to the names of Grenville, Pitt, Fox, nor even *Earl Moira*, though he alone, out of many noble peers, is allowed the use of his title.

ART. 17. *An Evening Walk in the Forest. A Poem, descriptive of Forest Trees. By a Lady.* 12mo. 36 pp. 1s. 6d. Jordan and Co. 1807.

If these verses are considered merely as technical lines, to assist the memory in retaining the names, and distinguishing the properties of the principal forest trees, they may have their use: nor does the author, from her prefixed advertisement, appear to have any higher ambition. This being the case, it would be invidious to show that her lines are prosaic; and that though they may afford instruction, they cannot convey much delight.

DRAMATIC.

ART. 18. *Antiquity. A Farce, in two Acts.* 8vo. 45 pp. 1s. Chapple. 1808.

The writer of this farce informs his readers that he has another, and a very different, profession. Wishing well to his prosperity in the world, we felicitate him upon the circumstance; nor can we forbear to add, that the more different it is, the more likely he will be to prosper in it. So very simple is this specimen, both in plan and execution, that they only who were themselves completely simple, could possibly smile at it.

POLITICS.

POLITICS.

ART. 19. *Speeches of the Right Honourable William Pitt, in the House of Commons.* 8vo. 4. vols. 2l. 2s. Longman and Co. 1806.

Had it been possible to obtain authentic copies of the important speeches made by our great statesman, in the course of his political career, much should we have delighted to dwell upon them, and on no account would have thrust the volumes in which they were comprised into this obscure part of our Review. As it is, we have little more to do than to announce the existence of the collection; and, giving praise to the design of forming so extensive a body of political wisdom, in such a way as the circumstances rendered practicable, to point out what the Editors profess to have performed towards its completion.

The dedication to Lord Grenville is signed W. S. Hathaway, by which act the Dedicator stands pledged to the Public also for the assertions made in the preface, the most important of which are these. "From the Journals of Debrett and Woodfall, and from other public reports of admitted authenticity, the work has principally derived its materials. These, however, have not been the only channels through which intelligence has been received. Other sources of more difficult access, but at the same time of more authoritative information, have been consulted, and have contributed very valuable assistance; and it has been by collating these various authorities, by detecting the misrepresentations of some, through the avowed fidelity of others, by discarding errors where they could be ascertained, and supplying defects where the means of amendment were within reach, that a compilation has been formed, not inadequate, it is hoped, to the expectations of the public. Some few of the speeches that appear in this collection underwent the revision of Mr. Pitt himself; some were communicated by respectable members of the House of Commons, from private notes in their own possession; and of the remainder, the greater part has been sanctioned by the testimony of those whose frequent observation of the style and character of the speaker enabled them to determine the degree of accuracy with which the speeches were reported." P. vi.

This is as much as could with any probability be promised by an Editor after the death of Mr. Pitt. Had we any means of giving a sound opinion or real information concerning any of the leading points of the speeches, we should delight to do so; but as it is, we leave the collection, without further remark, to the use and examination of the public.

ART. 20. *A plain Address to the People of England, in Explanation of the Secret Causes which occasioned the Dismissal of his Majesty's late Ministers.* 12mo. 24 pp. 6d. Clarke. 1807.

The causes which occasioned the dismissal of his Majesty's late Ministers, are not, we conceive, involved in the least obscurity; nor, if they were, is any new explanation of them given by this author. He merely goes over the ground so often trodden by others, alleging that the proposed extension of the Roman Catholic Bill (as it was, perhaps improperly, term'd), beyond the Irish Act, was sufficiently notified by them to their Sovereign, and that the pledge or promise required of them by the King would have been contrary to their oaths and their duty. He also, like other writers of his party, persists in ascribing their dismissal to the advice of their successors, in opposition to the most notorious facts. As nothing new is brought forward in support of these assertions, it will be sufficient for us to refer to the opinions we have frequently given on that subject in our account of other and abler publications*. The language of this author is (what cannot be said of many party writers) sufficiently temperate, and, as to the Sovereign, whom we all revere, very laudably respectful: though we cannot intirely reconcile to that respect, the terms in which he speaks of the interpretation which is understood to have been put by his Majesty on the coronation oath.

ART. 21. *Vindiciæ Lusitanæ, or an Answer to a Pamphlet entitled, The Causes and Consequences of the late Emigration to the Brazils.* By Edward James Lingham, Esq. 8vo. 67 pp. 2s. 6d. Budd. 1808.

The pamphlet to which this work professes to be an answer, has not yet fallen into our hands; but if the representation here given of it be, in any degree, just, it undoubtedly deserves the severest censure. In that pamphlet the author, it seems, affects to investigate the solution of a problem, stated by himself, respecting a different conduct of this country towards Denmark and Portugal, and thence (according to the work before us) launches into an historical discussion on the rise and decline of the Portuguese power. This discussion the present author shows to be founded on a partial and inaccurate view of the subject. He also contradicts (with what justice we do not pretend to decide) that writer's assertion, respecting the bad condition of the Portuguese army and navy, and cites the high authority of the late Sir Charles Stuart for a much more favourable opinion of the Portuguese troops.

But the chief objects of this author (in which, we think, he has, in a great degree, succeeded) are, to show that the Prince

* See Brit. Crit. vol. xxx. p. 315, 316. 319, &c.

Regent of Portugal is by no means that "feeble and irresolute character" which the author of the "Causes and Consequences" has described; that the emigration to the Brazils was prepared with foresight, and conducted with vigour; and that, so far from its being favourable to the views and wishes of Bonaparte, it was the only step which could be taken to impede and (so far as was practicable) disappoint them. In the course of this work the apparent vacillations in the conduct of the Portuguese government are clearly, and to us satisfactorily, explained; and though the author (who appears upon the whole, rather a partizan of opposition) unjustly, in our opinion, denies all merit to the present Ministers in countenancing and protecting the emigration, he does ample justice to the character of our ally, and reprobates with becoming indignation, the party spirit which would misrepresent his measures, and calumniate his motives.

AGRICULTURE.

ART. 22. *The Experimental Farmer: Being Strictures on various Branches of Husbandry and Agriculture, drawn from a long Series of Practice in different Parts of Great Britain; containing Observations on planting and preserving young Trees, with an approved Method of thinning them, to become Timber. Likewise, Plans for laying-out Land, on a five and four Field System. Also, a new Method to bring the most barren Land into Cultivation, for Meadows and Sheep-walks: And a Variety of other useful Information in every Branch of this Art; absolutely necessary for every Person, from the opulent Farmer, to the Proprietors of small Pieces of Land. By Thomas Tibbs, Farmer, late Land-Steward to Lord Grenville, and who has received the Sanction and a Premium from the Board of Agriculture. 8vo. 153 pp. 7s. 6d. Ostell. 1807.*

The printer (we assure ourselves) and not the author framed this title-page, which is less *bashful* (if possible) than any treatise, *even agricultural*, has yet held forth to us. Having given this hint, we proceed with pleasure to say, that this is *one* of the plainest, but most useful agricultural treatises which have come within our notice. The rules for improving and managing different soils deserve attention from farmers of every description.

P. 16. The instructions for bringing into tillage, chases or commons by the *five-field* system, appear to be very good. But here we propose to improve upon the plan of laying it down with *seeds*, by recommending *rye-grass* instead of *bents*, and not less than two bushels per acre. We think also, that the proposed *bordering* and *ditching* for the quicks is too narrow; and that the border at the base between the ditches should be *eight* feet wide instead of *four*; because ditches, when too near together, take the moisture from the upper part of the bank, not leaving

leaving enough to support the quick-roots. We recommend a *single* row of quick on the top of the border.

Page 24. The rules for improvement by the *four-field* system (except burning) are good for poor, light, dry, sandy, old marshes, such as may often be seen in Lincolnshire. For some parts of the same county, the *bean-husbandry* is very proper, and the *turnip system* for thin soils. P. 50, "to prevent smut among wheat," is a valuable page. P. 51. The *early* sowing of wheat is wisely recommended, innumerable crops being lost by too late sowing.

We have said enough, perhaps, to attract notice to this work, which contains so much matter in a little room, that a display of the particulars would occupy several of our pages. The *introduction* might have been omitted without much loss to the reader; and probably (that we may conclude, as we began, with a *hint*) seven shillings and sixpence would be thought a high price for 153 pages of any other than *agricultural* instruction.

MEDICAL.

ART. 23. *Practical Observations on Urinary Gravel and Stone; on Disease of the Bladder and Prostrate Glands; and on Strictures in the Urethra.* By Henry Johnston, Fellow of the Royal College of Surgeons of Edinburgh. 12mo. 223 pp. 5s. Murray. 1806.

This species of work is the despair of Reviewers; for though we have done our duty, and read the whole with attention, we have found nothing new to reward our exertion; nothing useful to quote for the instruction of our readers, and nothing absurd to expose to their derision.

All is good common place, and what is already to be found in every Surgeon's library. Nor is there even a pretence to novelty, for the author with great candour, but little discrimination, cites an authority for every opinion. The theories of John Hunter, the ribaldry of Jesse Foot, the practice of Home and Whateley, are promiscuously quoted.

We believe it to be a useful exercise for a surgeon to write down what he has learnt from different authors, and what appears to him best founded; but before he sends such a manuscript to the printer, we advise him to ask himself, what good can such a work do. We are persuaded that this single question would on this occasion have stopt the press; for the author is unquestionably a man of sense, his practice is judicious, there is far more good than bad in the work, and the style is neither good nor bad.

EDUCATION.

ART. 24. *The Book of Monosyllables; or, An Introduction to the Child's Monitor; adapted to the Capacities of young Children. In two Parts; calculated to instruct them by familiar Gradations, in the first Principles of Education and Morality. By John Hornsey, Author of "A Short Grammar of the English Language," "An Introduction to Arithmetic," and "The Child's Monitor, or Parental Instruction."* Small 8vo. 192 pp. 1s. 6d. Longman and Co. London; Wilson and Spence, York. 1807.

"This small Manual is calculated, by easy and natural gradations, to initiate young children in the first principles of reading and spelling; and to make them acquainted with the sounds of the vowels, diphthongs, and triphthongs; with single and double consonants, which in certain words are mute; and with single, double, and triple consonants, which in some words have different sounds, and in others, change their own sounds for those of other letters." p. vi.

We commended the author's former publications, mentioned in the title-page; and we may now justly repeat our commendation. Perhaps the best (though at first sight not the pleasantest) proof we can give of our approbation may be, the pointing out small imperfections, to be removed in another edition. P. 41, l. 23, "*for all*," read [though]. P. 67, l. 10, "When you rise from your bed, wash your hands and face, comb your hair," insert [kneel down, and pray] "take what is set for you to eat, and make haste to school." P. 143, l. 22; and p. 144, l. 10: These passages are not consistent; the former ("where the souls," &c.) should be omitted.

DIVINITY.

ART. 25. *The young Christian's Guide; or, Suitable Directions, Cautions, and Encouragement, to the Believer, on his first Entrance into the Divine Life. By Charles Buck. 8vo. 187 pp. 3s. Williams and Smith, &c. 1807.*

In our 22d vol. p. 203, we spoke very favourably of a *Theological Dictionary* by this author, only lamenting his Calvinistical persunston. Of that work, however, we said, and so we say of this, that it is in general free from bigotry, and may be used advantageously by all Christians. To fanatics in particular, who abound more perhaps in the present than in any former days, we recommend such instructions as the following: "If by experience be meant, something of which we can give no rational account; an impression on the mind or an agitation of the passions which leads us to extravagant actions; a wildness of imagination that excites us to go beyond the boundaries of reason and common sense; a
hearing

hearing of some voice, having some vision, or feeling some impulse of the mind that makes us imagine that we alone are the objects of divine favour; then we deny the charge, and confess that we have no experience of this nature. We grant that some people of disordered imaginations have been affected with religious truths, and perhaps, from the weakness of their intellect, a morbid temperament, or some other cause, have said and professed strange things; but they probably would have been affected in the same way, whatever subject had impressed their minds." P. 16. Not that we commend every thing which the author says on the subject of *Experience*, particularly concerning Bunyan and Hart, nor his notes at pp. 6, 9, 36.

Very commendable extracts might be made from many parts, as p. 23, 39, 40, 44, &c.

ART. 26. *Religious Union Perfective, and the Support of Civil Union. By the Author.* 8vo. pp. 72. Mawman. 1807.

The title-page to this work supplies us with a piece of information not very usual upon such occasions, viz. that it was written *by the author*. Who the author is it does not state; neither does it tell us where he was when he wrote it; but we must acknowledge it excited a smile, (a good-humoured one) when we discovered in the book itself, that it was in Ireland that the work was written *by the author*, and nobody else! but a truce to such preliminaries. The title itself states a proposition which, we apprehend, none will be disposed to dispute. Religious and civil union will ever, no doubt, be reciprocally perfective of, and assistant to, each other. The question is, how either of them is ever to be brought to that point of perfection which is so often thought possible and attainable, by contemplative and benevolent persons. Who could dispute the proposition, that peace is above all things desirable, and war the most destructive of all human follies? Yet turn to the world and see how little it is to be expected, that the turbulent passions of mankind will ever submit to be governed by this self-evident truth. Perfect religious union, we must confess, seems at present unattainable by any measures of policy or accommodation; and hence it becomes an important duty in the statesman to take the best care he can that religious dissensions do not endanger the civil government. And this has generally appeared to be the sole object with those legislators who first had recourse to the disqualifying statutes—a measure which this writer, if we mistake him not, does not altogether disapprove; for in one place he expressly asserts, that for the very purposes of conciliation, or to use his own words, “in order to preserve to religion that conciliatory spirit of which it is capable, and which it ought to possess, it is requisite that some general form of profession should be publicly established, and the authorized teachers of it should be

be under some obligation to observe it; and from thence is inferrible the necessity of subscription to certain articles authoritatively ordained." P. 50. Here the great question recurs, how are such articles to be framed as may produce the most extensive religious union. The author insists that they should be fundamental, plain, and few, and we perfectly agree with him; but where a previous disagreement prevails as to the *number* of fundamental articles; where what appears fundamental and plain to one party, is not so to others; how is *this* difference to be adjusted? only, we fear, by the system of exclusion and omission; which if adopted upon the mere principle of conciliating *all* parties, must plainly be carried to such a length, as to leave nothing fundamental, nothing worth preserving. The author thinks a revival of our Liturgy and Articles in a conference of delegates, might bring about an union between the members of the Established Church, and Catholic and Presbyterian Dissenters. We must confess we should totally despair of any such effect; but if ever such a measure should be brought into discussion, we shall patiently await the decision of those who can alone legalize the attempt. We are most sincere friends both to religious and civil union; but in setting the door wider open for the admission of dissentients, we think extreme caution should be used, least in the attempts of the excluded to enter, it gets thrown off its hinges, or shut against ourselves. The latter we conceive to be the most probable, because we are confident that the spirit of toleration is in no manner more predominant among any species of dissenters than among the members of the establishment, though it is always assumed to be so; and experience only could effectually prove the contrary, when perhaps it would be too late. The work is very dispassionately written, and appears to have been published through the best of motives. It is dedicated to Lord Grenville, then at the head of administration.

ART. 27. *Second Thoughts on the Trinity recommended to the Right Rev. the Lord Bishop of Gloucester. In a Letter addressed to his Lordship, by Edward Evanston.* 8vo. 60 pp. 1s. 6d. Gloucester, printed; Johnson, London. 1805.

Whether his Lordship of Gloucester will be disposed to adopt these second thoughts which Mr. Evanston suggests, we presume not to say; but we *will venture* to say, that none who know his Lordship, will think, as Mr. E. does more than insinuate, that if they are so well grounded as Mr. Evanston supposes them to be, they are likely to be rejected either out of knavery or folly. We have been too long used to such foul insinuations, from the enemies of the established faith, to be much surprised at them; and as Mr. E.'s Letter was written in 1805, and has not, that we know, received any public notice, we conclude it has not excited much surprise in other quarters. Mr. E. complains of his Letters

not being answered: we cannot inform him how this has happened, but if he fancies from the silence of his opponents, that his Letters are unanswerable, we are certain he will labour under a great mistake. Nothing could be more easily answered than the Letter before us; but it would plainly be lost labour, according to Mr. E.'s own acknowledgment, since he will allow of no arguments being drawn from such Scriptures, and ancient writings as he chooses to think spurious, in opposition to critics, ancient and modern, of the most acknowledged credit. It is certainly remarkable that Mr. E. should even ridicule the Bishop for depending on some parts of the canon, which appear once to have been of questionable authority, and yet should himself depend entirely on the Apocalypse to determine for him the authenticity of the other books of Scripture; though it is certain that the Apocalypse at least labours under all the suspicions he would attach to those books he chooses to object to, except indeed the Gospel of St. Matthew, which he would set aside, from internal evidence of its being a forgery. We certainly cannot show Mr. E. so much respect as to correct our Canon of Scripture by his rules; and till we are in agreement upon this point, we cannot, with any great hope of convincing each other, discuss particulars. The Form of Baptism is even placed among the scriptural *interpolations*, and we are confidently told that it is quite inconsistent with the whole tenor of the best authenticated Christian Scriptures. We must conclude, therefore, that Mr. E. rejects all the doxologies of the apostolic writings: in short, as is the case with many other writers of Mr. Evanston's party, the main question is not so much made to depend on the mere establishment or rejection of any particular doctrine, but on the determination of what is authentic, and what spurious Scripture. For every passage which Trinitarians are likely to alledge against Mr. E. is manifestly in danger of being at once pronounced spurious, figurative, or inapplicable: but whatever he himself chooses to argue from, is not only immediately determined to be genuine Christian Scripture, but so peculiarly authentic as to be the only criterion whereby to fix and ascertain the genuineness and authenticity of the other Scriptures. As for his argument against the authenticity of St. Matthew's Gospel, drawn from the 12th verse of the sixth chapter, in which certain persons are said to "have made themselves eunuchs for the kingdom of heaven's sake," which Mr. E. insists upon as so gross an anachronism as to invalidate the authority of the whole book, (the sect of the *Encratites* not being in existence till long after,) we need only put Mr. E. to the proof of his conclusion, that the passage contains any such allusion. Though the sect of *Encratites* was not established till the second century, surely it is possible there might have been instances of such a superstition even in the days of our Lord, and this alone would be sufficient to take off the edge of Mr. E.'s objection: but what if the pas-
sage

fige is figurative? surely we have as good a right to avail ourselves of a figure of speech as the Unitarians. Nevertheless we would not insist upon its being a figure of speech merely for the sake of a retort upon Mr. E. but we will state the real fact, which is, that we have not upon our shelves one commentator, ancient or modern, who does not interpret the passage figuratively, nor one lexicographer who does not give a warrant for such a reading. We are still, therefore, at least at issue upon this point of criticism, and are in no manner bound to grant to Mr. E. that there is any allusion whatsoever to the sect or denomination of Encratites, in the 12th verse of the sixth chapter of the Gospel of St. Matthew.

ART. 28. *A Summary View of the Evidence and practical Importance of the Christian Revelation. In a Series of Discourses, addressed to young Persons, by Thomas Belsham, Minister of the Unitarian Chapel, in Essex-street. 8vo. pp. 204. 4s. Johnson. 1807.*

“ To believe in the Christian Revelation is to believe that Jesus of Nazareth was a teacher commissioned by God to reveal the doctrine of a future life, in which virtue will find a correspondent reward, and vice shall suffer condign punishment; and that of this commission he gave satisfactory evidence, by his resurrection from the dead.”—This is the summary of Mr. Belsham's faith, and the purport of his instructions for young persons, as contained in these discourses. If they want further information they must go to the Scriptures, and if they have any doubts in the course of their scriptural researches let them go back to Mr. Belsham, who will tell them at once what is to be believed, and what not; where the sacred writers are to be considered as speaking immediately from God, and where they are to be looked upon as a parcel of fools and ideots. This may indeed lead to some confusion of ideas, but this is not all. Let them but refer to the authors cited by Mr. Belsham, and no doubt it will be greatly increased; Dr. Geddes and Bishop Newton, Mr. Edward Evanson and Bishop Hurd, Dr. Doddridge and Dr. Priestley. We do not pretend to dispute the impartiality of such references, but we must confess we are at a loss to comprehend how Mr. Belsham can entertain the views he does of Christianity and yet be conversant with some of the authors he cites; nor should we much doubt that if his young pupils were without prejudice to turn from his lectures to the study and perusal of many of the authors to whom he so boldly refers them, they would not long continue members of the Unitarian Chapel in Essex-street. It seems quite a hopeless task to enter into any discussion of Mr. B.'s interpretations of Scripture, when he seems to be governed solely by his own feelings in determining what is or is not to be received as Scripture. We cannot, however, help noticing his very ingenious and

and whimsical method of curtailing the list of prophecies relating to the Messiah, to be found in the Old Testament. What is generally received as the first intimation of a Redeemer is, we know, to be found in the Book of Genesis; but one would think Mr. B. had *not time* to go back so far, as he begins with Deuteronomy xviii., and gives as one reason, that there could not be near so many prophecies as people apprehend, because our Saviour could not have had time to explain so many in his walk from Jerusalem to Emmaus, which "*was a distance of only seven miles and a half!*" This geographical objection helps him to make short work with the prophetic evidences of Christianity, and plainly leaves no room for the Fall of Man, and promised seed, and which of course are *entirely omitted!*—So much for this *Summary View of the Christian Revelation.*

ART. 29. *The Sacrament of the Lord's Supper: a Sermon, by the Rev. R. Polwhele, Vicar of Manaccan.* 12mo. 47 pp. Cadell and Co. 1806.

A plain and satisfactory history, first, of the institution of the Passover, and then of the Lord's Supper, as a substitute for it, and of the observance of the latter in the earliest times of Christianity, commences this discourse; and the author then proceeds to explain to his hearers, that this Sacrament has nothing more tremendous than Baptism, the other holy institution of our Lord. He is earnest in his endeavours to deliver his congregation from those vain fears which keep so many back from the Lord's table, and in his invitations to them, particularly those who had lately received Confirmation from the Bishop. He is deficient, we think, in explaining the nature of that Sacrament as the means of grace, and a periodical renewal of that regeneration which was first received in Baptism. On these points we much prefer the discourse of Mr. Clapham, noticed in our Rev. for March, p. 322. The two preachers, however, agree in condemning the very solemn preparation, which some divines have required, as one great cause of the backwardness too commonly observed.

ART. 30. *Hæc Psalmedicæ; a popular View of the Psalms of David, as Evidence for the Divine Origin of the Jewish and Christian Religions. To which are prefixed, two Essays, I. On Religion. II. On Libertinism.* Small 8vo. 123 pp. Hatchard. 1807.

The author modestly assures us, that "his little tract on the Psalms aspires to no higher character than that of a popular view of his subject, adapted to the edification of the general reader only. The same may be said of the Essays preceding it." P. v. We think them entitled to a higher character, and are far from valuing them the less because they "*come from one engaged in the active pursuits of secular life.*" Very necessary (no doubt) are

are these pursuits to man in his present state; and, when conducted by such a temper as is here displayed, subservient also to his interests in a better state. No one, we are assured, ever did or will repent that he frequently withdrew his attention from secular concerns, and devoted it to such subjects as are here discussed.

The *Essay on Religion* consists of four Letters, addressed to a friend in India; a man of "warm benevolence, spotless integrity, and ardent and laborious zeal for the promotion of public and private good." Such men are the true honour of any commercial people, and we trust that the British dominions contain many of them. Men of an opposite character we advise to ruminate occasionally on such hints as this: "When the great day of retribution arrives, perhaps it will not prove the least poignant source of penal suffering, to the acute man of the world, to discover that his most sagacious and successful schemes of advancement (whether in the unjust pursuit of gain, of pleasure, or of consequence) will stand opposed to the meek sincerity of the simple Christian, not more as an object of divine displeasure than an instance (in the eyes of men as well as of angels) of broad folly." P. 36. These Letters do not admit of an abridged account, but must be recommended generally for excellence of matter and of style.

The *Essay on Libertinism* is addressed to men in the higher, and in the middling classes of society; and never (perhaps) was there a stronger call than at present for such admonitions as we here find. The concluding address, to younger readers, is especially interesting.

Horæ Psalmicæ being a title somewhat alluring, we find these words standing *first* in the title-page; though this part of the work is comparatively small. The *evidences* here considered are drawn, "1st, From the prophecies they contain; 2dly, From the peculiar views they exhibit of the nature and government of the Divine Being, and of the consequent relation of mankind to him." P. 84. We would strongly encourage the author's charitable and pious "hope, that this humble attempt to illustrate some of these beautiful compositions may lead to their perusal (whether in the course of public worship, or in private) with increased interest and edification;" (p. 121.) and we wish the lesson which concludes this book to be deeply impressed on the minds of every Christian, "that no correctness of religious belief;—nor the mere absence of gross vice;—nor any thing short of an habitual serious endeavour to conform our hearts and lives to the purity of the Gospel, can secure to us its rich consolations here, or its sublime rewards hereafter."

ART. 31. *Doctrinal and Practical Illustrations of the Litany, of the united Church of England and Ireland, including the Lord's Prayer. To which are added, Admonitory Prayers, calculated*

culated for family and private Use. By the Rev. L. Booker, LL. D. Rector of Tedstone Delamere, in the County of Hereford. 8vo. 133 pp. Longman, &c. 1807.

Dr. Booker has many times appeared before us, as a divine, and as a poet; and, if we recollect rightly, has been noticed with much respect. He is well entitled to the same treatment on the present occasion. The Litany is a very interesting part of our Church service, "not less liberal in spirit, and comprehensive in matter, than it is animated, beautiful, and just,—truly containing "supplications, prayers, and intercessions for all men—Characterized at once by simplicity and elegance, the humblest Christian must feel its force, [this is not strictly grammatical] and the most learned admire its graces," p. 2. Dr. B. here proceeds in a style by no means dull and *prosaic*. "For the edification of its members, (the Church of England and Ireland) and especially the more unlearned part of them, the following illustrations of the Litany and Lord's Prayer were chiefly composed," p. xiii. And again, at p. 4,—"to inculcate sound doctrine, and to produce vital holiness." These good ends will be attained, we trust, wherever this work shall find readers sincerely desirous of instruction and improvement. The prayers are called *admonitory*, because it was the author's "earnest wish to blend (in each of them) admonition with adoration; that is, they solemnly acknowledge, and thus strongly remind each person, who offers them, of his *duties* towards God and Man." They are plain and truly devout, and well adapted to the persons and occasions provided for in them. Indeed, they seem to include almost all persons and occasions; and we recommend them to the attention of those who happily and daily practise the duty of *prayer*; wishing to impress on the minds of *different* persons the author's charitable remonstrance, at p. xv. "Alas, how many of the public, who nevertheless deem themselves *Christian* people, possess no book of devotion at all! in whose families there is no Christian worship! in whose closets there is no private adoration to the God who made them!"

ART. 32. *The Beneficial Effects of the Christian Temper on Domestic Happiness.* 8vo. 91 pp. 2s. Hatchard. 1807.

Few of our readers will require to be reminded of that excellent tract, by the present Bishop of London, which we noticed soon after its appearance*, "The beneficial Effects of Christianity on the temporal Concerns of Mankind." The present tract is professedly an expansion of that design, so far merely as domestic happiness is concerned. It is a truly edifying treatise,

* See Brit. Crit. xxviii. p. 47.

and very clearly shows how much benefit would be derived, in every relation and situation of private life, from being obedient to the laws, and actuated by the spirit of Christianity. A simple enumeration of the chapters and their subjects will show how judicious the arrangement of the author is; we can very truly add, that this outline is filled up with judgment and a genuine sense of piety.

“ Chap. I. General Observations on the Christian Character.—II. On the beneficial Effects of the Christian Temper between Parent and Child.—III. On the Importance of Christian Conduct between Brothers and Sisters.—IV. On the Christian Duties of a Wife.—V. On the Christian Duties of a Husband.—VI. On the blessings of the Christian Temper in Society.—VII. On the Importance of Humility in forming the Christian Character.—VIII. A Summary of the Christian Character.—IX. On Christian Conduct under Injury and Oppression,—X. The Christian's View of Death.

“ An humble and Christian temper,” says the author, in p. 61, “ will defend us from those *poisoners* of peace and comfort—envy and competition.” But the compositors have given those *prisoners* of peace; which, being so like the right word, we have not hesitated to correct by conjecture.

This work is by a Lady, and inscribed, in a second edition, with becoming and appropriate sensibility, to her husband

MISCELLANIES.

ART. 33. *The last Years of the Reign and Life of Louis XVI. by Francis Hue, one of the Officers of the King's Chamber, raised by that Monarch, after the 10th of August, 1792, to the Honour of continuing with him and the Royal Family. Translated by H. Dallas, Esq. 8vo. 10s. 6d. Cadell and Davies. 1806.*

This animated narrative cannot be perused without the sincerest sympathy and sorrow for those, whose calamitous fate is here circumstantially detailed by an eye-witness, and in many instances, all indeed but the last dreadful one, a fellow-sufferer. Such brutality, such ingenuity in devising mortification and insult, on one hand, with such patient dignity of suffering, on the other, perhaps were never before so authentically exemplified. This book will remain a monument of the author's fidelity and attachment to his unfortunate master, and will, to the future historian of those disastrous times, furnish much curious matter of reflection, and many important anecdotes of a cruel murder, perpetrated on a prince whose house had furnished a succession of kings for eight hundred years; many of whom, perhaps, were his superiors in talents, few, if any, surpassed him in virtue. The conversations held by the author with the venerable M. de

Maleherbes, in the prison of Port Royal, form one of the more interesting features of the work, and cannot be read without the most serious impression. The following anecdote of the young king is related, though it is not said from what authority :

“ Before this, Louis XVII. had been torn from the arms of the Queen, and confined by himself in the part of the Tower which the King had occupied. There the young prince, whom some of the regicides called the *wolf-cub of the Temple*, was abandoned to the brutalities of a monster, named Simon, a drunken, gambling, debauched fellow, who had been a shoemaker. The age, the innocence, the misfortunes, the heavenly countenance, the languor, the tears of the infant king, nothing could soften this savage keeper. One day when he was drunk, he had nearly, with the end of a towel, struck out the eye of the young prince, whom, to carry outrage to its full extent, he compelled to wait upon him at table. He used to beat him without mercy. Once, in a fit of rage, he took up an iron dog, and, holding it over him, threatened to dash his brains out. The heir of such a race of kings heard only gross expressions and obscene songs. ‘ Carpet,’ said Simon to him one day, ‘ if those Vendéans should deliver you, what would you do to me ?’—‘ I would forgive you,’ replied the young king.”

ART. 34. *Publick Spirit illustrated in the Life and Designs of the Reverend Thomas Bray, D.D. formerly Minister of St. Botolph without Aldgate, London. To which are added, the Designs and Proceedings of those who now form the Society which he instituted, and other Illustrations.* The second Edition, revised, 8vo. 120 pp. Rivingtons, &c. 1808.

Dr. Bray was one of those eminent benefactors to learning and religion, whose memory ought to be embalmed by the affectionate cares of all good men, as long as time shall endure. The volume on which we are now to remark, contains, in the first place, a life of Dr. Bray, written as is supposed, by the person who preached the first sermon in behalf of his designs, Mr. S. Smith, then assistant preacher at St. Botolph's, Aldgate; with several important additions by the present editor, the Rev. Henry J. Todd. Dr. Bray was certainly an eminent example of public spirit; which he displayed in his unwearied efforts to establish the Church of England in Maryland, and in his endeavours to found parochial libraries, for the use of the clergy, in England and the colonies. To his zeal the country is indebted for the existence of the excellent Society for the Propagation of the Gospel; and for the establishment of those who are denominated his Associates, who still pursue the laudable design of founding parochial and lending libraries. Among the present Associates are enrolled the Archbishop of Canterbury, the Bishops of London, Rochester, and St. David's, with many other distinguished persons,

persons, both clergy and laity. On the subject of the two kinds of libraries above-mentioned, the Associates thus express themselves in the present publication. They are, say they,

“ 1. The *Fixed Parochial Library*, intended for the immediate use of the minister of one parish. 2. The *Lending Library*, designed for the benefit of the neighbouring clergy, as well as the minister of the parish. For the preservation of the first kind, provision is made by act of parliament. For the other, such rules have been established by the associates, as seem most likely to ensure the desired effects. And the benefits of the latter being most extensive, the associates consider themselves more especially interested in promoting first the institution of that kind of library.” P. 64.

Nothing can be more judicious than the present publication, which, within a moderate compass, contains every document that can be desired. It is remarkable that the efforts of the good Dr. Bray were made without the aid of affluence; on the contrary, with many pecuniary difficulties to encounter, in all his various plans of benevolence. Such is the energy of a truly Christian zeal to do good!

ART. 35. *Professional Characteristics: consisting of Naval Squalls, Military Broils, Physical Disasters, Legal Flaws, and Clerical Lamentations; uttered by an Admiral, a Colonel, a Lawyer, a Doctor, and a Parson, in the Coffee-Room at Bath.* 12mo. 177 pp. 3s. Allen. 1808.

“ Qui Bavium non odit, amet tua carmina, Mævi;” whoever is not tired of Mr. Beresford’s “ miseries,” may be pleased with these additional attempts. The style is exactly imitated, even to the punning quotations; and had these whims been prior to the other, they would have deserved praise. But in such trifles the original thought is every thing. Nor is this author always equally happy in his quotations. Speaking of setting up a *tandem*, he goes to Erasmus’s colloquies for a pun, “ in quem usum *tandem*?” when he might have had one so much better from Cicero. “ Quousque *tandem* abutere,” which, by only throwing in some wrong use of a *tandem*, would have been strictly right. By way of something new, this author, in his third dialogue, or “ Confabulation,” as he calls it, makes his personages recite their respective pleasures. Unfortunately, sentimental pleasures are not so favourable a source of humour as mock miseries; and this part therefore proportionably fails. The following short picture of Bath miseries is perhaps one of the best.

“ Then for a sick man to be plagued with the stout and hearty, dancing, prancing, bouncing, eating, drinking, and laughing, as if to mock his megrims; rendering, as it were, ‘ darkness more visible.’ In the morning, boiled to rags in a hot cauldron, and in the evening stewed to a jelly, midst all the
etiquette

etiquette and pestilential vapours of a dress-ball. Oh shade of my dear departed Bramble! were it not the worst of crimes to rob the dead, here, with one leaf from thy book, might I arrive at the climax of Bathonian miseries;—but thou, dear patient shade, art now at rest, unless thy *Tabitba* is placed beside thee.”
P. 133.

‘Squire Mat. Bramble was in truth an excellent collector of miseries, and may be considered as the founder of the order of groaners. Let not Mr. J. J. complain, that we have not more be-praised his book; we have really said the very best of it that truth would admit.

ART. 36. *Collectanea Oratoria; or the Academic Orator; consisting of a Diversity of Oratorical Selections, appertaining to every Class of public Orators, appositely arranged, and calculated for the Use of Schools and Academies; to which is prefixed, a Dissertation on Oratorical Pronunciation or Action, mostly abstracted from Professor Ward's System of Oratory. By J. H. Rice. 8vo. P. 5s. Longman. 1808.*

This volume will be found to contain a very great quantity of matter, “appertaining to the different Classes of public Orations, called the DEMONSTRATIVE, DELIBERATIVE, and the JUDICIAL, and to the principal kinds of oratory which respectively obtain in the PULPIT, and of the THEATRE. A very proper book for schools.

ART. 37. *The young Ladies and Gentlemans Chronology; containing Rules for determining the Leap Year, Golden Number, Dominical Letter, Epact, Moon's Age, Time of High Water, &c. to which is annexed, a Tide Table for the Coasts of England, Scotland, and Ireland, and an Appendix relative to the Chronology of the Hebrews, Greeks, Romans, &c. By T. Drummond, Ormsby, near Yarmouth, Norfolk. 12mo. 2s. Longman, &c. 1806.*

Some knowledge of Chronology is indispensibly necessary to a competent acquaintance with history; but there is a difficulty in making it familiar and interesting to young students. This seems a neat and convenient manual; and in a small compass, and what is not unimportant, at a small price, communicates a great deal of information.

ART. 38. *Simple Tales, by Mrs. Opie. 4 vols. 12mo. 1l. 1s. Longman. 1808.*

Mrs. Opie may not unreasonably accuse us of want of gallantry in so long deferring to notice these ingenious and interesting Tales. Our time of gallantry is past, but we gladly acknowledge that these compositions would have entitled the author to undeniable literary

terary distinction, if she had not demonstrated other and higher claims. They have all the vivacity of imagination and strength of colouring, which characterize the productions of Mrs. Opie; but we rather lament, that they are generally marked by features of melancholy. It would be almost invidious to designate any one of the volumes, as better entitled to commendation than the rest, but perhaps the *Soldier's Return*, and indeed the contents of the third volume altogether, have been read, by us at least, with most impression. The characters of Fanny and Mary, in the *Soldier's Return*, have much pathos and genuine simplicity. The catastrophe of the Tale, called the *Revenge*, is worked up with great ingenuity, and would perhaps, with a little management, make an excellent dramatic after-piece.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Zeal without Innovation: or the Present State of Religion and Morals considered: with a View to the Dispositions and Measures required for its Improvement. To which is subjoined, an Address to young Clergymen, intended to guard them against some prevalent Errors. 8vo. 7s.

No False Alarm: or a sequel to Religious Union. Being the Result of Parochial Visitation through the Archdeaconry of Bedford. By the Rev. R. Shepherd, D. D. Archdeacon of Bedford, 2s. 6d.

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A Brief Apology for Quakerism. Inscribed to the Edinburgh Reviewers. 1s.

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ACKNOWLEDGEMENTS TO CORRESPONDENTS.

One or two Correspondents, who have applied for notice of their works, are desired to compare the size of our monthly numbers with the long list of new publications which appears every month.

Two volumes of Sermons, said to have been sent to us in April 1807, have only just now been received. This will completely answer all that is said on that subject.

We doubt not that *Anglicus* means us very well; and we thank him accordingly; but as his meaning is neither clearly nor correctly expressed, we cannot pay it so much attention as otherwise we might.

LITERARY INTELLIGENCE.

It is intended, in the ensuing Winter, to commence a *Classical Journal*, to be continued quarterly, which will contain original Essays, Remarks, and Communications, on subjects of *Classical Literature*, in *English, Latin, French, and Italian*. It will be undertaken by a member of the University of Oxford, and several distinguished scholars of both universities have promised their aid and active co-operation.

It is said that Mr. *Walter Scott* has undertaken to publish a new Edition of *Swift*.

We understand that a New Edition of the Greek Text of *Herodotus*, carefully corrected from the edition of *Wesseling* and *Reitz*, is now printing at the University Press, Oxford, and will probably appear early in October next; and that it will speedily be followed by '*Porti Lexicon Ionicum*,' a work which has long since been extremely scarce and expensive; it is intended to be printed uniformly with the *Herodotus*, and to be adapted to the various editions of that Author.

Dr. *Glasse* is about to publish another edition of the *New Testament*, with *Burkitt's Observations*, in one large Octavo Volume, containing such parts of the Commentary as are most necessary for the Explanation of the Text, with short Annotations.

The Second Edition of the *British Essayists*, in 45 volumes, is just issued from the press. Mr. *Chalmers' Prefaces* are, we understand, very much enlarged.

Mr. *Skurray* is printing a Volume of *Poems*, on rural and descriptive subjects.

THE BRITISH CRITIC,

For JUNE, 1808.

"I deny not but there are some who resolve to like nothing; and such, perhaps, are not unwise, since by that general resolution they may be certainly in the right sometimes."

DRYDEN.

ART. I. *A Journey from Madras, through the Countries of Mysore, Canara, and Malabar; performed under the Orders of the Most Noble the Marquis Wellesley, Governor General of India, for the express Purpose of investigating the State of Agriculture, Arts, and Commerce; the Religion, Manners, and Customs, the History, natural and civil, and Antiquities, in the Dominions of the Raja of Mysore and the Countries acquired by the Honourable East India Company, in the late and former Wars, from Tippoo Sultaun. By Francis Buchanan, M. D. Fellow of the Royal Society and of the Society of Antiquaries of London, Fellow of the Asiatic Society of Calcutta; and in the Medical Service of the honourable Company on the Bengal Establishment. Published under the Authority and Patronage of the honourable the Directors of the East India Company. Illustrated by a Map and numerous other Engravings. Three Volumes. 4to. 6l. 6s. Cadell and Davies, Black, Parry, &c. 1807.*

THAT government might obtain the most complete information relative to those Indian territories over which the British influence had lately been extended, Dr. Buchanan (in the month of February, 1800) was appointed by Marquis Wellesley to explore the different provinces enumerated in the title page of this work; and we have reason to believe, from the perusal of his Journal, that he must

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have

have accomplished every purpose of his mission, to the perfect satisfaction of that nobleman under whose auspices it was undertaken. Yet that the task was difficult, and the objects of his inquiry multifarious, will appear from an abstract of the instructions which he received, and which occupy nearly five pages of the introduction. It is here, we think, necessary to observe, in justice to the author, that his manuscript does not seem to have been originally designed for publication: a copy of it had been deposited at the East India house, and was injudiciously committed to the press in London during his absence from England, and without his knowledge; thus have been withholden from these volumes many improvements and alterations which, as Dr. Buchanan himself informs us, he wished to have made. (Introd. p. 7.)

In the instructions above-mentioned, agriculture was recommended to his most serious attention; and under this head were particularized the cultivation of esculent vegetables, implements of husbandry, the manuring and irrigation of land, &c. Cattle was the subject of another article, the various breeds, and the uses to which they were applied; then the general extent of farms, nature of the tenures by which they were held, the price of labour and manner of payment—whether in kind or specie; comparison of the agriculture in Mysoore with that practised in Bengal, and opinion how far the introduction of the cattle, vegetables, and rural economy of one country might serve to improve the other. He was directed in the next place to remark the natural productions used in arts, manufactures, and medicine; and particularly those which were objects of external commerce, the cultivation of cotton, pepper, Sandal wood, and cardamoms; the manner of working mines and quarries, the condition of those employed in them, their treatment and the price of their labour; a minute examination of minerals and of mineral springs; the state of manufactures, materials and manufacturers; the advantages to be derived by Mysoore and Bengal from an interchange of each country's respective productions; the climate and winds, the effect of heat and moisture on the human body; extent of the forests, various kinds of trees, and the different purposes for which they might be useful. Under the last head, we find Dr. Buchanan's attention directed to the inhabitants, their food, clothing, and habitations; how far their condition may have been affected by the changes of government, the sects and tribes, their laws and customs, the nature of their personal traffic at markets, their weights and measures, exchange

exchange of money and current coin ; and the observation of such matters as might have an immediate or particular tendency towards the protection, security, and comfort of the lower orders of the people. Whatever plants and seeds might be deemed most rare or useful, were to be forwarded to the company's botanical garden ; and the author was, finally, requested to collect samples of every thing interesting, whether among the natural productions of the country, or in the arts and manufactures of the inhabitants. (Introduction, p. 8, &c.)

Considering the principal object and tendency of these instructions, the candid reader will not be disappointed on finding that a considerable portion of the work which we announce, is rather adapted to the perusal of our fellow-countrymen interested in the commerce of Hindoostan, or resident in that country, than of many at home, who, seeking merely for general information and entertaining anecdote, cannot, we imagine, feel a very lively concern in repeated descriptions of agricultural operations, and minute statistical reports. The admirers of eastern poetry and romance will, it is to be apprehended, regard with indifference the tables and calculations which these volumes contain, although formed with the utmost accuracy, and locally useful in the highest degree. Those also, who delight in representations of beautiful scenery, will not, perhaps, contemplate with much admiration the engravings (however neatly executed) of Indian ploughs and mills, reaping hooks and harrows, since it is not probable that any material improvement should be suggested by the construction of implements and machines so inferior to our own, as appears in the following extract from vol. 1. p. 125.

“ On considering the state of agriculture near Seringapatam, many capital defects will be perceived. A meliorating succession of crops is utterly unknown : scarcely any attention is paid to the improvement of the breed of labouring cattle, and still less to providing them with sufficient nourishment. The religion of the natives, indeed, is a powerful obstacle in the way of agriculture ; the higher ranks of society being excluded from animal food, no attention will, of course, be paid to fattening cattle ; and without that, what would our agriculture in England be worth ? We could have no green crops to restore our lands to fertility, and but a scanty manure to invigorate our crops of grain. I am afraid, however, that the reader in perusing the foregoing accounts, will have formed an opinion of the native agriculture still more favourable than it deserves. I have been obliged to use the English words ploughings, weedings,

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and hoeings, to express operations somewhat similar that are performed by the natives; and the frequent repetition of these, mentioned in the accounts taken from the cultivators, might induce the reader to imagine that the ground was well wrought, and kept remarkably clean. Quite the reverse, however, is the truth, owing to the extreme imperfection of their implements and want of strength in their cattle; a field after six or eight ploughings, has numerous small bushes remaining, as upright in it as before the labour commenced, while the plough has not penetrated above three inches deep, and has turned over no part of the soil. The view of the plough and other implements in the annexed plates, will sufficiently account for this circumstance. The plough, it must be observed, has neither coulter nor mould-board to divide and turn over the soil; and the handle gives the ploughman very little power to command its direction. The other instruments are equally imperfect; and are more rudely formed than it was possible for my draughtsman to represent."

As the objects specified in his instructions chiefly occupied this ingenious author's attention, the pencil of his draughtsman was of course employed most frequently in the delineation of agricultural machines and implements of husbandry; but some plates exhibiting outlines of certain idols, serve to diversify these volumes which contain, besides very finely engraved portraits of Krishna Raja, the sovereign of Mysore, Nandi Raja, his maternal grandfather, and the sons of Tippoo, legitimate and illegitimate. Dr. Buchanan has also interspersed his pages with many interesting remarks and anecdotes, furnished by the manners and opinions, the history and antiquities of the various nations among whom he travelled. To such passages, as more generally pleasing, we shall direct the notice of our readers, and refer to the Journal itself all those who may wish for agricultural, botanical, and mineralogical details; giving, however, as a proof of the author's minute observation, and a specimen of his descriptive powers, the account of *strata* near Catcolli.

"All the way between Arcot and this place (Catcolli), I have frequently observed *strata* of *gneiss*, consisting of the same materials with the common grey granite of the country, and disposed in vertical *strata*; under the great tank here is a remarkable bed of it, consisting of rough grains and divisible into laminæ from one quarter to one inch thick, and these are united into *strata* from one to two feet wide. These *strata* run by the compass north and south, and are intermixed with others of *horn-blende-slate*, interspersed with small grains of white *quartz*, which thus compose a *granitall*. These *strata*, as are also those of the grey granite throughout the country, are intersected nearly at right angles

angles by veins of *quartz*, often a foot and a half wide. These veins cross the various *strata* of granite, *gneiss*, and *borne blende*, to great lengths without altering their direction: they frequently also contain *felspar*, or *felspar* and *quartz* intermixed, as is the case at *Catcolli*, where the veins are filled with a mixture of reddish *felspar* and *quartz*; which, if not venigenous, would form a *granitall*. It has commonly been alleged, that large veins of these materials denote a country to be productive of gems; but the contrary is the case here, no precious stones having ever been found in Mysore. It must be observed, that among the natives the *gneiss* and grey granite are called white-stone; and the *borne blende-slate* with *quartz*, and the *quartz* impregnated with iron, which I have before mentioned, are called the black stone. In fact these are found to approach to each other by such gradual shades, that it seems difficult to distinguish them, at least as *genera*; yet in many cases the two extremes of each kind are so different, that they have very little resemblance to each other. In the soil of this country are found two varieties of *congar* or calcarious nodules; the nodules are often as large as a man's head," &c.—“There can be little doubt that these nodules have been formed by a deposition from water, and are therefore a *tophus* or calcarious *tuffa*. I have already stated that they appear to be the *calcareus æquabilis incarnatus* of Wallerius, or *Marmor margaceum* of Linnæus. Mr. Kirwan would probably call them *silicious marlites*. The small pieces of *quartz* have evidently been involved by the calcarious matter, while that was in the act of deposition. The burning of these calcarious nodules into quick-lime, which they produce of a beautiful white colour, is at *Catcolli* the occupation of about ten families. The stones are brought from a distance of about five miles; some on oxen, but the greater part on men's heads. The lime is burned in kilns about six feet high; at the bottom about four feet, and at the top about two feet in diameter. The structure is of mud wall, and in order to give admission to the air, it is perforated in many places through its whole height. The fuel used is charcoal, the making of which is the duty of the men, and the bringing it home that of the women.” Vol. i. p. 42, 44.

Having given this general idea of the work before us, we shall attend its diligent author, as closely as the nature and limits of our Review will admit, through some parts of his journey, which commenced in April, 1800, when he left Madras and proceeded to Seringapatam; examining Arcot, Vellore, Bangalore, and other intermediate places; and noticing particularly the soil and modes of cultivation, the buildings and tanks, the roads and markets, the different tribes of people, the forests, hills, and aspect of the country.

In page 53 (vol. 1.) he describes a fort called *capala durga*, situated on a high and steep rock, within sight of *Cbinapatam*, although at a considerable distance from it. This was one of those dreadful prisons in which Tippoo immured the unfortunate wretches who had incurred his displeasure, and whom he consigned to misery and death. Here they inhaled a most unwholesome air, and the water which they drank was rendered putrid, by dead snakes and other reptiles purposely thrown into the wells; so that no native prisoner, it has been affirmed, ever returned to unfold the tale of horrors which this dungeon must have furnished. Treating of Tippoo's government and character, Dr. Buchanan informs us (p. 70, vol. i.) that the Sultan was constantly employed in forming new systems for the management of his dominions, but that he wanted perseverance in the execution of his projects; that he conceived the welfare of his people to be promoted by his plans and actions, this author is willing to believe; but he was inattentive to the religious prejudices of those who constituted the greater portion of his subjects. He was a tyrannical bigot, demolished their temples, and gloried in having compelled many thousand Hindoos to adopt the mussulman faith. Indeed so desirous was he of effacing every vestige of the *Raja's* government, that he frequently destroyed canals, reservoirs, and other works of public utility. He chose for his confidential minister the cruel and avaricious *Moor Saduc*, to whose influence the inhabitants of Mysore attribute much of the affliction which they endured. It cannot be denied that the Sultan possessed considerable talents for war; but during his early contests with the *Marattah* plunderers, he had acquired such ferocious and barbarous habits, that he fell unpitied by all, except those of his zealous Mahometans, who consider him as a martyr in the cause of their religion. From the inspection of his apartments in the palace at Seringapatam, it is evident that the mind of this despot was filled with apprehensions for his personal safety: in a narrow passage leading into the private square were kept four tigers, which although tamed to a certain degree, would become violent on occasion of any disturbance; within was the hall, in which Tippoo wrote, accessible to few; behind this was his bed-chamber, communicating with the hall by a door and two windows, and shut up on every other side; those windows were guarded by a close iron grating, and the door was strongly secured on the inside: he slept in a hammock, suspended from the roof by chains in such a situation, that a person desirous of shooting at him while asleep, could not contrive to see him through

through the grated windows. A sword and loaded pistols were found in his hammock.

It appears from Dr. Buchanan's account of Seringapatam, that firewood is there an expensive article, and that the fuel commonly used is cow-dung made up into cakes. Their veneration of the cow induces men of high rank to consider this as the purest substance they can employ. The town is supplied with those cakes by women from all parts of the neighbourhood.

“ Many females (says this author) who carry large baskets of cow-dung on their heads, are well dressed and elegantly formed girls. The dress of the *Karnataka* women is indeed very becoming; and I have never seen finer forms than even the labouring women of that country possess. Their necks and arms are, in particular, remarkably well shaped. Their nastiness, however, is disgusting; very few of the inhabitants above the *Ghats* being free from the itch, and their linen being almost always dyed, is seldom washed,” Vol. i. p. 135.

We have alluded above to the veneration paid to cows; but the divinities worshipped by several tribes are, in some instances, rude, unfashioned stones, as the God *Bhuma Devaru* (page 338, vol. i.); another entitled *Trimula Devaru* (ib. 359); *Ginjuppa* and *Ramuppa* (vol. ii. p. 7); and many other deities of this class. The Goddess of a tribe called *Mucua*, is represented by a log of wood (vol. ii. p. 528). In short, the names and forms of Indian idols are as various as the religious opinions and the ceremonies of their votaries are discordant. Thus some learned men of the *Smarta* Brahmans informed Dr. B. that the sacred class was divided into (at least) *two thousand* tribes, which, from hatred one to another, never intermarry (i. p. 354). A person of this sect (mentioned in vol. i. 304) believed in a Supreme God called *Narayana* or *Para Brahma*, from whom proceeded *Siva*, *Visnu*, and *Brahma*; which, however, are all the same God. *Siva* and *Visnu* are invoked with prayers; as are likewise many of their wives, children, and attendants, such as the *Saktis*, or destructive powers. This Brahman abhorred the bloody sacrifices of the *Sudra* cast; but considered as unworthy of notice and perfectly inconsequential, both the doctrines and practices of such low people, and affected to hold in contempt the worshippers of *Jain*, *Buddhu*, and the *Linga*. Those who belong to a tribe called *Woddas*, or *Woddaru*,

“ Are allowed (says Dr. Buchanan) to attend at the festivals of the great Gods, although their claim to be of a *Sudra* or pure descent

descent is rather doubtful. Many of them can read and write accompts, but they attempt no higher kind of learning. Although the *Woddars* pray to *Visnu*, and offer sacrifices to *Marina*, *Gunyoma*, *Virapachima*, *Dargama*, *Patalima*, and *Mutimalima*, yet the proper object of worship belonging to the cast, is a goddess called *Yellama*, one of the destroying spirits. The image is carried constantly with their baggage, and in her honour there is an annual feast, which lasts three days. On this occasion they build a shed, under which they place the image, and one of the tribe officiates as priest or *Pujari*. For these three days' offerings of brandy, *palm wine*, rice, and flowers, are made to the idol, and bloody sacrifices are performed before the shed. The *Woddas* abstain from eating the bodies of the animals sacrificed to their own deity; but eat those which they sacrifice to the other *Saktis* (or destructive spirits). This cast frequently vow *Daseri*, or dedicate themselves to the service of God, which does not prevent them from trading with those who are rich or industrious; those who are idle, live entirely by begging. The duty of a *Daseri* requires that he should daily wash his head, and take care when he eats in company with the profane, that their victuals do not intermix with his. On Saturday night, after having washed his head, he must cook his victuals in a clean pot; he learns by rote a set form of prayer in the poetical language, or *Andray*; and while he repeats it, he rings a bell, and at intervals blows on a conch. The hereditary chiefs of this cast possess the usual jurisdiction. The fines imposed by them never exceed three *fanams* (two shillings) and three coco-nuts; and are always expended on drink." (Vol. i, 313.)

The next tribe noticed by the author, is that called the *Whallias* or *Whalliarus*. These are divided into several ranks, which must not intermarry, although it appears that they are allowed to eat together, and join in public ceremonies. Being of a very low cast, they are not permitted to dwell in towns or villages; their huts are generally placed between a hedge and ditch; near these habitations a Brahman does not condescend to pass; nor would a *Sudra* (one of pure descent) erect his house in their vicinity: the very touch of a *Whallia* contaminates. A Brahman, after such pollution, must wash his head, and get a new thread; and if the *Whallia* wish to deliver any thing to one of this superior order, he must lay it on the ground, and retire to a respectful distance, before the Brahman will deign to approach. The natives of *Calura* consider Europeans as a kind of *Whalliaru*, on account of their eating beef, and would treat them with equal insolence, were they not afraid of due correction. The deities of this despised race are *Dharma Raja*, *Murima*, *Caragadumma*, and *Gungoma*. This

last

left is a destructive spirit, and into her temple alone is a Whallia ever admitted. (vol. i. 315.)

Among those of the *Morasu* cast, a principal object of worship is the image called *Kala-Bhairava*, a name signifying "the black dog;" yet the form of this idol is said to represent a man on horseback: but the temple (which is situated at *Sitibutta* near *Calanore*) being very dark, and the votaries never admitted beyond the door, the actual figure of this god cannot be precisely ascertained; that he is one of the destroying powers is generally supposed. He seems to delight in bloody sacrifices; goats and sheep are killed before his temple, and the flesh being boiled, affords a repast to his worshippers. Here when a woman who has borne some children, fears lest the angry *Kala-Bhairava* should deprive her of them, she deprecates his wrath by an offering at his temple of one finger, or perhaps two fingers, which she cuts off from her right hand. (Vol. i. 319.)

At *Gaukarnu* the author met with

"An itinerant image of *Hannumasta*; he was in a palanquin, attended by a *Pajari*, and many *Vairagis*, and had tents, flags, *Tibet* tails, and all other insignia of honour. He was on an expedition to collect the money that individuals in distress had vowed to his master *Vencate Ramaya*, the idol at *Tripatbi*; and from his style of travelling, seemed to have been successful. Many such collectors are constantly travelling about the peninsula. Out of the contributions, the *Pajari* (priest) defrays all the expenses of the party, and pays the balance into the treasury at *Tripatbi*, which is one of the richest that the Hindus now possess. At the temples here, dancing girls are kept, which is not done any where on the coast towards the south; for in *Tulava* and *Malayala* many of the finest women are at all times devoted to the service of the Brahmans." (Vol. iii. p. 174.)

By the subject of this last quotation, we are induced to mention a very extraordinary custom at *Tulava*, which has given origin to a cast named *Moylar*. Any woman of pure descent, who is tired of her husband, or who (being a widow and consequently forbidden to marry) is weary of celibacy, goes to the temple, and having eaten some of the rice offered to the idol, she is taken before the officers of government, who inquire into the cause of her resolution, and she is permitted (if of the *Brabman* cast) to live either in the temple or without its precincts. She receives a daily allowance of rice, and every year a piece of cloth; but she must (says Dr. Buchanan)

"Sweep the temple, fan the idol with a *Tibet* cow's tail (*Borgruents*), and confine her amours to the Brahmans. In fact, the generally

generally becomes a concubine to some officer of revenue, who gives her a trifle in addition to her public allowance, and who will flog her severely if she grants favours to any other person. The male children of these women are called *Moylar*."

These, according to this author (vol. iii. 65), are chiefly employed in mean offices; and the daughters are generally so educated, that they follow the example of their mothers.

But these are not the only females attached to Indian temples; at many of these edifices, the *Cenchery*, or dancing women, are obliged to attend, with their musicians, who perform every morning and evening before the idol. They must receive persons travelling on account of government, and conduct them into the town with music and dancing. The handsome girls are reserved in temples of extraordinary sanctity, for the native officers, who are all Brahmans; and who would dismiss from the establishment any female contaminated by an intercourse with persons of inferior cast, or of no cast, such as Christians and Mussulmans. Most of the officers are married men; yet they delight in the company of these dancing women, whose education and accomplishments give them great advantages over their insipid, although beautiful wives. We shall conclude our extract relative to those fascinating performers, in Dr. Buchanan's words:

"When a dancing girl becomes old, she is turned out from the temple without any provision, and is very destitute unless she has a handsome daughter to succeed her; but if she has, the daughters are in general extremely attentive and kind to their aged parents. To my taste, nothing can be more silly and unanimated than the dancing of the women, nor more harsh and barbarous than their music. Some Europeans, however, from long habit, I suppose, have taken a liking to it, and have even been captivated by the women. Most of them that I have had an opportunity of seeing, have been very ordinary in their looks, very inelegant in their dress, and very dirty in their persons. A large proportion of them have the itch, and a still larger proportion are more severely diseased." (Vol. ii. 268.)

We here take leave of Indian gods and goddesses, temples and dancing women; and shall proceed to notice, in a desultory manner, some miscellaneous passages which particularly struck us during our perusal of Dr. Buchanan's Journal. And first we shall remark that extraordinary tribe called *Chensu Carir*, who, in many respects, seem like the gipsy race, although this resemblance has not been observed by the present author. They neither dwell regularly in houses, nor practise agriculture; they wander about from place to place, convey

conveying their baggage and their children on asses; they avoid in general all intercourse with the villages; speak a jargon intelligible only to themselves; and preserve their native manners. (Vol. i. p. 7.)

In the neighbourhood of *Palachy*, many silver coins were found, exhibiting the image and superscription of Augustus and of Tiberius (vol. ii. 318). But in pretensions to numismatical antiquity, those Roman medals will appear as things of yesterday, when we read of the *gold Fanam*, which, according to the Brahmans, was coined by *Parasu Rama*, above eight hundred thousand years ago! (vol. ii. 500). This age, although it may be thought a sufficient allowance for a gold *fanam*, is mere infancy, in comparison with the time which every animal, even the meanest insect, has existed, if we may believe the *Jain* Brahmans. These philosophers are of opinion, that the earth in general has never been created, and is eternal, but that the portion of it which we occupy is liable to destruction and reproduction. This destruction is performed by a poisonous wind, attended by a shower of fire. The reproduction takes place in consequence of a shower of butter (*ghee*), followed by showers of milk, and of the juice of sugar-cane! Those who wish for a more perfect knowledge of this admirable theory, we refer to vol. iii. 78. After this retrospective view of ancient times, let us for a moment direct our inquiries to futurity. A celebrated Hindu antiquary, named *Madu Linga*, procured copies of some prophetic inscriptions for Dr. B., which this gentleman communicated to the Bengal government. One of these is mentioned in the following extract from p. 232, vol. iii.

“*Madu Linga* was, however, so far from looking upon the power of foretelling future events as a proof of supernatural authority derived from divine favour, that he gave me a copy of an inscription on stone, which also came from *Balagami*, and which he says is prophetic; and yet acknowledges that it was composed by a *Jain Guree*, who, by intense study, had acquired the art of prophecy. A copy of what is said to be the prophetic part of this inscription, I delivered with the others; the remainder *Madu Linga* did not think worth copying. The prophecy he applies to the success of the British arms in India; and says, that before the year of *Salivahanam*, 1900 (of the Christian era 1978), the English are to possess the whole country, from the snowy mountains to *Remesvaram*.”

That due respect may be paid to this prophetic inscription, we think it necessary to inform our readers of its author's extraordinary powers, which the following short
and

and simple fact will sufficiently evince. About three o'clock in the afternoon he, one day, commanded the sun to stop; and the luminary obeyed: after three hours he permitted it to set, which was accomplished at the usual time by a sudden movement to the west! (Vol. iii. 223.)

That *Hindus* are not exempt from the superstitious dread of ghosts, we learn from an anecdote relative to the death of this author's cook. When this man

"Was taken ill, I had given orders," says Dr. B., "to secure his effects for the benefit of his wife and children; but on inspection after his death, no money could be found. Whether he had been plundered as soon as he became insensible, and that a guilty conscience occasioned fears among his companions, or whether the sudden manner of his death occasioned suspicions, I cannot say; but it was immediately believed that he would become a *Pyfachi* (or evil spirit), and all my people were filled with terror. The butler imagined that the *Pyfachi* appeared to him at night, with a black silk handkerchief tied round its head, and gave him instructions to take all the effects of the deceased to his family. Upon this the butler being a man of courage, put his shoes at the right side of the door, which he considered to be a sure preventive against such intruders. Next night a cattle driver, lying in all the agonies of nocturnal terror, saw the appearance of a dog enter and smell round the place where the man had died; when, to his utter dismay, the spectre gradually grew larger and larger, and at length having assumed the form of the cook, vanished with a shriek. The poor man had not the courage to use the slippers, but lay till morning in a kind of stupor. After this even the minds of the Sepoys were appalled; and when I happened to be awake, I heard the sentries by way of keeping up their courage, singing with a tremulous voice." (Vol. iii. 358.)

Here we must close this work, every page of which bears honourable testimony to the abilities, the perseverance, and the accuracy of its author, in the performance of his laborious task. It cannot be denied that the volumes might have been rendered more generally interesting, by views of uncommon or of beautiful scenery, ancient temples, or other remarkable objects; and by the musical notations of Hindû airs, and the translation of songs and poems. But we must consider that the path in which Dr. Buchanan was to tread, had been prescribed, and that it was not one which yielded many flowers. Where so much has been so well done, it is neither our duty nor our inclination to withhold due praise, nor to detract from positive merit by suggesting probable improvement. This Journal affords something to instruct

instruct or to entertain the most fastidious readers of every description; and when we consider its magnitude, the diversity of its subject, and the short space of time in which it was composed, we do not hesitate to pronounce it such a monument of diligence and ingenuity, as few individuals have erected to their fame.

ART. II. *Memoirs of John Lord De Joinville, Grand Seneschal of Champagne, written by himself; containing a History of Part of the Life of Louis IX. King of France, surnamed Saint Louis, including an Account of that King's Expedition to Egypt in the Year MCCXLVIII. To which are added, the Notes and Dissertations of M. Du Cange on the above; together with the Dissertation of M. Le Baron De La Bastie on the Life of St. Louis, M. L'Evesque De La Ravalierre, and M. Falconet, on the Assassins of Syria; from the 'Memoires de l'Academie de Belles Lettres et Inscriptions de France.' The whole translated by Thomas Johnes, Esq. In Two Volumes, 4to. 4l. 4s. Longman and Co. 1807.*

WE willingly avail ourselves of the first opportunity to notice the next in order of Mr. Johnes's elegant versions of the old French Chronicles. Froissart must ever excite universal interest, his subject is so multifarious as to comprehend the interests, the manners, and the history of various European nations. This of the Grand Seneschal of Champagne or Lord de Joinville is more limited. It is indeed principally confined to the narrative of the rash, foolish, and disgraceful expedition to Egypt of Louis the IXth, surnamed Saint Louis. But the unquestionable fidelity of the writer, his situation near the presence of the King, the simplicity with which he relates all that he beheld *quorumque pars magna fuit*, and, above all, the perspicuous and interesting picture, which is exhibited of the manners of that period, render these Memoirs in an English dress peculiarly valuable.

The work is also of importance on other accounts. We have, in addition and as illustrative of the Memoirs, the notes and dissertations of M. Du Cange, the dissertations of M. Le Baron De La Bastie, on the life of St. Louis, and, above all, those of M. L'Evesque de la Ravalierre, and of M. Falconet on the assassins of Syria.

In the first volume we have, I. the genealogy of the House of Joinville. II. Dissertation on the life of Louis, by Joinville, by the Baron de la Bastie. III. Additions to the preceding. IV. The history of Saint Louis, by Joinville. V. Notes on the above history, by Du Cange.

The following extract we insert for the amusement of the reader.

“ I will now break the course of my narration, and say in what manner the king was made prisoner, as he told me himself. I heard him say, that he had quitted his own battalion and men at arms, and, with Sir Geoffry de Sergines, had joined the battalion of Sir Gaultier de Chastillon, who commanded the rear division. The king was mounted on a small courser, with only a housing of silk; and of all his men at arms, there was only with him the good knight Sir Geoffry de Sergines, who attended him as far as the town of Casel, where the king was made prisoner. But before the Turks could take him, I heard say, that Sir Geoffry de Sergines defended him in like manner as a faithful servant does the cup of his master from flies; for every time the Saracens approached him, Sir Geoffry guarded him with vigorous strokes of the blade and point of his sword, and it seemed as if his courage and strength were doubled.

“ By dint of gallantry, he drove them away from the king, and thus conducted him to Casel, where, having dismounted at a house, he laid the king in the lap of a woman who had come from Paris, thinking that every moment must be his last, for he had no hopes that he could ever pass that day without dying.

“ Shortly after arrived Sir Philip de Montford, who told the king that he had just seen the Admiral of the Sultan, with whom he had formerly treated for a truce, and that if it were his good pleasure, he would return to him again, and renew it. The king entreated him so to do, and declared he would abide by whatever terms they should agree on.

“ Sir Philip de Montford returned to the Saracens, who had taken their turbans from their heads, and gave a ring, which he took off his finger, to the admiral, as a pledge of keeping the truce, and that they would accept the terms as offered, and of which I have spoken.

“ Just at this moment, a villainous traitor of an apostate serjeant, named Marcel, set up a loud shout to our people, and said, ‘ Sir knights, surrender yourselves: the king orders you by me so to do, and not to cause yourselves to be slain.’ At these words, all were thunderstruck; and, thinking the king had indeed sent such orders, they each gave up their arms and staves to the Saracens.

“ The admiral, seeing the Saracens leading the king’s knights as their prisoners, said to Sir Philip de Montfort, that he would not agree to any truce, for that the army had been made prisoners.

soners. Sir Philip was greatly astonished at what he saw, for he was aware that, although he was sent as ambassador to settle a truce, he should likewise be made prisoner, and knew not to whom to have recourse. In pagan countries, they have a very bad custom, that when any ambassadors are dispatched from one king or sultan to another, to demand or conclude a peace, and one of these princes dies, and the treaty is not concluded before that event takes place, the ambassador is made prisoner, wherever he may be, and whether sent by sultan or king.

“ You must know, that we who had embarked on board our vessels, thinking to escape to Damietta, were not more fortunate than those who had remained on land; for we were also taken, as you shall hear. It is true, that during the time we were on the river, a dreadful tempest of wind arose, blowing towards Damietta, and with such force that, unable to ascend the stream, we were driven towards the Saracens. The king, indeed, had left a body of knights, with orders to guard the invalids on the banks of the river; but it would not have been of any use to have made for that part, as they had all fled. Towards the break of day, we arrived at the pass where the sultan's galleys lay, to prevent any provisions being sent from Damietta to the army, who, when they perceived us, set up a great noise, and shot at us, and such of our horsemen as were on the banks, with large bolts armed with Greek fire, so that it seemed as if the stars were falling from the heavens.

“ When our mariners had gained the current, and we attempted to push forward, we saw the horsemen whom the king had left to guard the sick flying towards Damietta. The wind became more violent than ever, and drove us against the bank of the river. On the opposite shore were immense numbers of our vessels that the Saracens had taken, which we feared to approach; for we plainly saw them murdering their crews, and throwing the dead bodies into the water; and carrying away the trunks and arms they had thus gained.

“ Because we would not go near the Saracens, who menaced us, they shot plenty of bolts; upon which, I put on my armour, to prevent such as were well aimed from hurting me. At the stern of my vessel were some of my people, who cried out to me, ‘ My lord, my lord! our steerman, because the Saracens threaten us, is determined to run us on shore, where we shall be all murdered.’ I instantly rose up, for I was then very ill, and, advancing with my drawn sword, declared I would kill the first person who should attempt to run us on the Saracen shore. The sailors replied, that it was impossible to proceed, and that I must determine which I would prefer, to be landed on the shore, or to be stranded on the mud of the banks in the river. I preferred, very fortunately, as you shall hear, being run on a mud bank, in the
river

river to being carried on shore, where I saw our men murdered, and they followed my orders.

“ It was not long ere we saw four of the sultan's large galleys making toward us, having full a thousand men on board. I called upon my knights to advise me how to act, whether to surrender to the galleys of the sultan, or to those who were on the shore. We were unanimous, that it would be more advisable to surrender to the galleys that were coming, for then we might have a chance of being kept together; whereas, if we gave ourselves up to those on the shore, we should certainly be separated, and perhaps sold to the Bedouins, of whom I have before spoken. To this opinion, however, one of my clerks would not agree, but said it would be much better for us to be slain, as then we should go to paradise; but we would not listen to him, for the fear of death had greater influence over us.

“ Seeing that we must surrender, I took a small case that contained my jewels and relics, and cast it into the river. One of my sailors told me, that if I would not let him tell the Saracens I was cousin to the king, we should be all put to death. In reply, I bade him say what he pleased. The first of these galleys now came athwart us, and cast anchor close to our bow. Then, as I firmly believe, God sent to my aid a Saracen, who was a subject of the emperor. Having on a pair of trowsers of coarse cloth, and swimming straight to my vessel, he embraced my knees, and said, ‘ My lord, if you do not believe what I shall say, you are a lost man. To save yourself, you must leap into the river, which will be unobserved by the crew, who are solely occupied with the capture of your bark.’ He had a cord thrown to me from their galley on the escot of my vessel, and I leaped into the water followed by the Saracen, who indeed saved me, and conducted me to the galley; for I was so weak I staggered, and should have otherwise sunk to the bottom of the river.

“ I was drawn into the galley, wherein were fourteen score men, besides those who had boarded my vessel, and this poor Saracen held me fast in his arms. Shortly after, I was landed, and they rushed upon me to cut my throat: indeed, I expected nothing else, for he that should do it would imagine he had acquired honour.

“ This Saracen who had saved me from drowning would not quit hold of me, but cried out to them, ‘ The king's cousin! the king's cousin!’

“ I felt the knife at my throat, and had already cast myself on my knees on the ground; but God delivered me from this peril by the aid of the poor Saracen, who led me to the castle where the Saracen chiefs were assembled.

“ When I was in their presence, they took off my coat of mail; and from pity, seeing me so very ill, they flung over me

one of my own scarlet coverlids, lined with minever, which my lady-mother had given me. Another brought me a white leathern girdle, with which I girthed my coverlid round me. One of the Saracen knights gave me a small cap, which I put on my head; but I soon began to tremble, so that my teeth chattered, as well from the fright I had had as from my disorder.

“ On my complaining of thirst, they brought me some water in a pot; but I had no sooner put it to my mouth, and began drinking, than it ran back through my nostrils. God knows what a pitiful state I was in; for I looked for death rather than life, having an imposthume in my throat. When my attendants saw the water run thus through my nostrils, they began to weep and to be very sorrowful.

“ The Saracen who had saved me asked my people why they wept: they gave him to understand, that I was nearly dead, from an imposthume in the throat which was choking me. The good Saracen, having always great compassion for me, went to tell this to one of the Saracen knights, who bade him be comforted, for that he would give me something to drink that should cure me in two days. This he did; and I was soon well through God's grace, and the beverage which the Saracen knight gave me.

“ Soon after my recovery, the admiral of the sultan's gallies sent for me, and demanded if I were cousin to the king, as it was said. I told him, I was not, and related why it had been reported, and that one of my mariners had advised it through fear of the Saracens in the gallies, for that otherwise they would put us to death. The admiral replied, that I had been very well advised, or we should have been all murdered without fail, and thrown into the river. The admiral again asked me, if I had any acquaintance with the emperor Ferry * of Germany, then living, and if I were of his lineage: I answered truly, that I had heard my mother say I was his second cousin. The admiral replied, that he would love me the better for it.

“ Thus, as we were eating and drinking, he sent for an inhabitant of Paris to come to me, who on his entrance, seeing what we were doing, exclaimed, ‘ Ah, sir, what are you about !’ ‘ What am I about ?’ replied I. When he informed me, on the part of God, that I was eating meat on a Friday. On which, I suddenly threw my trencher behind me; and the admiral, noticing it, asked of my friendly Saracen, who was always with me, why I had left off eating. He told him, because it was a Friday, which I had forgotten. The admiral said, that God could never be displeased because I had done it unknowingly.

* The emperor Frederick II.

You must know, that the legate who had accompanied the king frequently reproached me for fasting when thus ill, and when there was not any statesman but myself left with the king, and that I should hurt myself by fasting. But notwithstanding this, and that I was a prisoner, I never failed to fast every Friday on bread and water." P. 163.

The second volume contains twenty-seven Dissertations by Du Cange, on Joinville's History of St. Louis, for example, on Coats of Arms, on the Origin and Use of Tournaments, on Gentlemen of name and bearing Arms, on the War Cry, on the Banner of St. Denis, on private Wars, and the like. These Dissertations are followed by a list of the knights who accompanied St. Louis on his expedition to Palestine; extracts from Arabian manuscripts, which make mention of historical events relating to the reign of St. Louis; an extract from a Turkish manuscript on the same subject; explanation relating to the Old Man of the Mountain, the Prince of the Assassins, by M. l'Evesque de la Ravaliere. The volume concludes with two Dissertations on the Assassins, by M. Falconet.

The work is embellished with two maps, illustrative of the Croisade of St. Louis in Egypt and in Palestine; by a view of the town and castle of Joinville, with the portrait of Joinville himself. It is very handsomely printed at Mr. Johnes's private press at Hafod, of which place in its former state, before the late terrible conflagration which consumed it, a neat engraving in wood is exhibited in the title page. We are rejoiced to hear, that Mr. Johnes has nearly completed his promised version of Monstrelet.

ART. III. *Poems by the Rev. George Crabbe, LL.B.* 8vo. 256 pp. 8s. 6d: Hatchard. 1807.

IN Mr. Crabbe we gratefully recognize one of the earlier friends of our youth, and whenever the recollection of his Village, and other poems, has glanced before us, the wonder has been excited, why the muse which was cheered by Burke, encouraged by Johnson, and in some degree disciplined by Fox, should so long repose and conceal itself in inglorious solitude and silence. It does not appear that her slumbers, however profound, or however long, have contracted her powers or debilitated her energies. We discern
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and acknowledge the same excursive fancy, the same judicious selection, the same harmonious structure. But the reader, we apprehend, will be better satisfied with our exhibiting evidence of this fact, than with our protracted narration of its existence. We hasten therefore to inform him, that in addition to the three excellent and popular poems before published by Mr. Crabbe, viz, the Library, the Village, and the Newspaper, we have in this volume the Parish Register, the Birth of Flattery, Sir Eustace Grey, the Hall of Justice, and a poem called Woman, suggested by the just compliment paid to the characteristic benevolence of the fair sex, by the unfortunate Mr. Ledyard, who died in his attempt to penetrate into the interior of Africa.

The Parish Register is another successful effort to represent village manners, not with the chimerical over refined ideas of Arcadian simplicity, but as they actually exist among our peasantry; a mixture of good and evil propensities and habits, and their consequent effects, contentedness or wretchedness. The Parish Register comprehends three parts, baptisms, marriages, and burials; we take as a specimen the first part of the marriages, which commences with the spirit of genuine humour.

“ Dispos’d to wed, ev’n while you hasten, stay;
There’s great advantage in a small delay:—
Thus OVID sang, and much the wise approve
This prudent maxim of the priest of love:
If poor, delay shall for that want prepare,
That, on the hasty, brings a world of care;—
If rich, delay shall brace the thoughtful mind,
T’ endure the ills, that ev’n the happiest find:
Delay shall knowledge yield, on either part,
And shew the value of the vanquish’d heart:
The humours, passions, merits, failings prove,
And gently raise the veil that’s worn by love;
Love, that impatient guide!—too proud to think
Of vulgar wants, of clothing, meat and drink,
Urges our amorous swains their joys to seize,
And then at rags and hunger, frighten’d flees:—
Yet thee too long, let not thy fears detain;
Till age, refrain not—but if old, refrain.

“ By no such rule, would Gaffer KIRK be tied; }
First in the year he led a blooming bride, }
And stood a wither’d elder at her side. }
Oh! NATHAN! NATHAN! at thy years, trepann’d,
To take a wanton harlot by the hand!
Thou, who wert us’d so tartly to express
Thy sense of matrimonial happiness,

Till every youth, whose banns at church were read,
 Strove not to meet, or meeting, hung his head ;
 And every lass forbore at thee to look,
 A sly old fish, too cunning for the hook ;—
 And now at sixty, that pert dame to see,
 Of all thy savings mistress, and of thee ;—
 Now will the lads, rememb'ring insults past,
 Cry, " What, the wise-one in the trap at last !"
 Fie, NATHAN ! fie ! to let a sprightly jade
 Leer on thy bed, then ask thee how 'twas made,
 And lingering walk around at head and feet,
 To see thy nightly comforts all complete ;
 Then waiting seek—not what she said she sought,
 And bid a penny for her master's thought :—
 (A thought she knew, and thou could'st not send hence,
 Well as thou lov'st them, for ten thousand pence ;)
 And thus with some bold hint she would retire,
 That wak'd the idle wish and stirr'd the slumbering fire ;
 Didst thou believe thy passion all so laid,
 That thou might'st trifle with thy wanton maid,
 And feel amus'd and yet not feel afraid ?
 The dryest faggot, NATHAN, once was green,
 And laid on embers, still some sap is seen ;
 Oaks, bald like thee above, that cease to grow,
 Feel yet the warmth of spring and bud below ;
 More senseless thou than faggot on the fire,
 For thou could'st feel and yet would'st not retire ;
 Less provident than dying trees,—for they
 Some vital strength, some living fire display,
 But none that tend to wear the life itself away.
 Ev'n now I see thee to the altar come ;
 Downcast thou wert, and conscious of thy doom :
 I see thee glancing on that shape aside,
 With blended looks of jealousy and pride ;
 But growing fear has long the pride suppress'd,
 And but one tyrant rankles in thy breast ;
 Now of her love, a second pledge appears,
 And doubts on doubts arise, and fears on fears ;
 Yet fear defy, and be of courage stout,
 Another pledge will banish every doubt ;
 Thine age advancing, as thy powers retire,
 Will make thee sure—What more would'st thou require ?

" Thus with example sad, our year began,
 A wanton vixen and a weary man ;
 " But had this tale in other guise been told,"
 Young let the lover be, the lady old,
 And that disparity of years shall prove
 No bane of peace, although some bar to love :

•Tis

'Tis not the work, our nuptial ties among,
That joins the ancient bride and bridegroom young;—
Young wives, like changing winds, their power display,
By shifting points and varying day by day:
Now zephyrs mild, now whirlwinds in their force,
They sometimes speed, but often thwart our course:
And much experienc'd should that pilot be,
Who sails with them on life's tempestuous sea.
But like a trade-wind, is the ancient dame,
Mild to your wish, and every day the same;
Steady as time, no sudden squalls you fear,
But set full-sail and with assurance steer;
Till every danger in your way be past,
And then she gently, mildly breathes her last;
Rich you arrive, in port awhile remain,
And for a second venture sail again." P. 68.

Each of the three departments of the Parish Register will be found to contain some very pathetic passages, and highly wrought descriptions. The episode of Phœbe Dawson is exquisite, and so are many others.

The Birth of Flattery is a beautiful effort of a sportive imagination, nevertheless this poem will perhaps be generally perused with less impression than any of the others. Allegory is out of fashion, and after having had some noble pictures before us to contemplate, the striking feature of which is truth, acknowledged and recognized by us all in the daily intercourse of life, we turn with languor to an ideal representation, to a fable, the moral of which, if any is intended, is not immediately obvious.

Sir Eustace Grey and the gypsey are of a very melancholy cast, and demonstrate uncommon powers of mind. We are happy to insert the concluding poem on Woman, more to prove that the spirit of gallantry is not yet quite exhausted within us, than because we think it equally stamped with the character of poetical genius, with those which we have before introduced.

" WOMAN!

" MR. LEDYARD, as quoted by M. PARKER, in his *Travels into Africk*.

" To a woman I never addressed myself in the language of decency and friendship, without receiving a decent and friendly answer. If I was hungry or thirsty, wet or sick, they did not hesitate, like men, to perform a generous action: in so free and kind a manner did they contribute to my relief, that if I was dry, I drank the sweetest draught; and if hungry, I ate the coarsest morsel with a double relish."

" Place the white-man on Afric's coast,
 Whose swarthy sons in blood delight,
 Who of their scorn to Europe boast,
 And paint their very dæmons white.
 There while the sterner sex disdains
 To soothe the woes, they cannot feel,
 Woman will strive to heal his pains,
 And weep for those, she cannot heal:
 Her's is warm Pity's sacred glow:
 From all her stores, she bears a part,
 And bids the spring of hope reflow,
 That languish'd in the fainting heart.
 " What though so pale his haggard face,
 So sunk and sad his locks,"—she cries;
 " And far unlike our nobler race,
 " With crisped locks and rolling eyes;
 " Yet Misery marks him of our kind,
 " We see him lost, alone, afraid;
 " And pangs of body, griefs in mind,
 " Pronounce him man, and ask our aid."

" Perhaps in some far distant shore,
 " There are who in these forms delight;
 " Whose milky features please them more,
 " Than ours of jet thus burnish'd bright;
 " Of such may be his weeping wife,
 " Such children for their sire may call,
 " And if we spare his ebbing life,
 " Our kindness may preserve them all."

Thus her compassion woman shows,
 Beneath the line, her acts are these;
 Nor the wide waste of Lapland snows,
 Can her warm flow of pity freeze:
 " From some sad land the stranger comes,
 " Where joys like ours are never found:
 " Let's soothe him in our happy homes,
 " Where Freedom sits, with Plenty crown'd.

" 'Tis good the fainting soul to cheer,
 " To see the famish'd stranger fed;
 " To milk for him the mother-deer,
 " To smooth for him the furry-bed.
 " The powers above, our Lapland bless,
 " With good no other people know;
 " T' enlarge the joys that we possess,
 " By feeling those that we bestow!"

" Thus in extremes of cold and heat,
 Where wandering man may trace his kind;
 Where-ever Grief and Want retreat,

In woman they compassion find;
She makes the female breast her seat,
And dictates mercy to the mind.

“Man may the sterner virtues know,
Determin'd justice, truth severe;
But female hearts with pity glow,
And woman holds affliction dear;
For guiltless woes her sorrows flow,
And suffering vice compels her tear;
’Tis hers to soothe the ills below,
And bid life’s fairer views appear;
To woman’s gentle kind we owe,
What comforts and delights us here;
They its gay hopes on youth bestow,
And care they soothe, and age they cheer.” P. 253.

Mr. Crabbe is, we trust, enjoying what he so well deserves, ease and independence. Let us therefore in the names and behalf of all who peruse genuine poetry with delight, and can discriminate the strong and hardy features, the firm and vigorous step of the muse’s offspring from the tinsel attire and mincing gait of the spurious brood of affectation, conjure him not to preserve hereafter so long and deep a silence. Let us implore him, at certain intervals at least, to interrupt the leaden sleep, which the perusal of the compositions of modern poetasters tends to induce. We put a constraint upon ourselves in not saying a great deal more in commendation of this volume, but it was really impossible to say less. We take our leave therefore of Mr. Crabbe, with an anxious desire to meet him again.

ART. IV. *Chironomia, or a Treatise on Rhetorical Delivery; comprehending many Precepts both ancient and modern, for the proper Regulation of the Voice, the Countenance, and Gesture; together with an Investigation of the Elements of Gesture, and a new Method for the Notation thereof; illustrated by many Figures. By the Rev. Gilbert Austin, A. M. 4to. 600 pp. 2l. 2s. Cadell and Davies. 1806.*

ALTHOUGH oratorical precepts can never be given with success, unless the more powerful aid of genius shall have predisposed the pupil to receive instruction; although it may be as truly said of the rhetorician as of the poet, that he owes his excellence not to practice, but to nature; not to the rules of art, but to the “divinus ingenium;”, we cannot therefore reject as superfluous, still less

can we censure as intrusive, those scientific and technical directions on this subject, which are the result of deep research, well regulated taste, and experimental knowledge. If correct delivery be not the very first, it certainly is a most important and essential principle in elocution, and therefore to neglect all care of this branch of the orator's education, leaving to habit or hazard what might be improved by study, and harmonized by skill, is to forego some of the best and most obvious advantages which can present themselves to a public speaker, at the bar, in the pulpit, or in the senate.

The learned, acute, and indefatigable author of the work before us, by a plan most happily conceived, and certainly as little complicated as the nature of the case will admit, has, in his *Chironomia*, laid down principles and given definitions on this subject, which, if attended to, cannot fail to form an accomplished orator; and to remove many difficulties and impediments, which, in this country at least, have often presented a most formidable obstacle to correct and graceful delivery. To this purpose, he has assembled, from the treasures of ancient and modern literature, all that the schools of Greece and Rome have taught, all that in the present age has resulted from the experimental application of those exquisite models of perfection; and in a work which has much of originality, and more of sound sense and right judgment, has exhibited his subject in the most pleasing point of view, and enlivened the seriousness of a didactic work with the most tasteful and happy embellishments.

Commencing with *the voice*, the qualities, and management of which are, as he observes, of the highest importance to the public speaker, he divides its nature into *quantity* and *quality*, and considers the perfections and imperfections of each with the most luminous precision; among the former, mentioning clearness, sweetness, evenness, variety, or flexibility. He then proceeds to deliver rules for its proper management, under the heads of articulation, accent, emphasis, modulation, tone, &c. &c.

We shall insert his very judicious observations on the proper *pitch* of the human voice in elocution.

“ In order that he may succeed in choosing the proper key or pitch of his voice, this important object to a public speaker, he is advised to begin very low, and to ascend gradually, till he reach the pitch that suits the place, and his own powers best, Hence with great propriety (exclusive of the suitable tone of prayer,) the preacher is accustomed to begin at the lowest tones
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of his voice; so as sometimes at first to be scarcely audible. Thus he feels, as it were, the room with his voice, and is better enabled to determine what key to adopt, which shall regulate the whole tenor of his discourse. For this purpose Mr. Sheridan recommends, that he should address himself to some person of the most distant in the audience, whom if he reach so as to be heard, he may be sure all the intermediate persons will hear him also. He gives also a caution that he should not raise his voice in pitch, but merely encrease it in quantity according to the distance. If a short sentence or two were to be delivered to a great assembly, this would undoubtedly be the best precept to ensure its being perfectly heard; but a long discourse begun in this way, notwithstanding the caution, is likely to run into the extreme pitch in height, and to become a clamorous din, which will destroy the feelings of both the speaker and the audience. Mr. Walker agrees in this very just apprehension: and he accordingly advises to begin rather by addressing persons near; than to extend the attention and voice to others more distant, and frequently to change the address to persons in different situations. The discourse will thus obtain all the advantages of variety from the voice, and appear as if addressed to each individual. P. 58.

From the voice, the author very naturally proceeds to the countenance (chap. III.) where, from the nature of his subject, he has less of novelty, but where every scope is given to his taste, erudition, and feeling. It is with regret, and constraint to our wishes, that we forbear selecting some beautiful passages on the expression of the eye, the auxiliary effort of tears in oratory, the character and management of the mouth "where grace and sweetness have their favoured seat," smiles and good temper ply around it—composure calms it, and discretion keeps the door of its lips.

Under the third general division of gesture, the action and position of all the parts of the body are comprised, of the head, the shoulders, the trunk, the arms, hands and fingers, the lower limbs, and of the feet. Before the indefatigable author proceeds to deliver his precepts on this comprehensive theme, he endeavours to anticipate the principal objections urged against the study of gesture, as not analogous to the genius of the people of Great Britain. On this subject he observes, that though the habits and character of our countrymen do not lead them into the extravagancies of gesticulation, they are not therefore to be absolutely immoveable, and void of every expression of feeling.

"May there not be also some kind of gesture suited to the gravity of our manners, and the nature of our habits, that shall

shall not shock by affectation, nor yet suffer admirable compositions to languish and chill the hearer, for want of being delivered with proper energy? may there not be something of gesture and expression adopted, which shall give due dignity and effect to noble sentiments, conceived in the spirit of ancient eloquence, and expressed in language not less vigorous than that of Greece and Rome? May not some advantageous change be made from awkward rusticity to manly grace; and instead of defacing the beauty of our compositions, by negligence and frigid indifference in action, should we not invent some new and more efficacious exertions for striking deeply the impressions of our native eloquence?" P. 140.

Nothing can be more apposite than the references to ancient models of excellence in gesture and delivery, from Isocrates, Cicero, Plutarch, Valerius Maximus, and Quintilian: but we must again refer our readers to the author himself, as it is impossible for us to insert at full length those observations, which it would be an act of injustice to abridge.

Chap. V. *On reading*, is extremely curious and amusing. The author constructs his scale thus. Intelligible, correct, impressive, rhetorical, dramatic, and epic reading—and speaks of each in their order. Nothing can be more valuable than his remarks on the proper method of reading the liturgy of the established church. On the subject of the Scriptures he shall speak for himself.

"The reading of the Scriptures must be considered as even more interesting than the Liturgy itself, and is also more difficult. Their composition is of that original and various character, which demands every effort on his part, who is called upon to deliver them for the instruction of others. Hardly is there a chapter, which does not contain something, which requires the most impressive reading; as remonstrance, threatening, command, encouragement, sublime description, awful judgments. The narrative is interrupted by frequent and often unexpected transitions; by bold and unusual figures; and by precepts of most extensive application, and most admirable use.

"In the narrative, the reader should deliver himself with a suitable simplicity and gravity of demeanour. In the transitions, which are often rapid, he should manifest a quick conception, and by rhetorical pauses and suitable changes of voice, express and render intelligible the new matter or change of scene. In the figurative and sublime which every where abound, his voice should be sonorous, and his countenance expressive of the elevation of his subject. In the precepts he should deliver himself with judgment and discretion; and when he repeats the words
and

and precepts, as recorded, of our Lord himself, with more distinguished mildness, mingled with dignified authority. Such reading would be a perpetual and luminous commentary on the sacred writings; and would convey more solid information than the most learned and brilliant sermons. But who can enumerate the various interests, which those sacred books are calculated to awaken? and all of these, if possible, should be so deeply entered into, that he who reads, should, by every expression of voice and countenance, deliver them, as if he felt in his heart the force of their sacred truth." P. 194.

In the treatise on oratory (chap. VII.) where the author seems to have put forth all his strength, and with admirable success, we find the following impressive remarks on the character of a celebrated preacher of the church of Ireland, (Dean Kirwan) now removed from the scene of his illustrious labours to an eternal reward.

"This is the field of eloquence, which merits the highest cultivation, and which has produced the most excellent fruit. In this great field, eloquence has already been brought almost to such perfection as may be said to vie with all that has been heard in Greece and Rome: and to this perfection could I wish it were carried again, and [that] in these countries. The first of those great Christian orators was John, the Patriarch of Constantinople, emphatically and justly surnamed Chrysostom, a man learned in all the precious literature of antiquity, and educated by the most celebrated rhetorician, Libanius of Antioch, whose Christian eloquence is enriched by all the vigour and taste of philosophical and classic elegance. What a model! and yet how little is he read *!—Basil and Gregory, his contemporaries, emulated his eloquence. For a long period the cruel acrimony of controversy banished pure and Christian oratory; nor did it revive till the splendid æra of Lewis XIV. in France. The learned Bossuet, Bishop of Meaux, Bourdaloue, and Massillon, and we may add Flechier, excelled in pulpit eloquence, and in Holland among the reformed, Saurin †.

"To them Great Britain has to compare the manly vigour, the correct reasoning, and the pure gospel excellence of many of her preachers; but little of eloquence. Her time is not yet ar-

* Whole pages from Chrysostom might at this day be introduced in our pulpits with the best possible effect, particularly the last division of his subject, in which he makes the *moral application*. (ἡθικὰ.)

† See Abbé Maury upon Eloquence, who in the present age is himself a most eloquent preacher.

rived; no great pulpit orator, among her many learned and pious divines, has been celebrated in Great Britain. One has appeared in Ireland †. That he is a great orator, the manner in which he is attended will alone evince. He, to use the emphatical expression of our great Parliamentary orator, 'has broken in upon the slumbers of the pulpit;' he is truly an extraordinary preacher, but yet cannot be esteemed a model for general imitation. His genius is too much *sui generis*, ardent and uncontrouled; his manner zealous and decided, and his doctrine rigid. But his composition is excellent, his arrangement luminous, his invention happy, his style pure and admirably varied, often most simple, and often magnificent; his figures are always just, and frequently sublime. His memory is perfect, his fluency uninterrupted, his voice well managed, his action though not altogether graceful, yet various and highly energetic. The eloquence of the pulpit has never among us been carried to such perfection, nor have we heard of any preacher in great Britain to be compared with him in this respect." P. 227.

There is something novel and curious in the suggested improvements, on the place from which the preacher should deliver his spiritual admonitions. We give them to our readers, without offering an opinion of our own upon the subject.

"The pulpit, in its present form (as has been already observed), is most unfavourable for delivery. If then, instead of such a mass of building as is seen to encumber our churches—the clerk's desk, surmounted by the reading desk, and that by a towering pulpit, and that again with the sounding board, together with its cushions, its staircase, and all its apparatus accommodated only for repose,—if these were totally removed, and in their place a platform were erected of convenient size and height, the preacher might stand on that, and deliver thence his discourse with grace, and with effect*. This situation, which at first appears novel, differs little from that of the reader at the communion table, whose position has always a grand and decorous effect: because no close panels cut off the half of

† Dean Kirwan died Nov. 19, 1805. The author still left his Eulogy unaltered. All possible testimony confirms this account of his powers. *Rev.*

"* As the preacher, even according to our custom, stands: delivering his discourse, there does not appear to be any necessity for a system of cushions to induce him to loll upon, nor, as he is clothed to the feet, for any enclosure to conceal his lower limbs, nor yet is any support necessary for his writing, which is never too heavy to be held in the hand."

his person; but the whole is seen with all possible advantage †."

" The platform should have either rails at the back, and steps at the three sides next the congregation, to give the position an air of safety and gradual elevation, or if it were preferred, might have the steps at the back, and a low rail enclosing the the three sides. ‡ Upon this platform should the preacher stand (as St. Paul is so finely represented in the Cartoons of Raphael); he might hold his sermon in his left hand, and with his right in general make his gestures. Sometimes he might use both, sometimes use with fine effect his hand and sermon. And if the preacher should prefer to pronounce his discourse without notes, he would in this situation, and clad in the decent and graceful robes which are the proper habit of our ministers, be enabled to practise with advantage every power of delivery, and every dignified and suitable gesture §. P. 225.

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" † Sterne's picture of Trim is highly suitable for the character he has employed to read; but St. Paul's, by Raphael, is much more becoming to the preacher "

" ‡ Marmontel approves of the form of the pulpits as they are used in France and in England. He thinks they restrain the extravagance of the preachers of his country: for a contrary reason I should prefer the form of the ancient tribune, or that of the pulpits of Italy, in order to give more freedom to the action of our preachers, who are disposed to be too tame and cold.

" C'est peut-être une raison pour nous de pas regretter l'espace de la tribune ancienne et celui de chaires d'Italie. On voit par un mot de Cicéron que les orateurs de son temps abusoient quelquefois de la liberté de leurs mouvemens: *rarus incessus* recommandoit il, *nec ita longus, excursio moderata, eaque rara.* Orat.

" On dit que les prédicateurs d'Italie auroient souvent besoin de la même leçon. En France, la forme de nos chaires, et la situation de nos avocats au barreau, ne laisse que l'action du buste: c'en est assez pour les orateurs eloquens, et c'en est beaucoup trop encore pour les mauvais déclamateurs. *Elémens de Littérature, artic. Déclamation Oratoire, p. 290.*"

" § Mr. Sheridan very freely condemns the forms of the pulpit. *Art of Speaking, p. 42. Edit. Dub.*

" The clergy have one considerable apology from the awkwardness of the place they speak from. A pulpit is, by its very make, necessarily destructive of all grace of attitude. What could even a Tully do in a tub, just big enough for him to stand in, immersed up to the arm pit, pillowing his chin upon its cushion, as Milton describes the sun upon the orient wave? but
it

“ The platform should be raised about as high as the breasts of the congregation, and not be placed at such a giddy elevation as should give the idea of danger, nor boxed up, as if some juggling were to be performed within. It should be railed like the communion table, and be in all respects similar, only raised somewhat higher, and enclosing a smaller space. The furniture should be a chair for the preacher to sit in, before or after the sermon, and a cushion to kneel upon, with a small moveable reading desk or oratory holding a prayer book. A moveable or suspended branch would be necessary, if a discourse were to be delivered in the evening.

Mr. Austin's remarks on stage delivery are dictated by sound judgment and accurate taste; and on the subject of the opera his tribute of applause to the most admired and excellent performer that ever charmed a British audience, would itself deserve applause in return, had it not been disfigured by a designation of his heroine totally inadmissible in a didactic work, and too nearly allied to the Gipsy jargon of Fops' Alley. Against this glaring violation of propriety we enter our most decided protest, and trust that in any future edition, we shall not be doomed to meet with *The Grassini*!

After some ingenious observations on the pantomimic art, the author enters on the technical and symbolic part of his own subject, and here we follow him with trembling and hesitation—indeed he speaks of the attempt himself with becoming diffidence.

“ To produce a language of symbols, so simple and so perfect as to render it possible with facility to represent every action of an orator throughout his speech, or of an actor throughout the

it is hardly to be expected, that this, or any other impropriety in sacred matters, of which there are many greater, should be altered. Errors in them, become, by long establishment, sacred. And I doubt not, but some of the narrower part of the clergy, as well as of the people, would think any other form of a pulpit, than the present, though much fitter for exhibiting the speaker to an advantage, an innovation likely to prove dangerous to religion, and, which is worse, to the church.”

“ An observation in the *Dialogus de Oratoribus* attributed to Tacitus, applies to our pulpits and to the bar. *Quantum virium detraxisse orationi auditoria et tabularia credimus, in quibus jam fere plurimæ causæ explicantur? nam quomodo nobiles equos cursus et spatia probant; sic est aliquis oratorum campus, per quem nisi liberi et soluti ferantur, debilitatur ac frangitur eloquentia. Dial. de Orat. c. 39.*”

whole drama, and to record them for posterity, and for repetition and practice, as well as common language is recorded; if considered merely as an accession to the means of communicating our ideas by writing, may not be deemed unworthy of attention; and, to all concerned in public speaking, that is, to all men of liberal education, may possibly be esteemed useful. An attempt at such a language is here presented to the public. But although it is the result of considerable labour, it is readily acknowledged to be imperfect: and it will claim indulgence more perhaps for the intention than for the execution. To bring it to perfection will require the united labours and ingenuity of many; yet even in the present state it is hoped it may prove not altogether uninteresting * + †."

For

" * Farther on, the learned Abbé mentions an invention of a Mons. Feuillée, which approaches nearer to this here presented to the public, than any thing antiquity has left us. I have never seen the work of Mons. Feuillée; it is named *Chorégraphie*, being on the art of dancing, p. 150. . . . La déclamation notée ne seroit autre chose que les tons et les mouvemens de la prononciation écrites en notes. Quant au moyen d'écrire en notes la déclamation, il ne sçauroit être aussi difficile. . . qu'il l'étoit de trouver l'art d'écrire en notes les pas et les figures d'une entrée de ballet dansée par huit personnes . . . Cependant, Feuillée est venu à bout de trouver cet art, et sa note enseigne même aux danseurs comment ils doivent porter leurs bras. Sa *Corégraphie* a été publié en 1606.

" † In another place, Abbé Dubos mentions his difficulties in conceiving the manner in which the ancients expressed the various gestures by notation, but the observation implies that he understood, that they were supposed to have had a method of such expression.

" Comment, dira-t-on, les anciens avoient-ils pu venir à bout de rédiger ces méthodes par écrit, et de trouver des notes et des caractères qui exprimassent toutes les attitudes et tous les mouvemens du corps? je n'en sçai rien, mais la *Corégraphie* de Feuillée, dont j'ai déjà parlé, montre suffisamment que la chose étoit possible. Il n'est pas plus difficile d'apprendre par des notes quels gestes il faut faire que d'apprendre par des notes quels pas, quelles figures, il faut, former. C'est qu'enseigne très-bien le livre de Feuillée."

" ‡ The learned Abbé Barthelémi, in the notes of his *Voyage of Anacharsis*, chap. 70, denies with much appearance of reason, that the whole of the ancient drama was accompanied by music: and seems to have had no idea of what the Abbé Dubos imagines as to notation of gesture.

" Mons.

For the plan and arrangement of these symbols, their application, their graphic illustrations, and the examples from passages from our most admired authors, noted by indicatory abbreviations, we must reluctantly refer our readers to the original work. Our task as critics terminates here, not through any indolent wish to shrink from the most laboured detail of the plan, but from the utter impossibility of satisfying ourselves, or our readers, with any abridged or mutilated account, which after all, must be totally unintelligible, without having the engravings before us, to which reference is necessarily and perpetually made. Those engravings exhibit the different positions in which the human body is thrown, by the passions and energies of the mind, and do most forcibly apply themselves to the understanding and the feelings of the reader. Some of the sketches have very considerable merit, particularly those executed by a young lady of exquisite taste in Ireland, from her recollection, on quitting the theatre, of the gestures and attitudes of Mrs. Siddons in some of her most admired characters.

In the Appendix, among other very curious pieces, is contained an interesting poem in Latin hexameters, on gesture, written in 1749, at Paris, by a Jesuit (Joannes Lucas) some parts of which may be classed among the happiest effusions of modern didactic poetry; we can only copy the exordium.

“ Qui nondum iusto moderari corpora motu,
Et regere artificii didicit modulamine vocem,
Actorem aggredior, facilis si Musa laborem
Adjuvet, ignotas cantu deducere ad artes.”

Address to Advocates and Preachers, and Importance of Action.

“ Vos mihi, sive forum, seu pulpita sacra vocabunt,
Ferte pedem properi, et pronas his vocibus aurea
Adjicite, ô pueri. Nec vos didicisse pigebit,

“ Mons. Duclos considers the notation of declamation to have been the writing by musical notes of the inflexions of the voice, and the variety of its expression. Academie des Inscriptions et de Belles Lettres, Tom. XXI. p. 199. A little farther on, he gives an account of the attempt to adjust to musical notes the inflexions of the voice of the Chinese man Arcadio Hoang, who was at Paris, p. 202. This has been most ingeniously and perfectly done by Mr. Steele in his *Prosodia Rationalis*, who has accomplished, it appears to me, the most difficult of problems, *si vis similem pingere, pingere sonum.*”

Spero

Spero equidem, quâ se tollit facundia voce,
 Quis capitis situs orantem, quæ gratia vultus,
 Quis flexus laterum, reliqui quis corporis usus
 Quis status incessusque decet. Namque actio primas
 Divitis eloquii partes, eademque secundas,
 Et quantum est primis quod partibus atque secundis
 Additur, una potest in se complexa videri :
 Ni Graeæ ac Latiae fallunt oracula linguae." P. 563.

Here then we put an end to our remarks, with an earnest desire that the learned, accomplished, and ingenious author may reap the reward most congenial to his taste and feeling, in the applause and approbation of his countrymen.—To this applause, whatever diversity of opinion may be entertained respecting the practicability of his plan, he is justly and legitimately entitled. The rules which he has laid down, if duly and attentively observed, would in many instances wage successful war against absurd and vicious gesticulation, and would substitute grace for awkwardness, and elegance for deformity. But much is yet to be left to the genius and abilities of the pupil. He may perhaps very safely adopt the whole of Mr. Austin's elementary principles, but he must consider them only as principles; he must go on to greater and nobler things. If he would attain to the highest pitch of an orator's glory, he must leave at a distance those mechanical rules, which although to a certain point explicit and even necessary, will not accompany him into his more sublime and elevated sphere—What rules of artificial measurement can take the altitude of a thought, or note the angle of incidence of an eye-glance? What symbol, however ingenious, can pourtray the ardent look which darts into the recesses of the soul—the impassioned gesture which knows not the trammels of art—the untaught and unteachable elegance, the indescribable expression, the *abnormis gratia*, which scorns didactic precept, and triumphs over cold definition?

While therefore we admit the propriety of laying down such rules as are contained in the work before us, we still look forward to consummate excellence in splendid deviations from those rules; otherwise monotony and * *mannerism* would take place of spirit and of taste—at the bar, in the pulpit, and in the senate, would be found a tribe of faultless, but insipid automata—orators of line, of rule, of machinery; we should have more of precision, but we should have less of perfection.

* There is a *scoundrelism* about that fellow, Sir, (Boswell) Sir, said Dr. Johnson, that is a very good *ism*.

ART. V. *A Refutation of the Charge brought against the Marquis Wellesley, on Account of his Conduct to the Nabob of Oude. From authentic Documents. By J. Brand, Cl. M. A. &c. &c. 8vo. 250 pp. besides an Appendix. St. Cadell and Co. &c. 1807.*

IN our account of the pamphlet intitled "Remarks on the Oude Question *," we expressed our belief that "the friends of the noble Lord, whose conduct is therein impeached, would be able to place the transactions in question in a very different point of view." This prediction appears to be verified by the able and elaborate work before us; to which the author has very properly prefixed two "Preliminary Dissertations," in order, at the outset, to ascertain those general principles, the application of which may decide the controversy. The first of these dissertations is, "On the Rights and Duties of a Power establishing a Prince, and continuing, of necessity, to support him on a throne against foreign and domestic enemies." The second is, "On the question, Whether Nabobs are of right denominated Princes, and so considered or not?"

It is evident that on these two points the merits of the Oude Controversy must, in a great degree, depend. Under the first head, this author very clearly shows that, in the case supposed by him, the prince so established and supported, "has not the power of making war vested in him;" "that when the two states are engaged in a war jointly against a third, such a prince must not desert his ally," and "therefore cannot make peace for himself;" that "he cannot make a defensive alliance with such a state, as may draw the protecting power into a war, or become of necessity nugatory." The author illustrates and confirms these principles by general reasonings, and by citations from the most eminent writers, and proceeds to consider the rights and duties of both powers arising from the internal situation of the beneficiary, presuming him (according to the original case put) "to be unable to maintain himself in his government at home, without the constant support of his protector." In this case, he infers, "the defect being internal, the power of the protecting state must be brought to operate internally in the government of the inferior." This reasoning is pursued at length, and applied to various circumstances in the interior concerns of such a government; which, it is

* See British Critic, Vol. xxix. p. 559.

shown, may require the interposition of the protecting power.

On the second question (namely, whether Nabobs are of right denominated Princes), the author very clearly and distinctly states the constitution of the Mogul Empire; showing that the Nabobs were originally the mere deputies, or governors of provinces, under the Subahs or viceroys (if they may be so called) to the Great Mogul; that they were frequently changed, to prevent the formation of any dangerous connexion with their superior; and, what is very material, that "all hereditary titles or nobility are utterly repugnant to the great fundamental principle of the constitution of Hindostan." These Nabobs, it is shown, always had, or pretended to have, a firmaun or grant from the Mogul Emperor. The forgeries of such titles were frequent, and the investitures, which took place in consequence of real or fictitious grants, were attended with great pomp and ceremony. These circumstances undoubtedly prove that the Nabobs, although, from the weakness and decay of the Mogul empire, they had become in a great measure independent of their sovereign, still acknowledged themselves his vicegerents. The author proceeds to show, that neither these Nabobs nor their immediate descendants can claim a prescriptive right to their possessions, since they were generally held on the condition of a certain yearly payment, which payment they had failed to make, and consequently forfeited all title to their respective estates. "This," he adds, "was the only right which the individual whom we call the Nabob of Oude could possess, when we placed him on the musnud: and the only rights which he possessed with respect to us, were defined by our compacts with him."

The last proof given by the author, that Nabobs "are not princes and independent, but imperial lieutenants," arises from the circumstance, that although the English East India Company has never consulted the Mogul, whom they should elevate to the musnud, yet it has been an object "to legitimate the elevation of their beneficiary as soon as possible." Accordingly they solicited and obtained an imperial appointment for him; he is therefore legally an imperial lieutenant. But, Mr. Brand observes, "in the functions of his office, he is limited very much by the Bengal government; he is therefore neither prince nor independent." It is then stated, that not only had these provincial lieutenants withheld their stipulated tributes, and cast off their obedience to their sovereign, but out of the immense revenues of which they yearly defrauded him, they did not send enough to keep him above the want of physical necessities. The

wretched condition to which he was reduced, the cruelties inflicted upon him, and his long captivity and final deliverance by the splendid victory of Lord Lake, are feelingly described.

After these preliminary remarks, the author proceeds to the more direct "Refutation of the charge brought against the Marquis Wellesley," and shows, from the testimony of Lord Cornwallis himself, the subordinate situation in which Oude and its rulers had long stood to this country; particularly during the time of Asoph ul Dowla, the late, and his brother Saadut Ali, the present Nabob. He states the culpable mismanagement of both these chiefs, by which their revenues had declined, particularly in the territory of Rohilcund, which had been added to the dominions of the Nabob of Oude by our munificence, and the disaffection of the inhabitants and troops to the nabob; by which it is made to appear, that the government could not have stood by its inherent strength. Accordingly every material concern of that province had for a long time been managed by the British government. We had written thus far when the great question here agitated was brought to issue before the representatives of the nation, whose decision, by a very great majority, has honourably acquitted the noble person accused. It is needless therefore to add more than that the reader will find the cause of that illustrious nobleman very fully, and to us satisfactorily, maintained by this author; who, to an intimate knowledge of the subject, joins a perspicuity in his details and a soundness in his arguments, which would have gone far in deciding the public mind on this momentous question, had not a higher authority set it completely at rest.

ART. VI. *Letters from the Mountains; being the real Correspondence of a Lady, between the Years 1773 and 1807. The third Edition. In three Volumes. 12mo. 13s. 6d. Longman and Co. 1807.*

IN Mrs. Grant's volume of Poems, published in 1802, there was much to interest the feeling reader; and we remember that in reviewing them*, we endeavoured to catch some

* See Brit. Crit vol. xxiii. p. 291.

features of the author's history, from the internal testimony of the poems. We had then no knowledge of her but what was thus obtained, nor have we now any, except what is further supplied by these Letters. But the addition is considerable, and we are now enabled to trace her almost from her childhood to the present day, in a manner which makes her ten times more the object of attention and regard. Without any attempt to form a narrative, she gives us in her Letters, which have every mark of being written under the impression of real circumstances and genuine feelings, a view of her friendships before marriage; of the marriages of her friends and herself; of the gradual increase of her family, and the loss of some branches of it; the sudden and unprepared loss of the amiable pastor to whom she was united; with some particulars of her subsequent struggles and sufferings. We can truly say, that very seldom indeed has any invented tale so strongly arrested our attention, or so warmly interested our feelings, as this genuine picture of real life. It is perfectly plain also, that a large part of the public has felt with us, since the Letters have arrived at a third, (if not a fourth) edition, before we have found an opportunity to express our sentiments upon them.

It appears by the 34th Letter of vol. III, and some others near it, that the poems which we praised, were revised for the press while the loss of her husband was recent; an exertion of fortitude, which, considering the warmth of affection thus abruptly deprived of its object, is not one of the least considerable displayed in her history. The fortitude of Mrs. Grant appears to be the work of a strong mind, building on the sincerest and firmest principles of religion. That her mind is naturally strong, appears by many proofs in her Letters; but natural strength would have sunk, in many instances, in which we see her rise to the occasion, by the buoyancy of religious faith and hope. In her mind we see the unusual combinations of ardour with steadiness, imagination with sound judgment, tenderness with fortitude; and the proofs of these qualities are brought together, by the mere reunion of a series of letters, not one of which seems intended to express any thing but the feelings and sentiments of the moment. If this testimony from persons entirely unknown to her, shall reach her in some remote spot, let her receive it without the suspicion of any motive but the love of truth: and if any one should repeat to her, in future, the foolish cant that professed critics have no feelings, let her do us the justice, in return, to say that it is false.

To select from a book where there is so much to give us pleasure, is not easy, or rather it is not easy to cease selecting. That we may keep within bounds, we shall confine ourselves to three passages. The first is a literary anecdote, being an account of the death of James Macpherson, of Ossianic memory.

“ Laggan, Feb. 20, 1796.

“ Why dost thou build the tower, son of the winged days? Soon wilt thou depart with thy fathers. The blast from the desert shall rush through thy hall, and sound upon thy bossy shield,” &c. &c. Do you recollect, dear Madam, when I stopped with you at the gate of B—e, I repeated those lines, and observed what a suitable inscription they might prove for the front of poor James’s new house. It would appear I was moved by a prophetic impulse, when I predicted that he never would see it finished. Friday last, C. V. R. dined there. James had been indisposed since the great storm, yet received his guests with much kindness, seeming, however, languid and dispirited. Towards evening he sunk much, and retired early. Next morning he appeared, but did not eat, and looked ill. R. begged he would frank a cover for Charlotte; he did so, and never more held a pen. When they left the house he was taken extremely ill, unable to move or receive nourishment, though perfectly sensible. Before this attack, finding some inward symptoms of his approaching dissolution, he sent for a consultation, the result of which arrived the day after his confinement. He was perfectly sensible and collected, yet refused to take any thing prescribed to him to the last, and that on this principle, that his time was come, and it did not avail. He felt the approaches of death, and hoped no relief from medicine, though his life was not such, as one should like to look back on at that awful period. Indeed whose is? It pleased the Almighty to render his last scene most affecting and exemplary. He died last Tuesday evening; and, from the minute he was confined till a very little before he expired, never ceased imploring the divine mercy in the most earnest and pathetic manner. People about him were overawed and melted by the fervour and bitterness of his penitence. He frequently and earnestly entreated the prayers of good serious people of the lower class who were admitted. He was a very good natured man; and now that he had got all his schemes of interest and ambition fulfilled, he seemed to reflect and grow domestic, and shewed of late a great inclination to be an indulgent landlord, and very liberal to the poor; of which I could relate various instances, more tender and interesting than flashy or ostentatious. His heart and temper were originally good. His religious principles were, I fear, unfixed and fluctuating; but the primary cause that so much genius, taste, benevolence, and prof-

perity,

perity, did not produce or diffuse more happiness, was his living a stranger to the comforts of domestic life, from which unhappy connexions excluded him. Tavern company, and bachelor circles, make men gross, callous, and awkward; in short, disqualify them for superior female society. . . The more heart old bachelors of this class have, the more absurd and insignificant they grow in the long run; for when infirmity comes on, and fame and business lose their attractions, they must needs have somebody to love and trust, and they then become the dupes of wretched toad eaters, and slaves to designing housekeepers. Such was poor James, who certainly was worthy of a better fate. His death, and the circumstances of it, have impressed my mind in a manner I could not have believed. I think we are somehow shrunk, and our consequence diminished, by losing the only person of eminence among us. 'Tis like extinguishing a light."

Vol. III. P. 32.

The second specimen shall be one of the Letters which were written soon after the melancholy event of Mr. Grant's death.

" TO MISS DUNBAR *, BATH.

" Laggan, Jan. 1, 1802.

" DEAR MADAM,

" So young, and such a novice in sorrow, you have not yet learnt the weakness; the extreme languor, into which the mind sinks when the first violent bursts are over; incapable of raising itself to the true source of consolation, and ready to lean on every reed. In this state sympathy is most availing, and in this hopeless and dispirited state your letter found me.—Why then apologize for what excites my warmest gratitude? Your dear worthy mother and you I have long known and esteemed, through the medium of your humble friend. This proof of your goodness to so great a stranger, convinces me that you are all I have been taught to imagine you. You wish to know how I bear the sudden shock of this calamity. I bore it wonderfully, considering how very much I had to lose. Still, at times, the Divine Goodness supports me in a manner I scarcely dared to hope. Happily for me, anxiety for a numerous orphan family, and the wounding smiles of an infant, too dear to be neglected, and too young to know what he has lost, divide my sorrows, and do not suffer my mind to be wholly engrossed

* " This and some following letters were written in answer to one Miss Dunbar had, at her mother's desire, addressed to the author, condoling with her on the loss she had recently sustained."

by this dreadful privation, this chasm that I shudder to look into. A daughter, of all daughters the most dutiful and affectionate, in whom her father still lives, (so truly does she inherit his virtues, and all the amiable peculiarities of his character) this daughter is wasting away with secret sorrow, while, "in smiles, she hides her grief to soften mine." - - - I was too much a veteran in affliction, and too sensible of the arduous task devolved upon me, to sit down in unavailing sorrow, overwhelmed by an event which ought to call forth double exertion. None, indeed, was ever at greater pains to console another, than I was to muster up every motive for action, every argument for patient suffering. No one could say to me, "the loss is common;" few, very few indeed, had so much happiness to lose. To depict a character so very uncommon, so little obvious to common observers, who loved and revered without comprehending him, would be difficult to a steadier hand than mine. With a kind of mild disdain, and philosophic tranquillity, he kept aloof from a world, for which the delicacy of his feelings, the purity of his integrity, and the intuitive discernment with which he saw into character, in a manner disqualified him, that is, from enjoying it; for who can enjoy the world without deceiving or being deceived? But recollections crowd on me, and I wander. I say, to be all the world to this superior mind, to constitute his happiness for twenty years, now vanished like a vision; to have lived with unabated affection together even thus long, when a constitution, delicate as his mind, made it unlikely that even thus long we should support each other through the paths of life! - - - What are difficulties, when shared with one whose delighted approbation gives one spirits to surmount them? Then to hear from every mouth his modest unobtrusive merit receive its due tribute of applause; to see him still in his dear children, now doubly dear; and to know that such a mind cannot perish, cannot suffer; nay, through the infinite merits of that Redeemer, in whom he trusted, enjoys what we cannot conceive—Dear Miss Dunbar, believe me, I would not give my tremulous hopes, and pleasing sad retrospections, for any other person's happiness! Forgive this; it is like the overflowing of the heart to an intimate; but your pity opens every source of anguish and of tenderness. Assure your kind mother of my grateful esteem; and believe me, with sincere regard, much yours." P. 110.

This is the genuine and unaffected language of feeling, and as such cannot fail to produce sympathy: especially regulated as it is by a true submission to the divine will. The next is a poetical fragment, written not many months after, at Bristol hot-wells, to which place the author had been hurried from her home, to attend a daughter dangerously ill.

"One

“ One very stormy night lately, I could not close my eyes, nor yet read; so I had recourse to my pencil, for relief to my overburdened mind, and here is the result of this vigil of sorrow, at least as much of it as I can transmit in a letter.

“ Yes, to my soul, those northern winds are dear,
That howling blast is music to my ear.
Blast, whose swift wing has swept our alpine snows,
The rocks of Morven, and the hill of roes,
Say, hast thou wak'd my wild harp's mournful strings,
Bear'st thou the voice of sorrow on thy wings?
Or hast thou rush'd along the sacred shade,
Where those my heart must ever weep, are laid?
From my dear native land begun thy flight—
Bring tidings to my soul, O blast of night!
When shall I view again my narrow vale,
And hear a voice in every whispering gale?
See spring's first violets deck the hallow'd ground,
And trace my children's fairy footsteps round?
Then, in a tender trance of anguish'd joy,
To my fond bosom shall I clasp my boy,
View the soft radiance of his full blue eyes,
Warm the fresh roses on his cheek with sighs,
And, while his curls of waving amber flow
With varying lustre o'er his neck of snow,
The dawn of manly beauty let me trace,
The smile benignant of his father's face;
While hope auspicious points her wand of gold,
Where future days the latent bud unfold,
And bid hereditary virtues bloom,
To deck with kindred sweets a father's tomb.” P. 166.

The reader will be pleased to know that the daughter recovered, and the wishes of the fond mother were realized. These slight specimens from a work, the primary charm of which is the gradual knowledge which it gives of a very estimable character, can have no effect if they do not excite a desire to read the volumes. The observations of Mrs. Grant, whether on books or manners, are usually judicious; and we are much mistaken, if she will not have more or less of a friend in every reader of her Letters.

ART. VII. *A Confutation of Atheism, from the Laws and Constitution of the heavenly Bodies: in four Discourses, preached before the University of Cambridge; with an Introduction, Notes, and an Appendix. By the Rev. S. Vince, A. M.*

A. M. F. R. S. Plumian Professor of Astronomy and Experimental Philosophy. 8vo. 157 pp. 4s. 6d. Deighton and Co. Cambridge; Lunn, London. 1807.

THE scientific works of this learned Professor have very frequently demanded our approbation*; nor has he been unknown to us as a Divine†. In the present volume the characters of Philosopher and Divine are completely united; and irrefragable arguments against Atheism are drawn from those circumstances relating to the heavenly bodies, and particularly our own system of planets, which are known only to the sound astronomer. The choice of subject was peculiarly proper for such a preacher, addressing an academical audience; where they who did not already know the facts on which he founded his reasonings, were to be excited to a desire of knowing them, and taught, as soon as possible, to think rightly on the highest subjects of investigation.

That the intelligent reader, even without a previous knowledge of astronomy, may be enabled to understand his reasonings, the Professor has written an introduction to his Sermons, in which all the principal phenomena of the planetary system are with great clearness explained. As we do not recollect to have seen elsewhere so very satisfactory an account of the planets, as they now are known to exist, according to the latest modern discoveries, we shall lay this part of the introduction before our readers, which will at once convey to many an useful instruction, and explain the nature of this part of the Professor's book.

“ The ancient astronomers discovered, besides the earth, five primary planets, *Mercury, Venus, Mars, Jupiter, Saturn*; but in the year 1781, Dr. Herschel discovered another primary planet; and this he called the *Georgian*, in honour of his present Majesty. This planet is not visible to the naked eye, as all the others are. Reckoning from the sun, the following is the order of their situations: *Mercury, Venus, the Earth, Mars, Jupiter, Saturn, Georgian*. As the orbits of these planets do not differ much from circles, if about a point as a center you describe seven circles, whose radii are as 4, 7, 10, 15, 52, 95, 190, they will very nearly represent the orbits of the planets, such numbers being nearly in the same proportion as their distances from the sun. These numbers may be taken from a scale of equal parts. But

* See Vol. xvi. p. 627, and many other places, noted in our “General Index,” published in 1804.

† Vol. xiii. p. 258.

besides these, there have very lately been discovered, by some foreign astronomers, three other primary planets, extremely small when compared with the rest, and invisible to the naked eye; they are called *Pallas*, *Ceres*, *Juno*: these are situated between the orbits of Mars and Jupiter; the two first very nearly, if not accurately, at the same distance from the sun; not that their orbits coincide, inasmuch as they have different forms, and lie in different positions; by which, provision is made that the bodies may not interfere with each other. The distance of the third is not yet determined. At present, therefore, we have the knowledge of *ten* primary planets. All these revolve about the sun in the *same* direction, that is, from west to east. The paths described by the planets are contained within a certain extent of the heavens, called the *Zodiac*, in the middle of which the sun *appears* to move, and to make one revolution in the course of a year. This *apparent* motion of the sun, arises from the real motion of the earth. If you place a ball in the middle of a round table, to represent the sun, and carry the eye round the edge, you then refer the sun to the opposite side; and the sun thus appears to move round the table. Whenever the motion of the sun is therefore spoken of, it means the *apparent* motion. The path which the sun appears to describe in the heavens, in the course of a year, is called the *Ecliptic*.

“The *secondary* planets are eighteen in number; one belongs to the Earth; four to Jupiter; seven to Saturn, and six to the Georgian. All these revolve about their respective primaries, as their centers of motion.” P. 2.

This introduction is divided into 28 sections, which comprise, in an easy form, a great extent of astronomical information. The Sermons are four in number. The chief tendency of the first is to persuade men to be satisfied with such evidence of the existence of God as the nature of the enquiry admits. The nature of different evidence, adapted to different subjects, is thus stated.

“Matters of fact must be proved by testimony. Theorems in philosophy, by axioms founded upon deductions derived from experiments. Mathematical propositions, by demonstrations founded upon self-evident principles. The nature of an agent, as the cause, must be estimated from the effect: and it may be further observed, that we are not bound to answer mere difficulties, which, implying no contradiction, may subsist with truth; because every thing short of demonstration must be exposed to cavils.” P. 42.

But the highest degree of moral certainty, founded on the mathematical calculation of probabilities, amounts so nearly to demonstration that it ought to be received as equivalent; and

and the fact is, that the refusing so to receive it is refusing to hear reason.

“ Unbelievers, by refusing to acknowledge that rational evidence, which God has given us for the regulation of our conduct, withdraw themselves from his presence, and then complain that they cannot see him. Under these unfavourable circumstances, our hope must be rather to save those from falling, whose minds are well disposed to receive the truth, than to reclaim the infidel. *God has provided no remedy for a man's obstinacy.* Speculative Atheism argues great ignorance, and practical, great folly.” P. 55.

The second Discourse takes up the argument on the grounds assumed by the Psalmist, “ The heavens declare the glory of God.” It begins by considering the evidences of *power* apparent in the motions of the heavenly bodies; the power necessary to produce such motions in such bodies. The accurate adjustment of many of those motions to each other is then stated, and some most remarkable instances produced. It is justly observed to be “ a strong argument in favour of design, that the more accurately you inspect the works of the creation, the more nicely the parts appear to be adjusted to each other, and to be under the controul of fixed laws.” P. 78.

In the third Sermon, these remarks are applied to the great law of gravitation.

“ As each body, to use the common language, acts upon or attracts all the rest, and all the planets revolve about the sun, the motion which each would have, as arising simply from the sun's attraction, in conjunction with the projectile motion, is continually disturbed by the other bodies, and thence great disorders among them might be supposed to arise; and such as, in the course of time, might endanger the permanency of the system. But no disorders of this kind are produced. All the variations from that motion, which they would have had in virtue of the sun's action only, are governed by fixed laws; performing their regular periods in stated times; some of which are accomplished in a few days; others require some hundreds of years; at the ends of which the bodies return to the situations from whence they departed, and are found in their orbits, just where they would have been if no such disturbances had happened.” P. 91.

It is in vain to attempt to analyze throughout Discourses which are founded on principles so truly scientific; but it may be said generally, that the great objects of consideration are the vast variety of bodies moving in our system; planets, secondary planets, or satellites, and comets, which last are
supposed

supposed to amount to between three and four hundred, all moving at once, yet moving without confusion or any ill effect. All these things imply the greatest wisdom of design; whereas, on the other hand, "Atheism appears to rest merely upon an assumed *possibility*, in opposition to the clearest deductions from the evidence of experience." P. 46.

The general conclusion is, that in every way of surveying the creation we trace the *power, wisdom, and goodness* of the Creator. In several notes on the Sermons, and in the Appendix, the Professor argues powerfully against the doctrines and philosophy of Hume. In some places, contemplating the magnificence of his subject, he rises into sublimity; and particularly in the passage with which the whole concludes, and with which we also shall conclude our account of this able work.

"We may therefore conceive the universe to be filled with created beings, enjoying the bounty of their Creator, and adoring his works. This benevolence of the Deity, in giving life to an almost infinite number of beings, must raise our admiration, till we are lost in contemplating his goodness. That every individual should exist under his protection, and be regularly supplied by his all-bountiful hand, with every thing which is necessary for enjoyment, ought to make us very thankful and humble before him. And that every being in the universe should be under his care, and training up here for the further enjoyment of him hereafter, is a thought, which, if duly impressed, would penetrate us with the deepest sense of gratitude to our Creator, and excite us to love and obedience. The disappearance of some stars may be the destruction of those systems, at the times appointed by the Deity, when "the corruptible must put on incorruption, and the mortal must put on immortality;" and the appearance of new stars may be the formation of new systems, for new races of beings, then called into existence, to adore the works of their Creator. Thus may we conceive the Deity to have been employed from all eternity, and thus continue to be employed for endless ages; forming new systems of beings to adore him; and transplanting the upright into the regions of bliss, where they may have better opportunities of meditating on his works; and rising in their enjoyments, go on to contemplate system after system, through the boundless universe." P. 148.

ART. VIII. *An Abridgment of the Light of Nature pursued, &c.*

(Concluded from p. 516.)

WE have employed so much time and space on the three first books of this volume, that we must pass over the remaining two with great rapidity. There is indeed no occasion to dwell on them long; for they contain little more than practical inferences, which as they are fairly deduced from the principles that we have already examined, must stand or fall with those principles.

The fourth book, in which the author treats of doctrines established by law, is divided into seven chapters, of which the first is merely introductory to those which follow. After showing the importance of religious principles; and that notwithstanding the harmony and perfection of the laws of nature, revelations may occasionally be expedient, the author proves with great force of argument that the world has actually derived much benefit from the Christian revelation; and that even Mahometanism, though at best but a gross corruption of Christianity and Judaism, has been the means of introducing or keeping alive among her votaries, a purer morality than was generally prevalent among the idolatrous nations of antiquity. As revelation, however, cannot supersede the use of reason, it is of importance to ascertain her province in the study of Christianity, and to distinguish real freedom of thought and inquiry, such as St. Paul encouraged, from that licentiousness which arrogates to itself the exclusive right to be called *Free-thinking*. This subject is ably discussed in the second chapter, in which the *bigot* and *infidel free-thinker* are thus compared together.

“ However distant these two branches may seem, there is a nearer resemblance between them than one would at first imagine. For the bigot is a free-thinker with respect to the doctors of his church, delighting to censure their expositions and practices as deviations from the primitive purity; and the free-thinker is a bigot to certain favourite principles of his own, the infallibility of reason, the absurdity of divine interposition, &c. Both are alike presumptuous, arrogant, self-sufficient; indissolubly wedded to their own peculiar opinions, and confident in their sagacity to discern certain truths intuitively; impatient of contradiction, scorning to learn, as implying imperfection, but aiming to draw all others after them; ambitious of shining every where, so as to appear persons of consequence. Both agree to place the whole sum and substance of religion in forms and creeds; which the one therefore regards as the sole thing essential in contempt of practical

tical sentiments and the common duties of life; while the other, finding no essential value in them, concludes unfavourably of religion itself, as containing nothing else." P. 357.

In the third chapter the author treats of miracles, which, when they are pretended to have been wrought for any but the most important purposes, he very justly concludes, ought to be rejected without examination. He allows, however, that there are purposes worthy of a miraculous interposition of divine power; and then inquires whether the evidence of testimony be sufficient, in opposition to what is commonly called experience, to gain the assent of mankind to the reality of such miracles. In conducting this inquiry, he seems to have had in his eye the reasoning of Hume's essay, which, without mentioning it, he confutes by arguments as conclusive as any which have been employed by the professed opponents of that subtle sophist.

"It is said, there are some principles so confirmed by constant experience, that though they have not mathematical certainty, they carry so full a degree of assurance, as no weight of testimony or other subsequent evidence can overbalance, without the aid of violent prejudice, or some great perversity of understanding. Yet we know, for once this rule failed, when the Indian king discredited all (that) the Dutchman had told him before, upon hearing him assert that in Holland the cold was so intense as to make the water hard enough to walk upon; for we can scarce be better assured of any thing than he was, that *if a greater degree of cold make water quite hard, a less degree must harden it proportionally*, which was contrary to constant experience." P. 365.

On the fourth chapter of this work we can bestow very little praise. It professes to be a view of the Christian scheme, which, it must be obvious to every Divine, that Tucker had never studied, where alone it is to be found, in the sacred volume, uncorrupted by the theories of a false philosophy. He begins with the doctrine of the Holy Trinity, which he explains nearly in the same manner in which it was explained by Sabelhus in the third century. From the Trinity he proceeds to the redemption of the world, of which it is needless to say that he could have no correct notion, after having shown that he denied the resurrection of the dead and the general judgment; but of the co-operation of the Holy Spirit with man, to enable him to work out his own salvation, he writes occasionally in terms more nearly approaching to the language of scripture; and the following extract, with which he concludes the chapter, is excellent.

"But

“ But the rationalist can keep his ideas pure and his conduct exact, without any foreign aids. Be it so : yet his vanity will allow me to say, (that) there are very few of such a happy temperature. Will he then forget that the object held in view was the improvement of mankind in general, that the Gospel was preached to the poor? Let him suppose Christianity banished from the world ; I do not ask what he would lose himself, but what the world in general would be the better? But the wisest of us have a personal interest in the general turn of thought prevailing around us ; therefore as soon as he shall please to compose a form of rudiments better suited to the capacities of the young and the vulgar than those in use at present, and satisfy me of its excellence, I will consent to its adoption ; provided that, till then, he will give me leave to use the catechisms already put into my hands, and willingly received by other people.” P. 894.

These are the sentiments of a philosopher who, though he had erroneous notions of the great scheme of Christianity, seems to have been strongly attached to the religion of Christ, on account of its moral influence on human conduct. Viewed in that light, they are, as we have observed, excellent ; and so is the whole of the fifth chapter, in which the author treats of religious services. In that chapter, the good effects of private and public devotion, and even of fasting, are set in a point of view which must flash conviction on every unprejudiced mind, whilst abundant care is taken to guard against the extremes of superstition and enthusiasm. Of this admirable chapter we will not lessen the effect by extracts, which would lose much of their force by being torn from the context.

The next chapter, on sacraments, discipline, and articles, is likewise good, when considered as flowing from the pen of a mere philosopher ; but the real Christian, who knows for what purpose the Son of God came into the world, and died on a cross, will perceive, without surprise, its various defects. That he who thought so erroneously as Tucker of the redemption of mankind, should have no correct notion of the import of the two sacraments, particularly of the Lord's supper, is nothing more than was to be expected. It is, indeed, impossible that the man who sunk into a kind of figure, the great sacrifice, should have had adequate notions of the benefits derived from religiously partaking of the feast founded on that sacrifice.

The author's defence of the dignities and revenues of the church is, politically considered, very able, and such as ought to carry conviction to the mind of every man, who does not consider Christianity as a useless institution which ought to be abolished. It seems not, however, to have oc-
curred

curred to him (for if it had, he was too candid to conceal it), that every bishop and dignitary has the very same right to his revenues, and every rector to his tithes, that an English Duke, or Earl, or Squire, has to the rents of his estate. The ecclesiastical proprietors are freeholders as well as the laymen, and hold by a tenure derived from the same source. It is not uncommon, we believe, especially in the northern counties, to hear an empty sciolist, who has derived his notion of property from the chemists and metaphysicians of Edinburgh, call the revenues of the See of Durham *the salary of the bishop*, and represent it as a *salary* too great for all that his Lordship has to do! But it is a salary in no other sense, than the rents of the Northumberland estate are *the salary of the duke*; and when the difference of these salaries is fairly estimated, it may be worthy of consideration, whether the salary of the bishop be not as laboriously earned, and by means as useful to the state, as the salary of his Grace. Both are certainly freeholds as inviolable as any other freehold in the empire. Even the rector of the country parish may be as useful a member of society, as the Lord of the manor; and we are prepared, when called upon, to maintain against all the metaphysics of Scotland and our own dissenters, that he draws his tithes by at least as good and ancient a right as the squire draws his rents.

In the seventh chapter we have a philosophical history of man, in which the author traces the progress of the human mind from the ignorance of the lowest savages, who are supposed to have no notion whatever of superior powers, through all the stages of polytheism, up to the knowledge of one first cause. His reasoning is occasionally plausible, but not solid; and his hypothesis that man was originally a savage, is contrary to fact. Indeed it might be proved, and it has been proved as completely as such things are capable of being proved, that in no nation have mankind *gradually* emerged from barbarity and ignorance to a state of civilization; that where they have once been savage and afterwards civilized, they have derived the benefits of knowledge and the blessings of religion from some more enlightened country; that there always has been some such country, in the progress of civilization from east to west; and that had the whole race been at any period savages, they must have continued so for ever, unless they had been civilized by the miraculous interposition of heaven.

The concluding book of this volume is miscellaneous, treating, in six chapters, of *the employment of time; contentment; vanity; fashion; education; and death*. In the two first chapters, there is much that is good, though nothing surely

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which

which has not often occurred to every serious and reflecting mind. In the third chapter *vanity* is made a *genus*, of which *pride* and *ambition* are *species*. This is surely erroneous; for genuine *pride* is a silent passion, and *vanity* the source of loquacious boasting. *Vanity* is likewise confounded with *emulation*, and even with *envy*; and this confusion, whether of thought or of language, is productive of reasoning that leads to conclusions which cannot be inferred from *vanity*, as that word is commonly understood. It is but justice, however, to observe, that the abridger alone is answerable for much of this confusion, and that Tucker has no such *Genus* as *vanity*, comprehending under it *pride*, *ambition*, and *emulation*. The chapters entitled *Fashion* and *Education*, are unexceptionable; but the same thing cannot be said of the chapter on *Death*.

It is the object of that chapter to fortify the mind against the fear of death; and the arguments employed for the purpose, are fully sufficient to arm us against the dread of that *pain* which is apprehended as necessarily preceding the separation of the soul and the body; but the prospect which the author holds forth of a *future state*, is such as can afford consolation to no man capable of reflexion. "If," as he says, "on quitting our animal machine, we are to quit therewith our habits, our propensities, our ideas and remembrance;" if we are to have as little recollection of what we did or suffered or thought in this world, as we now have of what beset us in the womb before we were born; if "our security lie in having the whole stock of our knowledge *expunged*," it is obvious that we can have as little personal interest in the future state of our minds, as we have in the present state of the inhabitants of Jupiter and Saturn; and that there can be no such thing as a future state of *retribution*.

This is indeed the natural consequence of the doctrine of absorption in the mundane soul, which never can be reconciled with the Christian doctrines of a resurrection from the dead, and of a future state, in which every man "shall receive the things done in his body, according to that he hath done, whether it be good or bad." It was this unphilosophical dream of a re-union of all human souls with the *anima mundi*, that made some of the Stoics of Athens mock when they heard from St. Paul of the *resurrection of the dead*; and others of them imagine, as Chrysostom assures us, that by the word 'Ανίστασις he meant some *unknown goddess*. 'Ινσους and 'Ανίστασις, being the new gods, of which he was a setter forth. The same dream seems to have been a fruitful source of heresy within the church, as well as of objections urged from without by the philosophers, to the fundamental articles of the faith, down even to the beginning of the fifth century,

if not to a later period. This is apparent from St. Augustin's taking the trouble to expose its extravagance and impiety, in a work *De Civitate Dei contra Gentes*, which is generally believed to have been finished about the year 429. "Quid infelicius credi potest," says he, "quam Dei partem vapulare, cum puer vapulet? Jam vero partes Dei fieri lascivas, iniquas, impias, atque omnino damnabiles, quis ferre potest nisi qui prorsus insanit?" With this insanity, neither Tucker, indeed, nor his abridger, is chargeable; for they maintain that the mundane soul is not God, but the first and greatest of his creatures; but their notion, though less shockingly impious when considered by itself, is equally inconsistent with the Christian doctrine of the resurrection, which Tucker therefore, as we have seen, expressly excluded from the articles of his creed.

This is the more wonderful, as the resurrection taught in the New Testament seems to be the only complete solution of a difficulty, which embarrassed him at a very early period of his own inquiries, and for the removal of which he first thought of his vehicular state. If, as he supposes, the store-house of our ideas be not that individual conscious being which perceives and acts, and is properly denominated the *soul* or *spirit*, but the fine corporeal vehicle to which it is intimately united, as to an instrument by which it moves the body; can any thing be more rational in itself than St. Paul's doctrine of the resurrection? At death, the soul may pass into that state, so admirably described by Bishop Horsley in his sermon on Christ's descent into hell, or it may even become insensible, as was taught by the late bishop Law, and yet recover, with its body, at the general resurrection, all the knowledge and habits which the compound being *man* had acquired here. On either of these hypotheses (though the former is certainly most countenanced by scripture), a connection is preserved between our present and our future state; and the resurrection appears to be *necessary*, to render us capable of that retribution which reason concurs with revelation, in assuring us that we shall all receive, for the things done in the body, whether they have been good or evil. Tucker, indeed, as well as other good men, talks of "an after reckoning," for which he exhorts his readers to prepare, by a steady course of piety towards God, and of benevolence towards every creature living, during their residence on this earth; but on his hypothesis an *after reckoning* is impossible, and all exhortations to prepare for it, are words without meaning.

If we are to lose all recollection at death, and to pass into the vehicular state "as blank-paper," how is it possible that

we can be either *rewarded* or *punished* for actions which we shall not be conscious of having ever performed ; nay, which our consciousness must then assure us that we never performed ? We might indeed, or to speak more properly, the beings which had animated our bodies on earth, might in that state enjoy *happiness* or suffer *misery* ; but it is impossible that they could enjoy the former as a *reward*, or suffer the latter as a *punishment* ; for the very notion of rewards and punishments implies a consciousness of the deeds for which they are the retribution. In the *vehicular* state, therefore, of which Tucker dreamed, rewards and punishments, for what was done in the body cannot be distributed ; and in the *final* state it would be absurd to look for them, since, according to him, *all souls*, as well those of savages as of sages, of sinners as of saints, of brutes and reptiles as of men and angels, are to be absorbed in the soul of the world, and thus to be made, in every respect, perfectly equal !

We have now taken of this volume such a review as, we trust, may enable our readers to form, each for himself, a tolerably accurate judgment of its value, as well as of the value of the work, of which it is an abridgement. Of that work many philosophers, from whose opinions we always differ with reluctance, have professed to think very highly ; but our duty to the public compels us to declare that, in one system of science by one author, we have never found so many exhibitions of strength combined with weakness, of profundity with shallowness, of ingenuity with absurdity, and of soberness of thinking with the wildest extravagance, as in Tucker's *Light of Nature pursued*. That many excellent thoughts lie scattered through the seven volumes ; and that the author occasionally displays an acuteness such as has not often been surpassed, while he appears every where as the friend of virtue and of the human race, are facts which we have no inclination to controvert ; but the extravagant absurdities which are also scattered through the work, are at least as numerous as its excellencies, while many of the principles which Tucker labours to establish, tend only to undermine the foundations of that virtue, which it was undoubtedly his intention to support.

One fruitful source of his mistakes is to be found, we apprehend, in the *similies* which he introduces for the purpose of illustrating his reasonings and opinions ; and unfortunately he is so very fond of these similies, that they occur on all occasions, even where no illustration is wanted. Such comparisons of mental with corporeal phænomena, must necessarily mislead, if they be considered as any thing more than remote analogies, or employed for any other purpose than

than to explain those *terms* which, though they could not be avoided in the discussion, were originally applied only to objects of sense. Between the energies of mind and the mechanical operations of matter, there is no direct resemblance. If then a metaphysician, at the commencement of his enquiries into the powers, whether intellectual or active, of the human mind, shall illustrate any energy of understanding or volition by comparing it with some physical cause or effect, and fancy that the comparison holds throughout, he will undoubtedly deceive himself. But if in his progress he substitute this *illustration* for the *energy* so illustrated, and from it deduce a new conclusion respecting some other mental energy, intimately connected with the former, or perhaps depending on it, his errors must necessarily be at least doubled; and thus will they go on accumulating in a geometrical ratio to the end of his inquiries.

Of the anonymous abridger of the *Light of Nature pursued*, justice requires us to say, that on the whole he appears to have performed the task which he prescribed to himself with great fidelity; and whoever shall consider the prolix verbosity of Tucker's style, together with his strange practice of leaving errors, which he had discovered in his first volume, uncorrected till the subject occurred to him a second time in the course of his enquiries, will acknowledge *that task* to have been far from easy. In the abridgment we find, indeed, some things which appear to us unworthy of a place in any work of science, and others omitted which we think highly valuable; but the abridger undoubtedly thinks differently from us, and were we to descend to particulars, the public might perhaps form opinions equally different from ours and from his. The discussions, however, on free will, which occur in the fourth volume of the original work, and constitute an entire chapter, appear to us so much superior to almost every thing else which we have found in the speculations of Tucker, that we cannot but regret that they have not been admitted into this abridgment. They are by no means superseded by what is said of the influence of *motives* and *ideal causes*, and though we are far from acquiescing in every conclusion to which they lead, we have read them with pleasure, and, we hope, with improvement.—Others, who will not have the patience to toil through seven ponderous volumes, might have read them with equal pleasure and improvement, had they, somewhat condensed, been retained in the abridgment; and they certainly might have been retained in it without enlarging the bulk or enhancing the price of the volume. The chapter on *Free-will* does not, in the original work, extend through a greater number

of pages than *the vision*—a fiction, which to us appears to have very little merit in itself, and which, being the mere ravings of a wild imagination, has surely no right to a place in any work that can, without absurdity, be called *The Light of Nature pursued*.

ART. IX. *D. Junii Juvenalis, Aquinatis, Satiræ XVI. ad optimorum exemplarium fidem recensitæ, perpetuo commentario illustratæ, atque Proæmio et Argumentis instructæ, a Georgia Alex. Ruperti. Secundum Editionem, Gottingensem. Accedit Index copiosissimus. 8vo. 372 pp. 12s. Cooke, &c, Oxon. Rivingtons, &c. Londini, 1808.*

THE valuable edition of Juvenal, in two volumes, which was published by Ruperti in 1801, has had no inconsiderable sale in this country, and probably much more on the continent. Thus encouraged, the learned Editor seems to have determined to form a second edition, more convenient to the general reader, which, with some additions and some retrenchments, should be comprised in a single volume. The extreme difficulty with which foreign books are now procured has probably been the inducement to the English publishers to reprint this second edition, which they have done with great neatness, and apparently with no less care. What Ruperti himself says on the subject of his second edition is contained in the concluding paragraph of his account of the editions of his author, and is thus expressed:

“ Jam si inspexeris has editiones, breviter a nobis enumeratas, videbis, nullum fere antiquorum poetarum a viris doctis magis neglectum, quam Juvenalem, qui hac tamen contemptione et incuria minime poene omnium dignus erat; nullum argutiis vanaque doctrina interpretum ita obscuratum esse, et veluti obrutum; adeoque desiderari adhuc editionem, in qua tum contextus, quam et accuratissimo et modestissimo potissimum judicio fieri possit, ad fidem veterum exemplarium constituatur, tum Satiræ ipsæ cum sensu poetico et plena latinarum literarum scriptorumque satiricorum cognitione inlustrentur, commentario perpetuo satisque idoneo, qui doceat adolescentes cum fructu, voluptate, et sensu pulcri rectique eas legere, et non modo in singulis, quæ tam argumento quam ejus tractatione differunt, quævis intelligere, sed etiam cujuslibet summam universamque indolem, adeoque vel vitia vel virtutes cognoscere, quæ non tam singulis rebus, earumque enuntiatione & inventionem, quam illarum tractationem, et partium inter
 &c

se convenientia, et ad totum consiliumque primum conspiratione continetur. . Ad talem conatum rite perficiendum, quamvis vires meæ neutiquam subficient, procedere tamen conatus sum, quousque licuit per difficultatem itineris, per otium, et ingenii tenuitatem, in editione poetæ nuper a me curata, cujus titulus est. *D. Junii Juvenalis Satiræ XVI. ad optimorum exemplarium* (xlvii. codd. MSS. et lxx. circiter edd. antt.) *fidem recensitæ, varietate lectionum, perpetuoque commentario illustratæ, et indice uberrimo* (nec non codicum MSS. editionumque elencho, et commentationibus de vita Juvenalis, de Romanorum Satira, et Satiricis poetis, horumque principibus) *instruat a Ge. Alex. Ruperti, Lipsiæ, sumptibus Casp. Fritsch, 1801. II. Vol.*

“ Hanc editionem nunc in compendium redegi, eamque rationem sequutus sum, ut primum tam varias Lectiones tantum non omnes, quam pleraque vel veterum scriptorum loca et exempla, vel virorum doctorum observationes, per opera diversa dispersas, rescirem; deinde in commentario perpetuo permulta et conciderem, et emendarem, et adjicerem, tum nova subsidia, etiam græca et critica, circumspicerem, et adhiberem; denique ipsum poetæ textum iteratis curis castigare, ita ut hæc editio nova planè et emendatior videri possit.” P. xxxi.

As no additional note or advertisement from the English Editor appears, it is evident that no attempt has been made but to reprint Ruperti's second edition, unless the index be an addition, as the title seems to express. Ruperti's first edition we have, and much esteem; the second has not reached our hands; but we have perused a good part of the present publication, and have seen great reason to be satisfied with its accuracy.

ART. X. *Essays on the first Principles of Christianity; on the proper Method of establishing sound Doctrine from the sacred Oracles; and on the different Senses of scriptural Terms.* By James Smith, Dundee. Author of *Deism refuted, The Carnal Man's Character, &c. &c.* 8vo. 432 pp. Ogle. 1808.

THE subjects of these Essays are of the highest importance, and they are treated, if not with profound erudition, with good sense, and, as it appears to us, with good intentions. As we have not been fortunate enough to meet with either of the works, to which the author refers, as formerly published by him, we should have known nothing of Mr. Smith; not even whether he be a clergyman

or a layman, a graduate or under-graduate, had we not been induced, by the satisfaction which we felt in perusing the work before us, to make some enquiries after its author, where alone those enquiries could receive a satisfactory answer.

Mr. Smith, we are informed, is the minister of a chapel connected with the established church, in Dundee, where he has signalized himself by exposing the absurdities of a sect of fanatics, who are equally zealous with our own Methodists in exciting popular prejudices against the doctrine and discipline of the church, established by law. For such services, he is entitled to the gratitude of every member of the establishment; and to that gratitude he cannot fail to have enhanced his claim by the Essays, of which we are now to make our report to the public. Their chief design is to illustrate the fundamental principles of Christianity, and to show the natural order and dependence of those principles on one another. Of the plan of the work the author gives the following account, which, as far as we have yet an opportunity of judging, appears to be perfectly fair.

“ It is divided into three parts. The first comprehends those articles, which are necessarily implied in the belief, that Christianity is established by Divine authority. In the second part, I intend to state a number of such rational and useful rules, as ought strictly to be observed in expounding the scriptures. As *quack doctors* (quacks) often do great injury to the constitution of their patients by a wrong application of medicine; so uninformed spiritual guides frequently do great injury to the souls of mankind, by a misapplication of the sacred scriptures. — — — — — In the third part, I intend to illustrate and arrange a number of such doctrines of revelation, as are generally admitted by all denominations of protestants. In order to communicate an accurate knowledge of Christianity to mankind, it is necessary not only to state the natural order of first principles, but also to explain the manner in which the great doctrines of revelation depend on, and are influenced by, one another.” P. 2.

The two first parts of this plan are executed in the volume before us. In a *second* volume, to which the third part is reserved, the author proposes to *engross*, as he expresses it, every valuable criticism that he can discover to have been made on what he has now published; and, to render the whole as perfect as possible, he solicits from the friends of truth advice and materials for the illustration of a scriptural system of Christianity.

The

The general title of the first part is, "The order and evidences of such doctrines as are necessarily implied in the belief, that Christianity is warranted by Divine authority." This, as the reader will observe, is an extensive and complicated subject. The discussion of it accordingly occupies nine Essays on 1. *The importance, nature, and use of first principles in religion*; 2. *The being, perfections, and government of God*; 3. *The difference between instinct and reason; man's superiority to the other animals; his immortality; his soul and mind; a future state*; 4. *Sin, conscience, and the guilt of mankind*; 5. *The insufficiency of reason, and the necessity of a revelation for sinners; the world never was without a revelation; the degeneracy of heathens, and difference between them and Christians*; 6. *The authenticity and use of the Scriptures; they are not adulterated, and relate to unquestionable facts*; 7. *The inspiration of Moses and of Jesus Christ established by their miracles and predictions; the miracles of the Egyptian magicians; the inspiration of the Apostles*; 8. *The exercise and province of reason in religion; the meaning of the term; the word mystery explained; its various senses in the scripture*; 9. *The sufficiency of the Scriptures, and chief design of Christianity.*

In these disquisitions there is much sound reasoning, and various observations that are eminently valuable; but while we cheerfully acknowledge the merits of the author, truth compels us to add, that he has likewise fallen occasionally into mistakes, which perverseness may employ for the basest of purposes. Nothing can be more just than what he says, in the first Essay, of the necessity of studying Christianity, as every science should be studied in a regular and systematic order; nor any thing more pertinent than the comparisons, by which he illustrates this position. The distinction likewise, which occurs in the same Essay, between the abilities requisite to *discover* the principles of natural religion, and the capacity to *apprehend* them when proposed to the mind, is equally just*, and of the greatest importance; but, if he comprehend the whole of the following extract among the principles of *natural religion*, assumed as first truths by Christianity, properly so called, he appears to us to mistake the first purpose for which a Redeemer was promised to fallen man.

"The being of God, and his government of the world; the immortality of the soul, and a future state of rewards and punish-

* See Brit. Crit. vol. xxii. pp. 397, 398.

ments; the difference between good and evil, and man's guilt in the sight of a righteous God; are admitted as *first principles* in Christianity, and employed in argumentation, like the propositions which have been demonstrated in mathematics." P. 8.

That all these are *important truths* in the system of Christianity is indeed indisputable; but *the immortality of the soul, and a future state of rewards and punishments*, are so far from appearing to us as exhibited in the scriptures among *first truths*, or the truths of what is called *natural religion*, that they seem to be the *last truths*, or those which conclude the system of revelation. Mr. Smith has no need to be informed that the Christian revelation is an account of the methods employed by Divine wisdom to restore to the human race what they had forfeited by the fall of their first parents. Of the fall and its consequences nothing can be known but from the scriptures of the Old and New Testaments, where we are plainly taught, that it introduced *death* into the world, and that "as in Adam *all* die, even so in Christ shall *all* be made alive." Our blessed Lord therefore styles himself "the resurrection and the life," intimating that he, and he alone, is the *author* of eternal life, which is every where represented, not as *natural* to fallen man, or as *a debt*, of which he has an inherent right to claim the payment, but as "the gift of God through Jesus Christ our Lord." In perfect harmony with this, and indeed with common sense, St. Paul expressly declares, that "the blessed and only potentate, the King of kings and Lord of lords only hath immortality in himself;" the mortality or immortality of every created being depending on the good pleasure of the Creator. To the *moral* arguments, which are usually urged for a future state of rewards and punishments, we willingly allow all the force which they possess; but what that force is, we must collect, not from the systems of natural religion, which have been written by philosophers enlightened by the gospel, but from the sentiments of such philosophers as Cicero and Socrates, who in powers of natural reasoning were not inferior to any philosopher of the present day. To the inference from the *immateriality* of the soul to its *natural immortality*, we can allow no force whatever; since nothing, which has not in itself the principle of existence, can have in itself the principle of perpetual existence.

We recommend therefore to Mr. Smith a very attentive review of his whole Essay on *human nature*. It displays indeed much ingenuity, and contains several important truths;

truths; but in our opinion it contains likewise several important mistakes; and we are persuaded, that on a deliberate review, the reflecting author will discover an essential difference between *instinct* and *mechanism*, and find some reason to doubt whether reason and appetite belong to *different souls* in the same man.

For much that is in the Essay on the being, perfections, and government of God, the author acknowledges his obligation to Dr. Paley; but he has the merit of having borrowed from his original with great judgment, and compressed within narrow limits much reasoning, without diminishing its force or obscuring its perspicuity. He is however unquestionably mistaken, when he says (p. 21), that "there cannot be any quality in the effect, which does not exist in the efficient cause;" unless, in this assertion, he employs the word *quality* to denote something very different from what it usually signifies in the language of common life, as well as in the language of natural philosophers. He admits the creation of matter, of which therefore the Supreme Being is the efficient cause; but solidity, divisibility, figure, and inertia, are qualities of matter, though they surely exist not in the Supreme Being. This mistake is the more extraordinary, as Mr. Smith distinguishes with accuracy between *physical* and *efficient* causes, and treats of the relation between cause and effect in a manner that is just, and, in Scotland, peculiarly seasonable. There can indeed be no *power* or *perfection* in the effect which is not in the efficient cause; but every *quality* is not a *power* or *perfection*, for *solidity*, *divisibility*, *figure*, and *inertia* are obviously imperfections, when contrasted with *penetrability*, *indivisibility*, *immensity*, and *activity*, or the powers of thinking and willing.

In the fourth Essay, although it is a very good one, we could not help sometimes wishing for greater precision and accuracy of language. Several things are said of the origin and authority of conscience, which, in one sense, are just, and, in another, at best doubtful; and to us it appears an indisputable truth, that, though Christianity is the religion of sinners, and no man is without sin, yet, if there *were* a man without sin, there is nothing in the nature of our holy religion to hinder *that man* from being a Christian. If it be true, that immortality, or eternal life, is the *gift of God* to the highest angel in heaven (and nothing is more evident than this truth appears to us), surely eternal life *might* be the *gift of God*; through Jesus Christ, to a man of sinless perfection; and such a man would, in that case, lose his perfection

fection and become a sinner, were he to claim eternal life on any other terms; whether as the inherent right of his nature, or as the reward due to his virtuous deeds.

On the five remaining Essays of the first part of this volume we have very few remarks to make. We have read them with great satisfaction, and recommend them with confidence to every one who wishes to become acquainted with the evidences of the Divine origin of our holy religion, as well as with the great object of the Christian revelation. Of the author's definition of a miracle, we cannot indeed approve; and objections may certainly be made to his opinion of the miracles performed, in the presence of Moses and Aaron, by the magicians of Egypt; but that opinion is ingeniously supported, and may be received without injury to the cause of revelation. It springs indeed from the definition which is here given of a miracle. "It is essentially necessary," says Mr. Smith (p 96), "in order to constitute any work a miracle, that it be such as none but God can perform. This is the circumstance, which renders miracles a decisive evidence of a divine mission. They are God's seal, which cannot be imitated by any creature."

If this be indeed true, the miracles of the magicians were certainly performed by God, for they were striking imitations of the miracles of Moses; but how can man know what works are such as none but God can perform? It has been well observed* of some of the agents in *Paradise Lost*, that they were powers,

———" of which the least could wield
 " Those elements, and arm him with the force
 " Of all their region;

" which only the controul of Omnipotence restrains from laying creation waste, and filling the vast expanse of space with ruin and confusion." Except the single act of creation, it is difficult to conceive any work, to the performance of which such powers are not equal; and therefore, if the circumstance, which renders miracles a divine evidence of a divine mission, were that they are such works as none but God can perform, it seems to us utterly impossible, that of miracles mankind could form any just judgment, or draw from a wonderful event any other inference, than that it is beyond the reach of human power. Whether it be beyond the reach of *all created* power, we

* See Johnson's *Life of Milton*.

have no means of discovering, and therefore, on this author's principles, could never know whether it be a real miracle or not.

The usual definition of a miracle is, *an event contrary to the established constitution or course of things; or, a deviation from the known laws of nature*, without adverting to the author of such deviation. As the laws of nature were established by God for the wisest and best purposes, we infer, with the utmost certainty, from our knowledge of the Divine perfections, that no such deviation can take place but by the permission of him who governs the world; and that no such permission will be granted but for some purpose of the highest importance. Of all this human reason is capable of judging; and therefore such miracles as are deviations from the *known* laws of nature, and are likewise wrought for a purpose of the highest importance, and at the same time consistent with the moral as well as natural attributes of God, are indeed decisive evidence of a divine mission.

Though we heartily agree with this author respecting the sufficiency of holy scripture, we do not think that he has always expressed himself happily on this subject. To us at least he seems to think, that the gospels, the acts of the apostles, and the twenty-one epistles, together with the Apocalypse, which have come down to us, not only comprise the whole of the Christian scriptures, but were actually intended to comprise the whole of them by the apostles and evangelists by whom those books were written. For this opinion we can discover no grounds; and are surprised that a man of Mr. Smith's good sense should quote, in support of it, the concluding verses of the revelation of St. John. The New Testament certainly contains, nay, we are persuaded, that the four gospels and the acts of the apostles contain what is sufficient to guide Christians in the way to salvation. The epistles, however, have the same authority, and are in a high degree useful, as throwing much light on the doctrine and discipline of the infant churches; but were any of those epistles of St. Paul., which, in the opinion of Michaelis, have not come down to us, to be certainly recovered, we apprehend, that they would have an undoubted right to be added to the canon, and be of equal authority with those which we happily possess. The passage quoted by the author from St. John, refers not to the collection of writings called the *New Testament*, but to the single book of the Apocalypse, of which alone the Apostle is speaking when he says—

“ I testify

" I testify unto every man that heareth the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

After mentioning the reluctance with which he opposes opinions that good men have long maintained, and observing that, in religion, we must not call any man master, Mr. Smith states the chief design of the second part of this work to be, to distinguish the pure oracles of truth from the fictitious matter with which they have been mixed in the best theological systems.

" Unscriptural terms and phrases," he says, " have long been the infallible test of orthodoxy; and many preachers maintain their popularity, by ringing a perpetual chime of such words and expressions, as often cover nonsense, and mislead their hearers. These Christians will probably charge the author with denying the doctrines, when only the absurdities, which they add to them are condemned; and the manner in which they pervert the scriptures. If those who maintain the sentiments which are disapproved can show, by a fair interpretation of the sacred writings, that their opinions are scriptural, the author, with pleasure, will add them to his system of principles." P. 137.

In the two first Essays of this part of the work he lays down and illustrates certain rules, which ought to be observed by those who interpret the scriptures, and who are desirous to form from the scriptures a correct system of principles. In the third, fourth, fifth, sixth, and seventh Essays, he explains, according to these rules, several scriptural terms and obscure texts; and concludes the volume with extracts from authors whom he calls eminent, without mentioning either their names or their works from which the extracts are taken. We shall transcribe his rules for interpreting the scriptures, as well as those which he gives for the forming of a correct system of principles, referring the reader to the work itself for the illustration of these rules, as well as for his interpretation of particular terms and texts of scripture. His rules for interpreting scripture are six in number, and are as follows:

" 1. The interpretation of any particular passage must be regulated by the subject to which it is applied, and by the principal design of the speaker.

" 2. In

“ 2. In the scriptures, universal propositions are frequently used in a limited sense. It is very common for the sacred writers to employ general affirmations, respecting mankind, which apply only to the greater number, and not to the whole.—By interpreting these propositions in an unlimited sense many absurdities have been introduced into Christianity.

3. “ In order to understand any passages in the scriptures it is necessary to ascertain the character or persons to whom it relates. All revelation may be comprehended under those parts which respect mankind in general, or a particular society, either civil or ecclesiastical, or those which belong particularly to the saints, or those which apply only to the wicked. Though every part of the scriptures be intended for the information of the whole human race, yet a great number of passages respect only the righteous, and many parts are applicable to none but the ungodly. By limiting those passages to a part of mankind, which equally belong to the whole, or by extending expressions to all persons which are meant only for a particular class, much injury hath been done to the interests of religion.

4. “ As those passages of revelation which relate only to the wicked must not be applied to the righteous, or those which are spoken only to saints be adopted by sinners, so the parts of scripture which particularly respect nations or churches cannot be ascribed also to every individual.

5. “ In order to understand the scriptures it is necessary to be well acquainted with the peculiar modes of expression which abound in that book. The style of these writings is very different from modern compositions, and hence those who are ignorant of the character and singularities of the Eastern and primitive languages frequently misinterpret those sacred oracles.

6. “ The whole system of revelation must be explained, so as to be consistent with itself. When two passages appear to be contradictory, if the sense of the one can be clearly ascertained, then that must regulate our interpretation of the other.”

The author's rules for establishing a system of scriptural doctrines or principles.

1. “ No article of faith can be established from metaphors, parables, or obscure and figurative texts.

2. “ Before any text can be employed as a proof of doctrine, every term and expression must be critically examined, in order to ascertain with certainty the genuine sense of the whole passage.

3. “ In establishing the practical parts of religion, it is necessary to distinguish those articles which are only circumstantial and temporary, from those which are essential and permanent.

4. “ In

4. "In applying the Scripture as a proof of any doctrine it is necessary to ascertain if all that is meant be expressed; or if it be not, what is necessarily implied, in order to complete the sense of the passage.

5. "No doctrine can be established from the Scriptures, which is either contrary to reason or to the analogy of faith. Articles of revelation may be *above* our reason, but no doctrine which comes from God can be irrational, or *contrary* to those moral truths which are clearly perceived by the mind of man.

6. "Those doctrines which rest only on inferences, and are not supported by the express declarations of the Scriptures, are dubious, and not necessary to be believed."

Of these rules, the first six have only to be read with attention to be approved by every man of candour and reflection; and if those who may feel themselves inclined to object to any of the last six, will suspend their opinion till they have studied the author's illustrations of them, their objections will probably vanish from their minds.

Though Mr. Smith objects to building articles of faith on metaphors and figurative texts alone, he shows the importance of such language when addressed to the imagination in order to influence the believer's conduct; and whilst he condemns the proving of doctrines by metaphorical language, he admits that analogical expressions (which he accurately distinguishes from metaphor and allegory) must be employed even in this service. "We have no words," says he, "for conveying to the mind the knowledge of heavenly things, but those which are employed to express earthly things." He likewise explains, in the most satisfactory manner, what he means by the *analogy of faith*, to which no doctrine really scriptural can be contrary, and observes, that whatever in theological systems is contrary to reason is opposite to self-evident axioms or established principles. "As an instance of this, the literal interpretation," he adds, "of the following text would be contrary to reason, and ought therefore to be rejected: *He took bread, and said, take, eat, this is my body, which is broken for you.*"

If we were to object to any one of these rules it would be to the last, the propriety of which he certainly does not illustrate with the same perspicuity as he illustrates the others; whilst every logician knows that an inference fairly drawn is of equal stability with the premises on which it rests. It is indeed from inference only, and from no direct precept either in the Old or in the New Testament, that Christians sanctify the *first* instead of the *seventh* day of the week; and he

he who believes this practice to be obligatory on the conscience cannot receive the rule in question, in all the latitude in which Mr. Smith seems to state it.

The scriptural terms and obscure texts, which this author explains according to these rules, are such only as have given occasion to theological controversies, and affect our views of the principal doctrines of Christianity. In performing this part of the task which he has undertaken, he appears to us on the whole to have been eminently successful, though we have met with a few interpretations which we cannot adopt. In particular, we think, that in condemning the very first emotions of anger on any occasion, he writes neither like a philosopher nor a divine; and, if we mistake not, some of the texts which he quotes in support of his opinion, militate against it. When Christ saith, "Whosoever is angry with his brother *without a cause*—*οὐκ ἔστιν*—shall be in danger of the judgment," his words surely imply that there may be a cause for some degree of anger which will *not* bring a man into danger of the judgment. We agree, however, with the author, that every degree of deliberate revenge is clearly prohibited by the Gospel; and as there is no danger of mankind ever becoming too passive under injuries, we shall not examine his arguments philosophically.

"The term *covenant* is analogically applied to the divine dispensations towards men since the fall. There is, however, a clear difference between the literal and the analogical sense of the word. A covenant may be said to be made between man and man, because the contracting parties are on a level; but on account of the infinite distance between God and his creatures he cannot be said *literally* to make a covenant with men; he merely reveals or gives to mankind his holy covenant." P. 229.

This is unquestionably just, and if our memory do not deceive us, Augustine, the celebrated Bishop of Hippo, was the first divine of eminence who made that frequent use of the term *covenant*, which now prevails in the Christian church. Yet we think there is some advantage in considering the several dispensations of God to man as *analogous* to covenants, provided the difference between the analogical and literal sense of the term be not lost sight of; and we think likewise that this author is mistaken when he supposes that the first revelation of God's will, under the form of a covenant in this sense of the word, was made to Noah.

When "the Lord God commanded the man, saying, of every tree of the garden thou mayst freely eat, but of the

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tree

tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die," Adam could not fail to *infer* from the command, that if he should abstain from eating the forbidden fruit he should not die. Here then was a covenant of eternal life given to the first man; given indeed by *inference*, which Mr. Smith's last rule for establishing scriptural doctrines does not admit to be a foundation sufficiently stable to support such a superstructure; but in this case the rule must be rejected, and the inference admitted, otherwise the whole system of revelation will become unintelligible. We agree indeed with this author, that the covenant given by God to man in Paradise is very improperly called a *legal* covenant; and that it has been found necessary by those who employ this language "to transform the Mosaic dispensation, as described in the Epistles to the Galatians and Hebrews, into a covenant of works, made with Adam;" but this is not the language of the great divines of the Church of England.

We recommend therefore to Mr. S. to review attentively what he has written on the term covenant, and to consult both the Latin and English works of Bishop Bull on the subject; for though we do not wish him to "call any man his master in religion," we are acquainted with no author, from whose works he will receive so many of those valuable materials which he solicits for the illustration of a scriptural system of Christianity. We earnestly advise him likewise before he goes to the press again, to read Calvin's *Institutions* in the original. To the peculiar dogmas of that far-famed reformer we are as little partial as Mr. Smith can be; but we have never discovered, with him, Calvin's "manifest *incapacity* for accurately investigating the doctrines of revelation;" nor have we the smallest wish to see his "*Institutions* sink into oblivion," though their author has certainly no title to be implicitly followed. That translation of the *Institutions* which Mr. Smith quotes we have never seen, but the original work furnishes complete evidence of the superior genius of its author; for a more compact system than is there detailed, the ingenuity of man has perhaps never devised. This indeed cannot be said of the Calvinism of our *true churchmen*. They adopt some parts of the system and reject others, the consequence of which is, that their works abound with contradictions; but the system of Calvin himself is consistent throughout. "It is wholly built on the secret decree; and resembles," as Dr. Kipling observes, "a machine so modelled and constructed, that if any one wheel, or any one peg, were taken out of it, the whole would fall

fall in pieces." Of this Calvin was fully aware, and therefore he admits all the consequences of his *horrible decree*, for such he himself calls it.

By this we do not mean to censure Mr. Smith's zealous opposition to that system. So far from it, that we wish him success in demolishing it entirely, but we think he will not be less likely to succeed in this undertaking for doing justice to the author, and not quoting his sentiments through the medium of a miserable translation. We hope likewise that he will not suffer his zeal in this righteous cause to carry him to the opposite extreme of Socinianism.. As far as he has hitherto gone we cheerfully accompany him, with the exception of the very few passages on which we have remarked, and of his vain attempts to prove that the Westminster Confession and Catechism are not Calvinistical; but we shall not be able to accompany him in his next volume if he exhibit as a scriptural system only "such doctrines of revelation as are generally admitted by all denominations of protestants." The followers of Priestley call themselves protestants, and if he limit his discussions to such doctrines as they generally admit, his system will contain very little that can be called Christianity. Let him illustrate and arrange all such doctrines of revelation as appear from *scripture* to be essential to the faith and practice of a Christian; and where doubts arise respecting the sense of any passage which relates to a *matter of fact*, let him take the aid, when he can find it, of such writers of the three first centuries as were not perverted by a false philosophy, and then we shall recommend his second volume, as we earnestly do the first, to every student of Christian theology.

As he says, that "he is puzzled how to arrange the different articles of the Gospel, so as to show their dependence on and natural connection with one another," and solicits the aid of the friends of truth to extricate him from this puzzle, we beg leave to recommend to him as a clue the two first sentences of *Locke's Reasonableness of Christianity*.—"It is obvious," says that illustrious friend of truth, "to any one who reads the New Testament, that the doctrine of redemption, and consequently of the Gospel, is founded upon the supposition of Adam's fall. To understand therefore what we are restored to by Jesus Christ, we must consider what the Scripture says we lost by Adam." There is something to the very same purpose in the writings of Calvin, though we cannot at present turn to the passage.

The meaning therefore of the 16th and 17th verses of the second chapter of the book of Genesis seems to be what the

author of a scriptural system of Christianity ought *first* to ascertain; for these verses, as they were understood by the people for whose immediate use they were written, certainly express the penalty threatened to the eating of the forbidden fruit, and as certainly imply the most dreadful of its consequences. When the meaning of this passage shall have been ascertained, and the first doctrine of Christianity established, there can be no difficulty in arranging the other doctrines, since they should certainly follow each other in the order in which they were revealed. As there is something peculiar—or at least supposed to be peculiar—in the phraseology of the two important verses in question, we think Mr. Smith should begin his investigation of their meaning, by comparing them with every passage in which a similar phraseology is employed by the same author; and to convince him that we wish success to his undertaking we beg leave to refer him to the 592d and 593d pages of our 21st volume, where he will find the greater part, if not the whole, of the texts in the writings of Moses where the reduplication—*dying, thou shalt die*—occurs.

ART. XI. *Marmion; a Tale of Flodden Field.* By Walter Scott, Esq. 4to. 503 pp. 11. 11s. 6d. Miller, &c. 1808.

WHEN the public are delighted by any work of genius and imagination, nothing can be more unhappy than for a critic gravely to sit down, to prove to them that they ought not to be delighted; and that their favourite has faults which ought not to be forgiven. It is better, in such cases, for the critic to enquire what may be the cause of that general feeling, than to endeavour to counteract it; what real charms there are which carry away the reader by their effect, and preclude that exact discrimination, for which time alone can prepare the way. In the present instance that general feeling is obvious; the poem of *Marmion* is bought up in every form, as fast as the press can multiply the copies, and almost every reader has paid his tribute of admiration before the critic can commit his opinion to the press. In this case, indeed, we are so far from wishing to resist the public taste, that we confess ourselves to partake of it; and though we have undoubtedly exceptions to make, we have many and high commendations to bestow.

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The fault of ordinary writers is that of proceeding inertly in the beaten tracks, and seeking only to do that which has often been performed as well, and perhaps much better, before. The injudicious ambition of originality, on the contrary, is seen chiefly in foolish innovations upon those styles of composition which have already their established rules; from which the author rashly presumes to deviate, for no better reason, frequently, than because the greatest writers before him had thought proper to conform to them. Genuine originality strikes out new paths, makes its own laws, and leaves the world to decide at leisure, wherein it has been happy and wherein unfortunate in its inventions. Mr. W. Scott belongs to the last-mentioned class: his style of narrative, in this poem and in the *Lay of the Last Minstrel*, is exclusively his own; for though he has taken some hints and some colours from the minstrelsy of early times, there is nothing that exactly resembles these compositions in the poetry of any preceding writer. It is a kind of Lyric narrative, partaking occasionally in some qualities of the Epic, but always more easy and familiar. This novelty of form has certainly some attraction, which would be lost in the hands of imitators, or even in his own if too often repeated; but it is by no means all that the poet has to offer. He excels most particularly in truth and vivacity of description, in well-imagined novelty of situation, and in occasional touches of character. These attractions are so thickly sown that the reader has, in a manner, no respite from them, but is carried from the one to the other, without being allowed much time to reflect upon the moral sources of his gratification, in which the composition is chiefly deficient. The very first lines of the poem present a rich and beautiful picture.

“ Day set on Norham’s castled steep,
And Tweed’s fair river, broad and deep,
And Cheviot’s mountains lone;
The battled towers, the Donjon keep,
The loophole grates where captives weep,
The flanking walls that round it sweep,
In yellow lustre shone,

“ The warriors on the turrets high,
Moving athwart the evening sky,
Seem’d forms of giant height;
Their armour, as it caught the rays,
Flash’d back again the western blaze,
In lines of dazzling light.” P. 23.

This is followed by a striking description of the approach of the hero Marmion, with his attendants, and his entry
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into the castle. We object not to this description on account of its minuteness. We cannot forget that the most picturesque of all poets, Homer, is frequently minute, to the utmost degree, in the description of the dresses and accoutrements of his personages. These particulars, often inconsiderable in themselves, have the effect of giving truth and identity to the picture; and assist the mind in realizing the scene, in a degree which no general description could suggest; nor could we so completely enter the castle with Lord Marmion, were any circumstances of the description omitted. Throughout the poem a succession of pictures is presented to the reader, interesting in themselves, and remarkable alike for accuracy and vivacity. Thus, in the second book, the sailing of the Nuns of St. Hilda for the first time.

“ ’Twas sweet to see these holy maids,
Like birds escaped to green-wood shades,
Their first flight from the cage;
How timid, and how curious too,
For all to them was strange and new,
And all the common sights they view
Their wonderment engage,

“ One ey’d the shrouds and swelling sail
With many a benedicite;
One at the rippling surge grew pale,
And would for terror pray;
Then shriek’d because the sea-dog, nigh,
His round black head and sparkling eye
Rear’d o’er the foaming spray;

“ And one would still adjust her veil,
Disorder’d by the summer gale,
Perchance lest some more worldly eye
Her dedicated charms might spy;
Perchance because such action grac’d
Her fair-turn’d arm and slender waist.
Light was each simple bosom there.” P. 78.

The description of the *penitential vault*, in the same Canto, has some striking circumstances, but of a more ordinary kind, and such as belong to the common mechanism of terror in modern writings. But the march of Lord Marmion over the mountains, in the opening of the next Canto, is new and highly appropriate.

“ Oft on the trampling band, from crown
Of some tall cliff, the deer look’d down;

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On wing of jet, from his repose
In the deep heath, the black-cock rose;
Sprung from the grove the timid roe,
Nor waited for the bending bow;
And when the stony path began,
By which the naked peak they wan,
Up flew the snowy ptarmigan." P. 184.

We should fill a considerable space with that which many of our readers must have observed before, if we were to extract all the passages of admirable description, which occur in the six Cantos of this poem. We may particularize, as remarkable, the views of the Scottish Camp, and the City of Edinburgh in Canto 4;—the various troops described in Canto 5;—the figure of Lady Heron singing at the Scottish Court; Tantallon Castle, in Canto 6; and the whole view of the battle, which for rapidity and liveliness exceeds almost any thing that we have seen. From this latter we cannot refuse ourselves the pleasure of taking a specimen, where the Scots begin the battle by firing their tents.

" But see, look up, on Flodden bent,
'The Scottish foe has fired his tent'.
And sudden, as he spoke,
From the sharp ridges of the hill,
All downward to the banks of Till,
Was wreathed in sable smoke;
Volumed and vast, and rolling far,
The cloud enveloped Scotland's war
As down the hill they broke;
Nor martial shout, nor minstrel tone,
Announc'd their march; their tread alone,
At times one warning trumpet blown,
At times a stifled hum,
Told England, from his mountain throne
King James did rushing come.—
Scarce could they hear or see their foes,
Until at weapon-point they close.—
They close in clouds of smoke and dust,
With sword-sway and with lance's thrust,
And such a yell was there,
Of sudden and portentous birth,
As if men fought upon the earth
And fiends in upper air.
Long looked the anxious squires, their eye
Could in the darkness nought descry.

" At length the freshening western blast
Aside the shroud of battle cast,

And first the ridge of mingled spears
Above the brightening cloud appears;
And in the smoke the pennons flew,
As in the storm the white sea-mew.
Then marked they dashing broad and far
The broken billows of the war,
And plumed crests of chieftains brave
Floating like foam upon the wave,
But nought distinct they see.
Wide raged the battle on the plain,
Spears shook, and falchions flashed again;
Fell England's arrow slight like rain,
Crests rose, and stooped, and rose again,
Wild and disorderly." P. 354.

If any thing can place a quiet reader in imaginary view of a battle it must be such a description as this, which, even in its indistinctness, gives images sufficient to engage and fill the mind. Such are the descriptive beauties abounding in this poem. The situations also which call them forth are various and interesting. The touches of character are less frequent, but sometimes are strong. Thus the feelings of an ardent warrior at viewing a splendid host, though of an enemy, are here well expressed.

" Lord Marmion viewed the landscape bright,—
He view'd it with a chief's delight,
Until within him burned his heart,
And lightning from his eye did part,
As on the battle day;
Such glance did falcon never dart
When stooping on his prey.

" Oh! well, Lord Lion, hast thou said,
Thy King from warfare to dissuade
Were but a vain essay;
For, by St. George, were that host mine,
No power infernal nor divine
Should once my soul to peace incline
Till I had dimm'd their armour's shine
In glorious battle fray!" P. 217.

The circumstances between old Angus and the King, and between the same peer and Marmion at their parting, are also highly characteristic. The attractions we have here enumerated, added to that of an easy and natural versification, which seems to be entirely unpremeditated, will sufficiently account for the great popularity of *Marmion*, notwithstanding the faults, which are many, in the plan and conduct of the story. But the beauties prevail over the faults, because the former are seen

seen and felt at a glance, whereas the latter are chiefly perceived upon reflection.

It is a fault undoubtedly, in the first place, that the hero is a personage avowedly fictitious; but it is a much more considerable blemish that his character is altogether detestable. Besides his courage and warlike skill he has nothing about him to create respect. He is not only a seducer and forsaker of virgins, but an avaricious fortune-hunter, a false and treacherous accuser, a suborner of forgery, an unfeeling conspirer against high merit. These low crimes, so entirely inconsistent with his high baronial pride, meet us at every part of the tale, and forbid us for a moment to feel interested in his fate. The unfortunate nun whom he seduced, who might have been interesting, is also made odious by the unnatural and unrepented part which she bears in the conspiracy; a conspiracy so evidently against herself, that the motive attributed to her can hardly be comprehended. In a tale of pure invention it is rather extraordinary that an author should select circumstances, which, if they had been forced upon him by the stubbornness of historical truth, would have been deemed adverse and unfortunate. Still Marmion is the hero, and, by the predominance of his odious figure, the characters which ought to have created interest are thrown completely into shade. De Wilton, whose nocturnal triumph over Marmion, and generous forbearance, seem intended to exalt him in the reader's opinion, loses that advantage by the hobgoblin terror which overpowers his brave antagonist in the encounter. Nor is the motive for his forbearance very interesting. It is not any generous feeling of his own, but the mere recollection of a promise, not at all likely to have been exacted, and little likely to have been recalled, in the temper of mind attributed to him at the time. Even poetical justice is but partially observed, for though the odious Marmion dies, he dies like a hero; and though his injured rival is made happy, his actions are kept out of sight, and only briefly intimated at the end; nor has he any open satisfaction against his treacherous antagonist.

We have spoken of the poem as known probably to every reader, and therefore have not attempted to detail the fable. In the briefest form it is this. Lord Marmion, a nobleman of high rank in Henry the Eighth's reign, who has forsaken one lady unjustly, and is seeking another by still greater injustice, is sent on an embassy to the court of Scotland. At this very period the unfortunate female whom he has left is put to death, and by a strange accident the other falls into his power. He performs his embassy, and returns just time
enough

enough to join in the battle of Flodden-field, where he is killed, and the rival whom he had most treacherously supplanted is restored to his honour, and possesses the lady. The improbabilities in the conduct of the story are numerous and extraordinary, particularly the circumstances, without exception, that relate to the disguised De Wilton. Inasmuch that the preternatural tales adopted from the ancient chroniclers are hardly to be esteemed the most incredible passages. Yet, notwithstanding these exceptions, there is a charm in the whole, which has pleased and must please. It is a work of genius, and of that rank of genius which dares to offend, and yet is justly confident of success.

The six cantos of the poem have each a poetical introduction, addressed to some esteemed friend of the author. But these are so entirely detached from the poem itself that they form no part of the consideration. Nor do we suppose that they are often read in their places, on account of the total interruption to the story which they produce. It would not surely have been difficult to have given them more connection, and to have made them properly introductory to the several parts to which they are prefixed. But this has not been attempted. The author is content to address his friends on the subject of their common tastes, pursuits, or social intercourse: or, where he comes the closest to his subject, to introduce an apology for the style of his composition. These introductions nevertheless have merit in themselves, and suffer chiefly from the impropriety of their situations. They are very well bred gentlemen, but they intrude themselves where their company is not wanted. We should not do justice to our own feelings, nor to the patriotism of the poet, if we inserted not the noble encomium on Pitt, which adorns the first introduction.

“ Nor mourn ye less his perished worth,
 Who bade the Conqueror * go forth,
 And launched that thunderbolt of war
 On Egypt, Hafnia, Trafalgar;
 Who, born to guide such high emprise,
 For Britain's weal was early wise;
 Alas! to whom th' Almighty gave,
 For Britain's sins, an early grave;
 His worth, who in his mightiest hour
 A hauble held the pride of power,
 Spurn'd at the sordid love of pelf,
 And served his Albion for herself;

Who when the frantic crowd amain
Strain'd at subjection's bursting rein,
O'er their wild mood full conquest gained,
The pride he would not crush, restrained,
Shew'd their fierce zeal a worthier cause,
And brought the freeman's arm to aid the freeman's laws,

"Hadst thou but liv'd, though stripp'd of power,
A watchman on the lonely tower,
Thy thrilling trump had roused the land,
When fraud or danger were at hand;
By thee, as by the beacon light,
Our pilots had kept course aright;
As some proud column, though alone,
Thy strength had propp'd the tottering throne.
Now is the stately column broke,
The beacon light is quenched in smoke,
The trumpet's silver sound is still,
The warder silent on the hill!

"Oh, think how to his latest day,
When Death, just hovering, claim'd his prey,
With Palinure's unalter'd mood,
Firm at his dangerous post he stood,
Each call for needful rest repell'd,
With dying hand the rudder held,
Till in his fall, with fateful sway,
The steerage of the realm gave way!
Then while on Britains' thousand plains,
One unpolluted Church remains,
Whose peaceful bells ne'er sent around
The bloody tocsin's maddening sound,
But still, upon the hallowed day,
Convoke the swains to praise and pray;
While faith, and civil peace are dear,
Grace this cold marble with a tear,
He who preserved them, PITT, lies here." P. 9.

In his various addresses to his friends, Mr. Scott expresses, with ability, much that is amiable in them and in himself: nor will many doubt the sincerity or the justness of his praises, when they read the names of the persons addressed.

In his language Mr. Scott has thought it allowable to preserve something of the Border style, something of the ancient Scottish and English, as thinking his readers sufficiently schooled to these by his former publication. We doubt not, however, that many readers find him obscure in these instances, in which he has indulged perhaps too far.

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They are analogous to what Aristotle called *γλῶσσαι*, and which he allowed to a certain degree to elevate the style. In a very few instances he is incorrect in grammar; as in using *me* for *I* in page 291, and the Scotticism *would* for *should* in p. 324. But in general his style is no less accurate than it is lively, and well calculated to please without wearying the reader.

ART. XII. *Sermons, chiefly designed to elucidate some of the leading Doctrines of the Gospel. By the Rev. Edward Cooper, Rector of Hamstall Ridware in the County of Stafford; Chaplain to the Right. Hon. the Earl of Courtown; and late Fellow of All Souls' College, Oxford. Cr, 8vo, pp. 316. 5s. Cadell and Co. 1806,*

AT a time when wrong principles, on some of the leading doctrines of the gospel, are very diligently disseminated, when men are taught that they are to owe their salvation only to arbitrary, partial, and irrelative decrees, and not to the universal mercy of Christ; and are taught not to hope that they are in the number of the elect, unless they can feel some inward and happy experience of it, the discourses which inculcate true doctrines on these subjects obtain a peculiar value. The soundness of Mr. C. in these matters has long been known to us. In a sermon printed in 1802*, he defined the true limits of opinion, on all such subjects; the real doctrines of our Church, and the abuse and exaggeration of them; the points to be defended, and those to be rejected. Conformably to these doctrines he afterwards published a volume of Sermons†, in which, because he treats frequently on faith and grace, some have supposed him to favour the abuses against which he had publicly reasoned. It is no such thing. We examined those Sermons, and found them what we expected: true to the doctrines of the Church, and hostile to the perversions of them.

The same we can justly and decisively say of these, and we can say also that they are powerful in their proofs,

* Br. Crit. vol. xxi. p. 197.

† Br. Crit. vol. xxxv. p. 430.

and natural in their eloquence. The subjects are momentous: 1. The sin and danger of neglecting the great salvation of the Gospel. 2. The life and death of the real Christian. 3. The duty of surrendering ourselves to God. 4. Angels rejoicing over the penitent sinner. 5. Consolation to the afflicted. 6. Expostulation with careless sinners. 7. The grace of Christ sufficient for his people. 8. Hezekiah's fall considered and applied. 9. The duty of confessing Christ before men. 10. The advantages of godliness as to the present life. 11. Earnestness in religion, recommended and enforced. 12. The marks of true faith stated and explained.

In the last of these subjects must the author be detected, if any where, in a leaning to the enthusiasts. On the contrary, we find him strongly and clearly opposing that false doctrine of experience, which made the misery of poor Cowper's life.

"You complain, perhaps, that 'you have no comfortable experience of your acceptance in the Beloved; that you feel not that full and firm persuasion of your interest in Christ, with which true faith would be attended.' This is no uncommon subject of complaint, with those who bewail their unbelief. But where, I would ask, have you been taught the necessity of a comfortable experience of your acceptance in the Beloved? Whence have you derived the knowledge, that true faith would be certainly attended with a full and firm persuasion of your interest in Christ. The scriptures neither maintain nor encourage any such position. They speak indeed of *a good hope through grace, of a strong consolation, of the assurance of faith*: but they speak not of these things as being so essentially interwoven with the nature of faith, as that faith cannot exist without them. My brethren, you are confounding two things together, which have no indispensable, no necessary connection with each other. That *love of God shed abroad in the heart, by the Spirit, which He hath given us; that witnessing of the Spirit with our spirit, that we are the children of God; that rejoicing with joy unspeakable and full of glory*, are privileges, which frequently accompany faith: privileges, the attainment of which is highly conducive to our peace, to our usefulness, to our perseverance and activity in well-doing: privileges, therefore, which we cannot too highly value, or too anxiously seek. But is faith not faith unless accompanied with these privileges? Does even the total absence of them prove that faith is absent also? Harbour not such unscriptural sentiments. The true believer often *walketh in darkness and seeketh no light.*" P. 299.

We find also throughout the Sermons the mercy of God in Christ described as universal, as offered to all who will adopt the revealed means. In these, and other essential points, they appear to us to be sound, and as such we recommend them.

ART. XIII. *Zoography; or the Beauties of Nature displayed. In select Descriptions from the animal and vegetable, with Additions from the mineral Kingdom. Systematically arranged. By William Wood, F.L.S. Illustrated with Plates, designed and engraved by Mr. William Daniell. In Three Volumes, &c. 8vo. 3l. 6s. Cadell and Davies. 1807.*

THE claims of this pleasing work to the notice and regard of the public are very extensive, but in no respect more remarkable than from the number and excellence of the plates. They amount to no less than sixty, all designed and engraved by Mr. W. Daniell, who has been particularly attentive, not only to give the principal figure in each with correctness, but to place it near such objects, and in the midst of such scenery, as are best calculated to give a correct notion of its natural situation and habits. To the advantage of having studied these situations in nature, Mr. Daniell adds that of a practised and very skilful hand in delineation; and we may safely say, that, without the aid of foreign and extensive travel, so much general conception of nature cannot easily be obtained, as by contemplating the plates in this work.

The work professes not to be more than a compilation, and if it did profess it, would be delusive; since, from the very nature of the case, to compile well is the best art that can be employed, in giving an extensive view of natural objects. "We have not scrupled," says the author, "to adorn our bird with borrowed plumes, and will ingenuously confess, that, wherever we have met with materials to our mind, we have freely made use of them." "It consists," he also says, "of a selection of those objects of natural history, which appeared to us best calculated to excite the attention of those who have any relish for this rational pursuit, and most likely to afford amusement to the many who care but little about the study." But though the work is not strictly scientific, nor the arrangement such as would be

be followed in a book of pure science; there is given, to all the leading subjects, a concise Linnæan specification, with reference to authors of reputation who have treated of them.

The first of these volumes contains a selection of quadrupeds and birds; the second, reptiles, fishes, insects, crustacea, &c.; the third, some of the most important of the vegetable productions of nature, with some account of remarkable objects in the mineralogical kingdom. It is not perhaps important to give specimens of writing from a book, the most striking passages of which are transcribed from other works. Suffice it to say, that the style is clear and good; the objects of information usually well selected; and the general tendency instructive not only in mere facts, but as to the right conclusions to be drawn from them. We particularly approve the use which Mr. Wood has made of the observations of Dr. Paley, deducing the most irrefragable proofs of divine wisdom, and contrivance from the various objects of the natural world. This, as well as other considerations, points it out as a book particularly well calculated, not only to excite the reasonable curiosity of young persons; but to give a right bias to their reasonings upon natural history.

ART. XIV. *A Sermon on the Translation of the Scriptures into the Oriental Languages; preached before the University of Cambridge, May 10, 1807. By the Rev. Francis Wrangham, M.A. F.R.S. of Trinity College, Cambridge.* 4s. 4to. 51 pp. 3s. 6d. Mawman. 1807.

ART. XV. *A Sermon preached before the University of Cambridge, on the 28th of June, 1807. Agreeably to the Institution of the Rev. Claudius Buchanan. By John Dudley, M.A. Of Clare Hall.* 4to. 39 pp. 2s. 6d. Cadell and Davies. 1807.

ART. XVI. *The Expediency of Translating our Scriptures into several of the Oriental Languages, and the Means of rendering those Translations useful, in an Attempt to convert the Nations of India to the Christian Faith; a Sermon preached before the University of Oxford, Nov. 7, 1807. By the Rev. Wm. Barrow, of Queen's College, LL.D. and F.S.A. Author of an Essay on Education, and the Bampton Lecture*

652 Four Sermons on translating the Scriptures for India.

Lecture Sermons for 1799. 4to. 29 pp. 1s. 6d. Rivingtons. 1808.

ART. XVII. *A Sermon on the Duty and Expediency of translating the Scriptures into the current Languages of the East, for the Use and Benefit of the Natives; preached by Special Appointment before the University of Oxford, Nov. 29, 1807. By the Rev. Edward Nares, M.A. Late Fellow of Merton College, and Rector of Biddenden, Kent.* 4to. 70 pp. 3s. 6d. Rivingtons. 1808.

SINCE the appearance of Mr. Buchanan's Memoir, on forming a church establishment in India*, a most momentous question has arisen, respecting the expediency and duty of endeavouring to convert the native population of that country to Christianity. This was not of necessity connected with the former proposal. It was very possible to form a proper, and even an ample establishment for our own religion, with reference only to our European subjects, without interfering at all with the religions of that country; and so far as the desire of paying due honour to our Holy Faith was concerned, we acquiesced in the propriety of the Rev. Memorialist's ideas; in a general way at least, and without discussing the particulars of his plan. But the subject has now taken a very different form; and as it is earnestly contended by many persons, that we ought at all hazards to attempt the conversion of the Indians, it becomes necessary to write with extreme caution on every topic connected with the religion of India, lest, in approving some steps, we should be thought to agree to the whole that is now proposed. Let us then precisely state the opinions, which, on the maturest consideration, we hold upon the whole subject.

1. Of the propriety of doing honour to our own Holy Faith, among ourselves, and manifesting in all ways our sincerity in the profession of it, we cannot entertain a doubt.

2. Of the propriety of disseminating the Holy Scriptures, in as many languages as we can, that the unenlightened may at least enjoy the possibility of an access to the truth, we are equally convinced.

3. But against every other mode of proselytism, besides our own example, and the offer of the Scriptures, situated

* See Brit. Crit. vol. xvii. p. 217.

as we are in India, we think it necessary to protest, in the very strongest manner; being convinced that it must lead not only to the destruction of ourselves, but of every trace of our religion in that country.

The great argument for attempting to convert the Indians is this. That Providence has given us an extensive power and influence in India, and therefore, not to exert them in favour of the truth is to appear indifferent to it, and ungrateful to the Giver of those benefits. But if Providence has given us power and influence, by means of our adherence to certain principles, which we can clearly point out; then to depart from those principles, and act in contradiction to them, is so far to rebel against Providence, and prepare the way for our own destruction. Our empire in India is established in the hands of a comparatively small number of Europeans, over many millions of native inhabitants. It stands, therefore, as all such governments must stand, by confidence rather than by strength; by the attachment of the native subjects, and particularly of the native troops, rather than by any power, or possibility of power, belonging to ourselves. A few thousands cannot possibly by strength possess dominion over millions. Now the confidence and attachment, by which we reign in India, are founded very principally on the persuasion and experience, that, with the religious opinions and practices of the people, we shall not in the least interfere. The moment that persuasion shall be reversed, we are gone. To their religions, of whatever kind, they are all bigotted; and would not for a moment support a power, from which they apprehended danger in that quarter. So dreadful a warning, as we received at Vellore, cannot be contemplated without horror! But it is a picture of the whole country, if once it becomes agitated by a religious alarm! If it shall avert that danger, the English blood there spilled will not have flowed in vain.

Our power and influence in India, as they were the gift of Providence, so will they be employed by Providence, in its own way; to produce, in due time, all such effects as are decreed; but if we presume to interfere, with our awkward precipitance, and our unauthorized departure from those principles by which we have been raised, we depart from that which Providence has favoured; we prefer our own methods to those of Heaven; and therefore must expect the very contrary result. We say this with decision, even on the supposition that the purest form of

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Christianity

Christianity alone was likely to be taught, the Christianity of the Church of England; but if, instead of this, there be the utmost danger, that the wildest and most absurd fanaticism will be disseminated, in a tenfold degree, how infinitely greater would be the folly, to hazard every thing for such an object.

After these preliminaries, now become so necessary, we take up the four discourses, preached in consequence of the donations of Mr. Claudius Buchanan; the subject of which is simply the proposal of translating the Scriptures into the languages of India; to which, so far as they adhere, they will now be understood to have our general assent and approbation.

Mr. Wrangham, whose ideas of composition differ so widely from ours, that we never have had the satisfaction of approving his productions, has in this instance outgone himself in metaphorical inflation and bombast. With respect to his sentiments, he takes for granted, that our countrymen are criminal for not having sooner undertaken to give the Scriptures to their Indian subjects: as to the immediate question, therefore, he confines himself to examining the expediency of certain modes of proceeding in preference to others. The result of his apparently elaborate, but rather ostentatious enquiry is, that he recommends translating the Scriptures into the ten living dialects of Hindostan, as enumerated by Sir W. Jones, and into the Arabic and Sanscrit. But he proposes only a selection from the sacred books; and these he would have translated from the authorized English version, with amendments to be introduced by a NATIONAL SYNOD, appointed for that purpose. Such is the outline of this preacher's plan. But, for the language in which it is conveyed, it surpasses all example in extravagance. He begins, not very appositely, with a sentiment respecting the question of praying in an unknown tongue, and presently tells us, that in the time of our first Mary, "*the thick darkness of popery was fled. The star in the East had appeared.*" I speak not of the wavering and meteorous glare of the 8th Henry, whose boisterous influences, even when friendly, were ungenial; but of the milder and more steady radiance of his successor—the *Sun of Righteousness* himself was on the verge of the horizon, and the land was about to be illumined with the *perfect day*: for in the very next year Elizabeth mounted the throne." P. 11. Who would not suppose that the preacher meant to call Edward the 6th the *Star in the East*, and Elizabeth the *sun of Righteousness*? But we presume,

sume, though his sublimity makes him unintelligible, he can only intend to allude to the degrees of reformed faith then appearing. Presently we are told that, "In the green wreath, which thickens round the brow of England, the oak and the laurel mingle largely, but the palm of Judea predominates." P. 3. Presently, the emblem of logic "as designated by one of the ancients, the clenched fist, was indeed *pugnacious*, but not sufficiently so for their (the papists) purpose. They deemed it requisite to wage a fiercer war than that of words; and their new and more formidable syllogisms were *bundles of faggots*. They had drugged the understandings of their followers with *narcotics*, they now proceeded to *inflame* their hearts with *stimulants*." P. 4. We have before censured the style of Mr. W., and he has condemned our taste for it; but these specimens, which are all extraneous to his real subject, will tend to bring the question to an issue: and we can assure our readers that the building is far from deficient in that which the vestibule so richly displays*.

Mr. Dudley, who followed Mr. Wrangham at Cambridge, unfortunately admires his predecessor, and therefore has attempted in some degree to imitate him. He says of him, that *he* had already discussed "with all the blaze of eloquence" (blaze indeed!) most of the particulars respecting the translation of the Scriptures into the Oriental languages. He therefore confines himself to the probable effects of the measure. He undertakes to prove that the virtues and vices of the Hindoo are all derived from his religion. We do not however object to the general doctrines of Mr. D., since he allows that, "Before the translated Scriptures can be expected to produce any visible effect, (in India), they must lie long open to the cool and slow inspection of the Indian student." Here is nothing of laboured conversions, nothing of multiplied missions, and consequently nothing that is dangerous. The Scriptures only offered, and left to produce their own effect, can cause no evil, nor apprehension of evil consequences.

The two preachers of Oxford are much less ostentatious in their style, and much more clear in their arguments than the gentlemen just noticed. Dr. Barrow argues, (on the principles of Dr. Johnson's Letter concerning the *Erse* Translation of the

* Think, reader, of "the improvement of *stereo-typography* inserting its *proudest jewel* in the *coronet of Stanhope*," winding up a paragraph in a Sermon!

Scriptures), in support of the duty of communicating to those in ignorance the saving knowledge we possess. That such is our duty, where we meet with suitable dispositions, must undoubtedly be granted. "We shall teach those with the best effect," says Dr. B. himself, "who are most willing to be taught;" but this by no means appears to be the case with the native population of India. We do not, however, deny his position, that it is expedient to furnish them with translations of the Scriptures. With Mr. Wrangham Dr. B. coincides, in recommending only a partial translation, and in approving the authorized version of our church as the basis of the work. The latter part of this discourse is employed in the enquiry how our religion is likely to be received by the various classes of Asiatics? which among them may be expected first to embrace it, and on what motives? and concludes by recommending, like the Memoir of Mr. Buchanan, a more marked and ostensible attachment to our religion among ourselves, that we may invite the natives to it by example as well as precept.

Mr. E. Nares, the other Oxford preacher, published later, and even after the disputes had commenced, which followed the publication of Mr. Twining's Letter. This letter he briefly notices in his preface, but says in answer to it, "that it is a mere *petitio principii* to pretend that Christianity *must* be objectionable to the feelings of the natives of India." We fear, however, that the gentlemen who have asserted it know it to be a fact, which indeed is confirmed to us by private testimony of the greatest weight:—that they are bigotted to their own superstitions, and most acutely jealous of any attempt to encroach upon or interfere with them. They are the more jealous, the more our power seems formidable to them. But still if no proposal be made but that of translating the Scriptures, and leaving the result to time, we agree with this and the other preachers, that it is a measure by all means to be approved and encouraged.

This fourth Sermon appears to us an excellent production. Pure and unaffected in style, and clear in argument, it enters more deeply into the subject than that of Dr. B., and furnishes in the notes a variety of valuable information. This preacher does not, like all his precursors in the academical pulpit, recommend detached and partial versions, but says, in our opinion with much reason, "let us encourage as much as possible the *entire* version, lest we lose sight of that undeniable dependence of the several parts of the Scriptures on each other, by which the Old Testament proves the New, and the New again the Old, as cause and effect." P. 11.

Mr. N. entertains and enlarges upon the opinion that the Hindoos derive many previous ideas from their own religion, which tend to lead them towards the truth: that in particular they are thus prepared for the great doctrines of incarnation, atonement, and the Trinity. He gives a Sketch of an Address of Invitation to the Hindoos, founded on these ideas, which is reasonable in itself and well expressed. He argues that the prejudices against Christianity, which the Hindoos may have derived from their view of the lives of Christians, will best be removed by the Gospel itself; and that they are by no means in a state too uncivilized to be struck by the sublime morality of the Christian doctrine. He touches briefly, but sensibly, on the mode to be adopted in furnishing the proposed translations, and concludes with a solemn prayer for the success of Christians in their endeavours to propagate the Gospel.

Nothing but what is reasonable will be found in this discourse, for though the author is, in some places, strong upon the duty of spreading our Holy Religion, by all reasonable and just methods, yet he seems inclined, on the whole, to confine the exertion of that duty in India to the introduction of the translated Scriptures; a mode which we allow to be unexceptionable,

“ I am not an advocate,” he says, “ for any enthusiastic or fanatical attempts; I look to nothing more than the facility that offers at present, through our commercial and political connections with India, and the consequent knowledge many among us have attained of their vernacular languages, of propagating the word of God. In the mean time, that Christians alone, of all the dwellers upon earth, should have found occasion for such an attainment, seems to me no unimportant evidence of the intention of God’s providence.” P. 30.

We should be very sorry to feel, or to appear to feel, a doubt respecting the duty of endeavouring to extend the blessings of Christianity, by all reasonable means; or to put the worldly motives of commerce and empire in competition with the superior object of human salvation. But if the premature attempt to convert our Indian subjects be almost certain, not only to destroy our power and influence over them, but to lead, not remotely, to the extirpation of Christians and Christianity in those countries, we cannot but protest against measures so destructive of the very ends for which they are adopted, so likely to impede the causes that might otherwise gradually operate, and to throw to a greater distance than ever the prospect of seeing the Gospel triumphant, over the superstitions of the Sastras and the Koran.

BRITISH CATALOGUE.

POETRY.

ART. 18. *The Test of Guilt; or Traits of Ancient Superstition. A dramatic Tale. By the late Mr. Joseph Strutt, Author of the Regal and Ecclesiastical History of England; Horda Angel-Cynnan, or Manners and Custom of the English, &c. &c.* 4to. 119 pp. *Also in the same Volume. The Bumpkin's Disaster, or the Journey to London, &c. &c.* 4to. 85 pp. Appleyards, Wimpole Street &c. 1808.

Mr. Strutt, while he lived, was known only as an artist of much merit, and as a diligent compiler and antiquary. That he is now beginning to figure as a writer of poetry and inventive works, appears to be owing to the pious attachment of his son; who promises also "An account of the Life and Writings of the late Mr. Joseph Strutt, wherein several of his published and unpublished writings will be particularly noticed; with an analytical and critical statement of the whole."

That Mr. Strutt, even in his hours of relaxation from severer studies, and from his application as an artist, should have employed his mind in works of invention and ingenuity, must tend to raise our opinion of the man; but that these excursions, though we would by no means judge them with severity, can establish his fame as a poet and a writer of fancy can hardly be expected. *The Test of Guilt* is a tale founded on murder and treachery, which in the end are detected in a manner approaching to preternatural. It is told in well-measured blank verse, but no where rises to any high strain of poetry, nor produces any very interesting situation. The most animated speech is where the innocence of the hero is established: and it is this.

"From deep adversity, from death itself,
And worse than death, a load of infamy,
Call'd suddenly to life, to joy supreme,
My mind is overwhelm'd, and by degrees,
My spirits must expand to happiness,
Or burst the cords that hold them. Good my Lord
And dearest Lady, darling of my soul,
What can I say? Words are inadequate
To paint the vast sensation of my soul;
In wonder, ecstasy, and gratitude,
I'm lost,—and doubt reality itself,
(So far has it out-stripped my utmost hope)
Lest, like a vision, it should fade away,
And leave me once again to death and woe." P. 115.
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These words certainly are inadequate to the expression of the situation. "The Bumpkin's Disaster", is styled a Collection of Fragments. It is in fact a tale, in couplet verse, of which, though it is now of considerable length, several parts are left unfinished. Here also is regular versification, but little of poetic spirit. We cannot but say that we think it injudicious, though doubtless well-meant, to bring forward these productions of a man, whose works, published by his own judgment, have done him so much honour.

ART. 19. *The Congress of Crowned Heads; or the Flea's Turtle-Feast, and the Louse's Dress-Ball. A Satirical Poem.* 8vo. 22 pp. 1s. Hatchard. 1808.

We are told, in a modest advertisement, that this little poem originated in a conversation between two of the author's acquaintance, and it is hoped that, if unsuccessful, "it will be considered as beneath criticism."

In our review* of "*The Butterfly's Ball*," and "*The Peacock at Home*," we deprecated all attempts at an imitation of those ingenious productions, as it would scarcely be possible to rival the latter, and the subject would undoubtedly pall on repetition. But no warning could deter the *servum pecus* of imitators; and we have heard of "*The Elephant's Ball*," "*The Lion's Masquerade*," "*The Fishes Grand Gala*," &c. nay even "*The Rose's Breakfast*," which, if some specimens we have seen are fair ones, have not merit sufficient to overcome the disgust that the repetition of a trite subject must occasion. The little poem before us seems intended to ridicule those imitations, and though not very happy, might amuse those by whose remarks it was occasioned. The author seems well acquainted with the natural history of insects: but the very minute gentry (we should have said *royal families* and *nobility*.) described by him, will not interest so much as those with whom we are more generally acquainted. It is evident, however, that allusions are intended to the self-created Emperor, and his subject Kings in Europe.

ART. 20. *Poems, by Charles James, Author of the Military Dictionary, Regimental Companion, &c. &c. in Two Volumes. Third Edition, with Additions.* 8vo. Egerton. 12s. 1808.

These are two very elegant volumes, and contain some pleasing poetry. This may be said with truth and justice. It is possible that the author may consider this as too faint a tribute of praise, we will therefore add to it our conviction that the author has much taste and a feeling mind. Will this be thought sufficient?—

* See Brit. Crit. for Nov. 1807. Vol. xxx. p. 554.

let us hope that it will, for we cannot say more, and shall only appeal for the truth of our assertion to the following

“ LINES,

SENT WITH ONE OF WEDGEWOOD'S MEDALLIONS, REPRESENTING A NEGRO KNEELING.

“ The suppliant posture of this object proves
The savage temper of mankind to man.
Ah sure, PARTHENOPE, the youth who loves
Can ne'er be treated on so harsh a plan.
Yet suppliant oft the pensive mourner lies,
In secret anguish and unanswered sighs.

“ Nor sighs, nor shape, nor colour can subdue
Compassion's dictates in the breast that feels
To melting sympathy's endearing view;
One look of tenderness a heaven reveals.
Yet still beware of Falshood's gilded ray,
Whose light misguides, and flatters to betray.”

For an account of the author's Military Dictionary, see our 20th volume, p. 98.

ART. 21. *Poems, by Matilda Betham.* 12mo. Hatchard.
3s. 6d. 1808.

These Poems are distinguished by much elegance, tenderness, and simplicity, which the reader may easily suppose from the following specimen:—

“ TO A LLANGOLLEN ROSE,
“ THE DAY AFTER IT HAD BEEN GIVEN BY MISS PONSONBY.

“ Soft blushing flow'r! my bosom grieves,
To view thy sadly drooping leaves:
For, while their tender tints decay,
The rose of Fancy fades away!
As pilgrims, who, with zealous care,
Some little treasur'd relic bear,
To re-affure the doubtful mind,
When pausing memory looks behind;
I, from a more enlighten'd shrine,
Had made this sweet memento mine.
But, lo! its fainting head reclines;
It folds the pallid leaf, and pines,
As mourning the unhappy doom,
Which tears it from so sweet a home!” P. 16.

July 22, 1799.

DRAMA.

ART. 22. *Adelgitha; or the Fruits of a Single Error. A Tragedy, in five Acts. By M. G. Lewis. Third Edition. 127 pp. 3s. Hughes. 1806.*

We know not by what accident it has happened that this tragedy, the performance of which (for a benefit) we recollect, and which appears to have reached a third edition, has hitherto escaped our notice. The title of it points out the moral which it professes to inculcate; a moral certainly good, if understood in its proper sense, as warning the female sex against the first allurements to vice, and not as discouraging repentance and reformation.

Adelgitha, the heroine, (then Princess of Salerno) had in early youth been seduced, under a promise of marriage, by a Norman Knight, and had a son by him, whom she had bred up as an orphan taken under her charitable protection. Her paramour had died by the hands of robbers, leaving letters from her, and her picture, in the possession of a person accidentally present at his death, who proved to be the exiled Byzantine Emperor, Michael Ducas. Her former error having been (as she thought) concealed from all the world, she married Robert Guiscard, Prince of Apulia, who afterwards engaged in a war for the restoration of Michael Ducas. At the opening of this tragedy he is besieging Durazzo, as ally to that Emperor, and Michael (who is represented as one of the blackest characters ever produced on the stage) takes the opportunity of Guiscard's absence to attempt corrupting the fidelity of his wife. Being rejected with disdain by Adelgitha, he accidentally discovers that she was the Princess of Salerno, whose letters and picture are in his possession. Upon this he immediately threatens her with a disclosure, unless she complies with his desires. Alarmed by his threats, yet still faithful to her husband, she appoints a meeting with the Emperor in a secret place near the sea shore, hoping to persuade him to give up the letters without exacting her infamy as the price of them. During this interview he not only refuses her request, but attempts to carry her off by force, having previously prepared a boat for that purpose. In the struggle she attempts to stab herself, but being prevented by the tyrant, at length plunges the dagger into his breast, and lays him dead at her feet. She is conveyed from the spot by the young knight who was the fruit of her unlawful amour; and, on his falling under suspicion of the murder, Adelgitha, who had been the victim of remorse ever since, owns the deed, and also that the supposed assassin is her illegitimate son. Such a discovery plunges her husband Guiscard into the deepest affliction. He at first repudiates her, but afterwards offers a reconciliation. The sense of her accumulated guilt is, however,

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so strong, that she cannot survive the discovery, and she stabs herself.

Of these materials, with an underplot respecting the mutual attachment between Lothair, Adelgitha's son, and Imma, the tyrant Michael's daughter, the tragedy before us is composed. These incidents are, upon the whole, well calculated to form a tragic drama: but we think Mr. Lewis has not rendered his heroine Adelgitha so interesting as such a plot requires. Her conflicting passions, though necessarily strong, should have more of tenderness and less of extravagance. It is also, in our opinion, a capital error to represent her as wrung with so much remorse, and deemed guilty of murder, for an act which, however repugnant to female gentleness, appears to have been (by the law of nature, and certainly by our laws) justifiable on the principle of self-defence. She should either have assassinated the Emperor *merely* to prevent the discovery of her former guilt, or her distress should have arisen wholly from the danger of her son. In other respects the conduct of this tragedy is not unworthy of the reputation of the author. He has not, however, yet learned to write tragedies with genuine pathos, or in pure unaffected poetical language; though undoubtedly marks of genius appear in this, as in most of his works.

NOVELS.

ART. 23. *The Man of Sorrow, a Novel, in three Volumes.* By Alfred Allendale, Esq. 12mo. 12s. Tipper. 1808.

If we were abruptly to affirm, that this novel was destitute of ingenuity or contrivance, mean in its language, dull in its incidents, and preposterous in its catastrophe, we should certainly be unjust. But we should be no less so to our readers, if we were particularly to recommend it to their perusal, as much superior to the numberless productions of the kind, as interesting in its narrative, or useful in its moral. To say the truth, it is of a very mixed kind. The reader will meet with some good writing, some pleasing scenes, and some well drawn characters; but the hero is made a man of sorrow, when a very moderate and rational change of circumstances would have made him quite the contrary. The happiness of the heroine is sacrificed to the avarice of her mother, the lover loses his senses, and the curtain drops over a scene of misery. Minuter criticism could hardly be justified from the nature of the publication; or it would be easy to dilate on many defects, and to point out many scenes and passages deserving of commendation.

ART. 24. *Riches and Poverty, a Tale. By Miss Barrell.*
12mo. 212 pp. 5s. Tipper.

This tale, though not very probable, is certainly entertaining, and is of so good a tendency that we should have no hesitation in putting it into the hands of any young friend, who was fond of light reading; but we cannot altogether approve of so many postscripts; in letter 26, there are no less than five stiled "in continuation," besides a postscript. There are a few pretty pieces of poetry interspersed. ●

POLITICS.

ART. 25. *Reflections on some Questions relative to the present State of the Nation. Addressed to the Rev. F. Randolph, D.D. Prebendary of Bristol, and Chaplain to his Royal Highness the Duke of York. Occasioned by a Letter to his Grace the Duke of Bedford, lately published by Dr. Randolph, and by some other recent Publications. By John Fern Tinney.* 8vo. 117 pp. 2s. 6d. Cadell and Davies. 1808.

Our opinion respecting the political letter of Dr. Randolph, was distinctly declared in our *late account of that work. The present writer coincides with the censures, which our duty compelled us to pass, on some parts of that publication, and dilates on the subject with considerable severity, tempered nevertheless by personal respect for Dr. Randolph. Our limits do not permit us to detail the arguments used by this author; which are, of course, similar to those by which the cause of Great Britain has been already defended, against the advocates of our unprincipled foe. The conduct of those writers is traced from the beginning of the French Revolution, and its effects forcibly, and, in our opinion, justly described. We are much pleased with the spirited manner in which Dr. R.'s imputations on the British character are repelled and reprobated by the writer before us; who also cites a passage in Mr. Roscoe's late political tract with indignant, but (if the passage be accurately given) well deserved censure. As we shall soon have occasion to notice that work and its sequel, we abstain from those remarks which Mr. Roscoe's declared sentiments and the able comment upon them by this author are calculated to excite. The author proceeds to animadvert on the uncharitable and surely unfounded application which Dr. R. has made of the prophecy respecting the destruction of Tyre to Great Britain. "Are you," he asks, "seriously of opinion that our hostility to France, so lately prostrate before a prostitute in the Cathedral of Paris, then termed the Temple of Reason, and which so lately renounced the first prin-

* See Brit. Crit. for April 1808, page 440.

oiple of religious sentiment by proclaiming death to be an eternal sleep, can be compared to the hostility of Tyre against Jerusalem, the chosen people of God, and the only nation at that time unstained by idolatrous worship?" He infers that "the heart which entertains such fears, must be most wretched. But if such fears be not felt, and they be expressed to perplex our public councils, to alarm or misguide our public judgment, to create distrust or terror when our safety requires confidence and hope, we know," he adds, "how to appreciate the loyalty of him, who, by prostituting the Sacred Writings to political purposes, has at once condemned his country and his king. We know how to estimate his opinions, and to value the sageness of his advice."

These expressions are severe: we wish it were in our power to add, that they are undeserved. A well written and well merited panegyric follows, on the character of our excellent Sovereign; and a very sensible discussion respecting the probable, we might almost say, certain consequences of any peace with France, "which shall leave her with every means of carrying on the operations of her hostility, and which will deprive us of the means of renewing the contest, even at an hour's warning." The author insists, that no negotiation should be entered upon "which does not, by preliminary concession, amply provide for the establishment of our future independence, for the acknowledgment of our essential rights, and for our full security against the future aggressions of France."

To prove the dangers to which our Church is exposed by the unceasing activity and determined hostility of sectaries, the author gives a clear and, we believe, accurate history of the rise and progress of Methodism; enumerating the various artifices employed by the persons of that persuasion, to obtain power and influence to their own body, and gradually to undermine the Establishment. Were we to extract any particular passage from this connected detail, it would be doing injustice to the whole; which we recommend to the perusal of every friend to the established Church, who may not be fully informed of the striking facts here related.

It is almost needless, after what we have said, to add, that this work has our cordial approbation; and that the author may be justly, in our opinion, classed among those political writers whose abilities, by no means inconsiderable, are employed in support of the honour and welfare of his country.

ART. 26. *The Substance of Lord Erskine's Speech in the House of Lords, on Monday, April 13, 1807.* 8vo. 32 pp. 1s. Phillips. 1807.

As we have on other occasions, fully discussed the subject treated in the speech before us*, it cannot be necessary minutely

* See Brit. Crit. vol. xxix. p. 87. vol. xxx. p. 315, 319, 320, &c. &c.

to examining arguments which, though a little varied in form, are, in substance, the same we have already combated, and, as we trust, refuted.

The noble and learned lord, whose sentiments are here reported, is made to complain, that the case in question has been unfairly stated. But we much doubt whether the same complaint may not lie with more justice against the statements contained in this speech. The Irish Act of 1793, threw open (says the speech) the whole civil and military establishment in Ireland to the catholics; with certain exceptions however, which, though they might be reasonable at the time, created difficulties in case of an union between the two kingdoms.

The extension of that Act (the noble lord proceeds to state) "was forced upon the consideration of the late ministers by the peculiar crisis;" there being a necessity, at that crisis, of "bringing into action our whole national force." Such, he tells us, was the consideration which led to the introduction of this bill. Now, as the bill was certainly not introduced by the learned peer himself, and as undoubtedly no *practical* inconvenience had arisen from the difference in the laws of the two countries, we must be permitted to refer to the correspondence of the late ministry with the lord lieutenant and the conferences between the Irish secretary and principal Irish catholics, on the subject, for proof that another object, the object of conciliating the higher orders of that persuasion, by a partial measure, and thereby inducing them to defer their more important claims, was principally, if not wholly, in view.

We are not now censuring such a purpose; but let us not hear of *mis-statements*, when one so gross and palpable is prominent in this very speech. In fact, the whole mischief that ensued seems to have arisen from this very source, that the pretext and the real cause of the measure proposed were essentially different. The services of the great body of the catholics in the army and navy had been secured, with regard to Ireland, and (by connivance) extended to England, ever since the Act of 1793; but to flatter the persons of rank and supposed influence in that body, it was deemed expedient that the exceptions contained in the Irish statutes, few as they were, and little as they could affect the catholics in general, should be wholly done away. What is alleged by the learned lord as the motive for abandoning the bill in 1800, instead of modifying it according to the statute of 1793, confirms this opinion.

The speech, being in defence of the noble lord's late colleagues, of course denies that any deception was practised on the occasion. That there was any *studied* deception has never, we believe, been alledged by any candid person. The error imputed (and which we think is in effect acknowledged by the speech of Lord Howick) was, that, having first deceived themselves, the ministers, by an almost necessary consequence, deceived their sovereign; and that

at all events, they should have *expressly* notified to him a change in the bill which rendered it so discordant to the sentiments which he had declared.

Much pains is taken in this speech to justify the well-known minute of a part of the cabinet, and it also roundly asserts, not only that the choice and dismissal of ministers is not to be deemed the personal act of the king, but that, *in point of fact*, the dismissal of the late ministers was owing to secret advice. Were we in the place of the learned lord, we would prosecute the man who imputed such sentiments to us.

ART. 27. *The present Crisis in Germany, and the North of Europe; with Animadversions on the Conduct and Designs of France respecting Austria and the Empire, at various Periods.* 8vo. 71 pp. 2s. Budd. 1807.

The fate of Europe, when this pamphlet was written, appeared to hinge on events in the north. Our hopes and fears are now transferred to a totally different quarter; such are the extraordinary times in which we live. It is of little use to trace, as is done by this writer, the progress of Gallic ambition in former times, since the strides which France has taken within these few years towards universal dominion, exceed the whole measure of her violence, injustice, and perfidy, during centuries. Her plots against Austria in particular, are deduced by this author from the reign of Francis the First, and his attempt to gain the imperial crown: thence they are brought down to the present period. In this narration are some just and apposite remarks, particularly as to the relative situations of Austria and Prussia, and the system of the great Frederick; which was, says the author, that "the former should possess the imperial crown, the latter guard the liberties of Germany, and both protect the empire against foreign enemies." The first desertion of this plan he ascribes to the treaty into which Austria was inveigled by France in 1767; from which, in his opinion, have arisen the jealousies which have prevented any cordial and permanent union between the powers most interested in the preservation of Germany. Such an union is strongly recommended in this work. Unfortunately one of the two powers to whom it relates, has been since virtually extinguished. It would now be ridiculous to build upon the accession of Prussia to any league against France, or even to speak of her unfortunate monarch as an independent sovereign. The same observation unhappily applies to the author's sanguine expectations of an effectual resistance to the French arms by the late confederacy against them. Nor is he more happy in the anticipation of great and decisive exertions from the northern states and the ready submission of Spain to the dictates of the Corsican tyrant. But such are the rapid vicissitudes of political affairs,
that

that at the present moment, the only hope of liberation to Europe, is in the rising spirit of the Spanish people; and yet, possibly before the publication of this article, that hope may have vanished. But "*meliora precamur.*"

MEDICINE.

ART. 28. *A Rowland for an Oliver; in Answer to Dr. Moseley's Oliver for a Rowland, and to Mr. Birch, containing a Defence of Vaccination.* By John Ring, Member of the Royal College of Surgeons in London, and of the Medical Societies of London and Paris. 8vo. 128 pp. 4s. Murray. 1807.

The triumph of the Vaccinists over their opponents has been more sudden and complete than was to be expected. The reasonable professional men who had entertained doubts of the virtues of the cow-pox, are now quite convinced; and the disbelievers are diminishing fast. Poor Dr. Rowley never held up his head, after suffering the mortifications which he drew upon himself. Squirrel has become ashamed of his associates, and finds it far more profitable to puff his infallible powders, than to invent failures of the cow-pox. There remain, however, a few doughty and unabashed antivaccinists, who continue to gratify their antagonists by their ribaldry.

A silly pamphlet of this description, stiled an Oliver for a Rowland, by Dr. Moseley, was lately published. It was intended to insult the benevolent and Rev. Rowland Hill, because this worthy gentleman had replied to the common objections against vaccination, by facts which came within his own knowledge, and by sensible reasoning. But Dr. Moseley, like Goldsmith's pedant, is not to be overcome by refutation.

"In arguing too, the parson own'd his skill,
For e'en though vanquish'd, he could argue still;
While words of learned length, and thund'ring sound,
Amaz'd the gazing rustics rang'd around,
And still they gaz'd, and still the wonder grew,
That one small head could carry all he knew."

This species of attack must have afforded some entertainment to Mr. Hill, and he naturally made no reply to it; but Mr. Ring has less forbearance, and undoubtedly does not imitate the too refined Burke, who injudiciously attempted to "cut blocks with a razor." He evidently prefers a saw, and one rather of a coarse kind, as if to make the deeper impression upon the logs he has to deal with. It must be recollected, that this is no longer a contest of philosophy, but of wit; and what can we say in favor of the sarcasms of Moseley and his coadjutor Mr. Birch! Horace said

"Ex quovis ligno non fit Mercurius:"

and others have said, that wit and judgment are of such opposite natures, that no individual can excel in both. It is, however, most evident that both the wit and argumentative powers of those gentlemen are in equal proportions. And the same degree of regard is also paid to their assertions; for their best attested cases are as much credited by the judicious, as those which are promulgated on old walls by the bill-stickers.

It is an ancient religious maxim, that nothing was made in vain. Yet many are at a loss to conceive what good can result from the works of the last named authors. They, perhaps, flatter themselves, and others fear that they do much mischief; whereas we are strongly persuaded, that on the whole they have been useful; for by their unceasing barking at vaccination, they have corrected the negligence of careless practitioners. And they have in some degree roused and kept awake the drowsy public, which otherways might have slept on, without seizing the blessed discovery presented to them.

We therefore not only commend Mr. Ring for his humane efforts and praise-worthy zeal; but we wish likewise to encourage Dr. Moseley and Mr. Birch, who we hear are much dejected; and we urge them all to persevere in snarling and worrying each other.

ART. 29. *A Letter on Vaccination, or the Propriety of inoculating Infants for Cow-pox considered, addressed to those whose Example may influence the inferior Orders. By T. W. Wadley, Surgeon. 8vo. 37 pp. 1s. 6d. Calne, printed; Murray, &c. London. 1808.*

This is a sensible letter from a country surgeon recommending vaccination, and deprecating small-pox inoculation. Such publications from respectable men, diffused through their neighbourhood, we believe, will conduce much to remove the prejudices of the country people against a new practice.

ART. 30. *A comparative Sketch of the Effects of Variolous and Vaccine Inoculation, being an Enumeration of Facts not generally known or considered, but which will enable the Public to form its own Judgment on the probable Importance of the Jennerian Discovery. By Thomas Pruen. 8vo. 108 pp. 2s. 6d. Phillips, &c. 1807.*

Mr. Pruen is an extensive reader, which qualifies him fully for writing. He proves from the best authorities that the small pox is the most destructive malady to which mankind are subject; and that inoculation instead of decreasing, augmented the mortality. He next considers the consequences of vaccination. Not trusting merely to his own observations, he has collected those of the most distinguished writers of every country: and proves by unequivocal testimonies the inestimable benefit of vaccination.

Mr. Pruen's work is one of the most convincing we have read.

CLASSICAL.

ART. 31. *Archæologia Græca, or the Antiquities of Greece; being an Account of the Manners and Customs of the Greeks; relating to their Government, Magistracy, Laws, Judicial Proceedings, Religion, Games, Military and Naval Affairs, Dress, Exercises, Baths, Marriages, Divorces, Funerals, Domestic Employments, Entertainments, Food, Music, Painting, Public Buildings, Harbours, Weights and Measures, &c. &c. Chiefly designed to illustrate the Greek Classics, by explaining Words and Phrases according to the Rites and Customs to which they refer. To which are prefixed a Brief History of the Grecian States, and Biographical Sketches of the principal Greek Writers. By the Rev. John Robinson of Christ's College, Cambridge, Master of the Free Grammar School at Ravenstonedale in Westmoreland. Phillips. 8vo. 12s. 1807.*

This is a truly useful and excellent publication, and one that has long been wanted. The work of L. Bos of the same kind was too concise, that of Potter too full of quotations. But we are not aware of any objection that can reasonably be made to this before us. We have consulted it in various parts, and uniformly found all we wanted, the references pertinent and correct. The author confines himself to the two original nations of Greece, the Athenians and Lacedæmonians. Perhaps at some future period of greater leisure he may extend his labours to the other states of Greece. One valuable part of his work is original, namely, the biographical sketches of the principal Greek authors, with short comments on their writings. We are much mistaken if the work altogether will not be found deserving of a place among the standard books of the kind, recommended and employed by those who superintend the classical education of youth; a distinct, coloured map of ancient Greece is prefixed, which will be found very convenient and useful.

DIVINITY.

ART. 32. *A Sermon, preached before the Lords, Spiritual and Temporal, in the Abbey Church, Westminster, on Wednesday, Feb. 25, 1807. Being the Day appointed for a general Fast. By John, Lord Bishop of Exeter. 4to. 19 pp. 1s. 6d. Beckett. 1807.*

The dependence of man upon God is the subject of this discourse, and it is in a very able manner illustrated. The first transgression was occasioned by inordinate desire of independence and some of the last will probably spring from the same source. In modern Europe there has been a daring effort to throw off all dependence

dependence upon the divine will, and the punishments of Europe have apparently been consequent upon that effort.

“Certainly,” says the Bishop, “the first institutors of this baleful school had their origin in France. The levity of manners, the flippant sophistry, and refined corruption of morals, which are the distinguishing features of that people, were peculiarly adapted to scoff and blasphemy. But we are much mistaken, if we suppose that the mischief had confined itself within the boundaries of that country; the rest of Europe had been willing disciples of the same system, and with a desperate emulation, incorporated the same rancorous poison into their literature, their politics, and their social habits. Christianity was not only rejected—but rejected with scorn; and an acceptance of it universally ascribed to a debilitated and degraded intellect. These were the lessons inculcated in foreign seminaries and universities: and it is remarkable that some of the most notorious receptacles and depositaries of these principles, have been among the sharpest sufferers in the late incursion of the French into Germany.” P. 7.

“This is further illustrated in a note.

“The universities of Jona and Halle, two of the principal nurseries of infidelity, have experienced all the calamities of war. In the neighbourhood of the former was fought the dreadful battle which caused the immediate downfall of the Prussian monarchy.”

The Bishop then earnestly warns this country against the danger of incurring the same evils, by participating in the same guilt.

ART. 33. *A Sermon preached in the Chapel of the Magdalen Hospital, before the President, Vice Presidents and Governors of that Charity, at their Anniversary Meeting, on Thursday, April 23, 1807. By Thomas Lewis O'Beirne, D. D. Lord Bishop of Meath.* 8vo. 39 pp. 1s. Hatchard. 1807.

After noticing generally the laudable and truly Christian nature of the institution for which he was then to preach, the Bishop of Meath proceeds to argue on the great necessity of a religious education; to the want of which, probably, the objects there received had originally fallen victims. Few parents, the Bishop observes, are inattentive to the immediate wants of their children;

“But to rear and build up the spiritual man; to protect and rescue him from the fatal effects of that corruption of nature, which we have entailed on our children with their very being; to train the disciple of CHRIST in the way he should walk; to form and fashion him to piety and religion, and to such virtuous habits and dispositions as are requisite to make provision for his eternal state; alas! what place is, generally, assigned to these important cares, amidst all the suggestions and pursuits of parental solicitude

solicitude; and with what remissness, indifference, and negligence are they attended to, even by those [some] who are supposed to be most deeply impressed with a sense of parental duty?" P. 5.

The Bishop considers Education under the heads of Instruction and Example: and the instruction which he requires is such as is suited to the higher wants of "a child of God, endowed with an *immortal Soul*; and the redeemed of Christ, destined for eternal happiness." Of this education he then points out the principal elements; and contrasts with them the presumptuous Lessons of those who would defer religious instruction to an age of maturity. Against these, he appeals to the experience of all who have tried and seen, "how delightful as well as easy has been the task of bringing young children to CHRIST, as he himself commanded; of training the infant mind to the knowledge of God, and of all that in his Holy Writ he has revealed to us, as necessary to salvation."

The Bishop of Meath here takes occasion to allude to the plan of "separating the national education from the national religion," as proposed by Mr. Whitbread, and animadverted upon by Mr. Bowles*: paying, at the same time, a due tribute of applause to Dr. BELL and his plans of instruction. With the true principles of the Gospel, the learned Bishop contrasts all false refinements of modern Philosophy, and the immorality of Romances and the Drama.

Example being the next topic, it is obvious to point out what patterns ought to be set and what too frequently are displayed. On all these subjects the Right Rev. Preacher is strongly eloquent, and censures the abuses of the time with an energetic style. The satisfaction of good parents, in the contemplation of a well educated family, is also powerfully stated; and the whole concludes with a warm appeal on the subject of the reclaimed sinners, who are the objects of the Charity.

ART. 34. *On the Propriety of preaching the Calvinistic Doctrines, and the Authorities for that Practice. A Sermon, preached at Leicester, May 20, 1807; at the Visitation of the Rev. Archdeacon Burnaby. By the Hon. and Rev. H. Ryder, A. M. Rector of Lutterworth. 8vo. 98 pp. 1s. 6d. Payne. 1808.*

A second time this author takes up the argument against the Calvinistic teachers†, and handles it with singular ability.

He begins by distinguishing between such articles of faith as a public confession ought, and such as it ought not explicitly to impose. In the former class are those that are fundamental and

* See Brit. Crit. for May. P. 499.

† See Brit. Crit. vol. xxxi. p. 201.

of prime importance: in the latter, such as though less essential, are yet abstruse* and mysterious: and this he contends to have been the proceeding of our Church, with respect to the doctrine of predestination.

He then enquires, what is properly understood by the term *preaching the gospel*, which all sects are so ready to claim for their own plan of instruction. He finds not the model of it in our Saviour's divine sermon on the mount, because "the entire subject of our faith had not then been proposed; our blessed Lord was still to die for our redemption," &c. He finds it not for us in the first apostolical discourses and epistles, because they were addressed to persons differently circumstanced; but he finds it in the epistles of St. Paul to Timothy and Titus, and particularly in his text, from the latter; (Titus ii. 11, 12, and 13.) in which point of view he clearly and justly expatiates upon it. "To make this rule, therefore, the subject of our exhortations, appears to be, according to St. Paul, *true gospel preaching*." Nor would the preacher, surely, be deficient in that duty, "if he omitted in his preaching the vain attempt to fathom *the depths of the divine decrees*, to dwell upon those things which, St. Peter says, are hard to be understood, and have been wrested to the destruction of souls."

Mr. Ryder then considers the example of some of those teachers who followed the apostles: particularly Clement, bishop of Rome, "the fellow labourer of St. Paul." He finds in his epistle to the Corinthians no mention of the doctrine of election, as relating to eternal salvation: nor in the distinguished writings of Cyprian and Chrysostom. He finds it first in the homilies of Augustin, and sufficiently accounts for its introduction in those discourses. He comes then to the founders of our own Church, and finds them, in their public HOMILIES, abstaining from such teaching, and on the contrary, encouraging every penitent, "by hope in the *universal redemption* of Christ Jesus," while they warn "even the chosen vineyard of God to beware, lest they finally fall away."

Such is the general view of a discourse, which successfully warns the preacher of the gospel against those dangerous topics, on which some teachers almost exclusively enlarge; topics into which we may venture to say, that nothing but the *presumption* of man ever ventured to dive, the hidden motives of the decrees of God. The reader who thinks the subject highly important, will not be contented with our abstract, but will have recourse to the discourse itself.

* The author says, "*more abstruse*." Perhaps the former word is too strong.

ART. 35. *The Unity of Design in the Law and the Gospel. A Sermon, preached in the Scotch Episcopal Chapel, Dundee, on Sunday the 21st of February, 1808. Being the Day appointed for a Contribution in Behalf of the British Prisoners in France. By the Rev. Heneage Horsley, A.M. Prebendary of St. Asaph, and late Student of Christ Church, Oxon. 4to. 23 pp. Donaldson, Dundee; Constable and Co. Edinburgh; and Hatchard, London. 1808.*

The intimate connection that obviously subsists between the Old and New Testaments, makes the study of the former, as well as of the latter, an object of great importance to the intelligent Christian. The opinions, however, that have been entertained of the Old Testament, and especially of the Mosaic law, by Christians, and sects professing Christianity, have been very different, and some of them very extraordinary. The brightest luminaries of our Church have been contented to teach, that the law contained in its ritual a typical adumbration of the gospel, which some favoured individuals of the descendants of Jacob were able to discern, while to the great majority of the Jews it held forth, as its sanctions, only temporal rewards and punishments. But the Hutchinsonians, who discovered, through the spectacles of their master, many things which all other scholars had overlooked, were strenuous in contending, not only that the law was a type of the gospel, but that it was known to be so by every one to whom it was given; and that every Hebrew might have seen, had he looked wisely on his sacred text, all that has since been known by us under the gospel. To so wild an opinion Mr. Horsley gives no countenance, but teaches, as we can suppose his illustrious father at his age to have taught; that the resemblance and agreement between the law and the gospel, is much greater than at this day is generally understood.

His text is Levit. xxv. 35—38. and the acknowledged superiority of the gospel over the law makes it particularly proper, for a sermon designed to persuade his audience to contribute liberally to the relief of the British now suffering in French captivity. If by the Jewish law such a duty was commanded, much more is it incumbent upon Christians to show liberality to their distressed brethren.

“If,” says this able preacher, “any one species of distress could be more entitled than another to pity and assistance, it surely would be the one for which I am this day the willing pleader. Embarked at early life in their country’s cause, for her sake exposing their persons to the danger of disease in distant climes; seeking not merely the “bubble reputation,” but their nation’s safety, in the “cannon’s mouth,” these BRAVE MEN have fallen, (but not ignobly fallen,) into the hands of an ADVERSARY, who carries his spirit of revenge beyond the hour

of battle, and in the treatment of his captives exhibits a cruelty and inhumanity, unpractised of later years in the warfare of civilized states. It is for these BRAVE MEN! *beloved*, for your GALLANT COUNTRYMEN! Nay, perhaps for your FRIENDS! Your RELATIVES! that I am now pleading. Immured in cold and loathsome prisons, deprived not only of the comforts, but even of the necessities of life; destitute of clothing, destitute of the comfortable refreshment of wholesome and sufficient food: *Behold thy brother is impoverished, and his head shaketh*: the cause of his impoverishment is in yourselves. That you may enjoy in quiet the blessings of your native land; that the comforts of your fire-sides may long be preserved to you; that your LAWS, YOUR LIBERTY, and YOUR RELIGION, may remain unmolested by the rude attacks of a lawless invader; contending for the preservation of these your dearest blessings, *your brother has fallen into decay*; will you then not relieve him; will you not support him, and fear your God?"

From this specimen the reader will perceive that Mr. Horsley knows how to move the tenderest feelings of compassion; and that this is no ordinary discourse. *The unity of design*, however, *in the law and the gospel* deserves to be treated at greater length, and in a manner by no means suitable to a pulpit essay. That "the nature of man required that the opening of God's plan of moral government should be gradual, and the manner of information less or more explicit in different ages," is an important truth, which we should be glad to see illustrated with all that critical and philosophical acumen which we have long been accustomed to admire in the writings of another Horsley. Much indeed has been written, and ably written on this subject, by various divines of eminence, both domestic and foreign; but there is yet room for a disquisition on the Jewish law, and its relation to the gospel, which, if ably conducted, would prove creditable to this author, and useful to the public; and which therefore we recommend to him with earnestness, as a work worthy of his talents and his name.

ART. 36. *The Christian Monitor for the last Days; or a Caution to the professedly religious; against the Corruptions of the latter Times, in Doctrine, Discipline, and Morals. By John Owen, M. A. late Fellow of Corpus Christi College, Cambridge. Second Edition, corrected. 8vo. 6s. Hatchard. 1808.*

Mr. Owen has performed a very useful and important task in again presenting this work to the public, accompanied, as it now is, with many corrections; although they do not appear of sufficient consequence to extract. We hope soon again to see this gentleman's name prefixed to more elaborate, though certainly not more interesting undertakings, since we are living at a period when an honest zeal, like Mr. Owen's, tempered with discretion, will have constant occasion to exercise itself.

ART.

MISCELLANIES.

ART. 37. *Struggles through Life, exemplified in the various Travels and Adventures in Europe, Asia, Africa, and America, of Lieut. John Herriot, formerly of Rochford in Essex, now Resident Magistrate of the Thames Police.* 2 vols. 8vo. 12s. Hatchard.

"Struggles through Life," is a new title to a book, notwithstanding they occur to every one at all experienced in the book of life. We have been much interested and amused by the perusal of these volumes, and in the first volume more particularly, accompanying the author through the various scenes he describes, and numerous perils which he encounters, with admiration of his undaunted intrepidity, as well as of his sagacity and great good sense. We should be very glad to have heard his friend's adventures in the higher regions of Sumatra, a place never yet described by any European, except what may be gathered from Mr. Mariden. We rejoiced to find that after all his wanderings, Mr. Herriot has at length moored his vessel safe in port. We remember one other instance of a public and successful application to the East India Company, or rather its Directors, in the person of Mr. Jones, a Lincolnshire Clergyman, who finding a son whom he intended for the Church, more ready to pull the structure down than support it, told the fact, and asking for a cadetship, had one given him. We would not be understood as indiscriminately approving Mr. Herriot's book. His advice to his son before he goes to India is not entirely compatible with the duties of morality.

ART. 38. *Select Passages of the Writings of St. Chrysostom, St. Gregory Nazianzen, and St. Basil. Translated from the Greek, by Hugh Stuart Boyd.* 68 pp. 8vo. 2s. 6d. Warren, Margate; Richardson, &c. 1806.

The Translator informs us, that "having devoted his attention for some time past to the study of Ecclesiastical History, and the Orators of the Grecian Church, he was peculiarly charmed with the writings of John Chrysostom, and Gregory Nazianzen, archbishops of Constantinople." V. The first piece of eloquence here presented to us, is the oration of Chrysostom on the ruin of Eutropius. We have read this with great satisfaction. Six specimens follow, of Gregory's eloquence, which we think inferior to that of Chrysostom; and Basil's oratory we still less admire. The translator appears to have executed his task well; and if he shall continue his service to the public in this way (which we are far from discouraging) we recommend to him, in his choice of his originals, a very careful distinction between rhetoric and sound oratory.

ART. 39. *Crosby's complete Pocket Gazetteer of England and Wales, or Traveller's Companion; arranged under the various Descriptions of local Situation, public Buildings, civil Government, Number of Inhabitants, charitable Institutions, Antiquities, and Curiosities, Manufactures and Commerce, Navigation and Canals, Mineral Springs, singular Customs, literary Characters, Amusements, Parishes, Churches, &c. Market Days and Fairs, Bankers, Posts, Inns, Coaches and Waggons, Distances from London, surrounding Towns, and Gentlemen's Seats, and whatever is worthy of Attention to the Gentleman or Man of Business, throughout the Kingdom. With a Preface and Introduction, by the Rev. J. Malham, Author of the Naval Gazetteer, &c. &c. 12mo. 615 pp. 7s. 6d. fine Paper. Crosby and Co. 1807.*

In the vast multiplication of books of reference for travellers in England and Wales, which have been produced of late years, we have seen no volume which contained so much within so narrow a compass, or with any approach to a method so convenient, as is employed in the present. The smallness of the size does not prevent a copiousness of information, to which the arrangement mentioned in the title gives all possible distinctness. Few topics of occasional enquiry will be found deficient in this very convenient volume; and the circumstance of giving the bankers in each town, with the houses on which they draw in London, is, we believe, an accommodation peculiar to this work.

ART. 40. *A new and accurate Description of all the direct, and principal cross Roads, in England and Wales, and part of the Roads of Scotland: with correct Routes of the Mail Coaches, and a great Variety of new Admeasurements. Also an Account of Noblemen and Gentlemen's Seats, and other remarkable Objects near the Roads; with some of the topographical History. Arranged upon a new and more convenient Plan: so that the Routes and the Seats relating to them are brought under the Eye in the same Page. A general Index of the Roads to the different Towns, denoting the Counties in which they are situated, their market Days, and the Inns which supply Post Horses, &c. An Index to the Country Seats and Places described. A Table of the Heights of Mountains, and other Eminences, from the grand trigonometrical Survey of the Kingdom, under the Direction of Lieutenant Colonel Mudge. An alphabetical Table of all the principal Towns; containing the Rates of Postage, the Times of the Arrival and Departure of the Mails; the Number of Houses, and the Population. The whole greatly augmented and improved, by the Assistance of Francis Freeling, Esq. Secretary to the Post Office, and of the several Surveyors of the provincial Districts, under the Authority of the Post Master General. By Lieutenant-Colonel Paterson, Assistant Quarter-Master-General of his Majesty's*

Jeffy's Farce. The fourteenth Edition. 8vo. 528 pp. 10s. 6d. Longman, &c. 1808.

By printing at length the very copious title pages of such works, we are exempted from the necessity of giving any account of their contents. Many editions of this work have passed through our hands, and always with improvements. But it appears to us, that the additional matter, and more convenient arrangement of the present book, gives it a greater preference than any former editions have had to their immediate predecessors.

ART. 41. *Travels through the Canadas, containing a Description of the Picturesque Scenery on some of the Rivers and Lakes, with an Account of the Productions, Commerce, and Inhabitants of these Provinces, to which is subjoined a comparative View of the Manners and Customs of several of the Indian Nations of North and South America. By George Heriot, Esq. Deputy Post Master General of British North America. Illustrated with a Map and numerous Engravings, from Drawings made at the several Places by the Author. 4to. 3l. 3s. Philips. 1807.*

The author and perhaps his publisher may express some surprise and possibly feel some dissatisfaction at our not giving a book of this extent and considerable price a place among our principal articles. But our duty compels us to discriminate between price and actual value, and not to allow our judgment to be warped by the delusive appearance of numerous embellishments. In our progress through this volume we have not been detained by much amusing anecdote, nor had our stores of local knowledge materially increased by sagacious information of any kind. It is of that harmless tendency, neither remarkable for its dulness, nor interesting by its veracity, that extraordinary praise or censure would be alike injudicious and unjust. It must take its chance, but we apprehend, that in the period of a few fleeting years, unlike the first editions of certain books of this description, its *value* will not be considered as commensurate with its original *price*.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

Christian Unitarianism Vindicated, being a Reply to a Work by John Evans, jun. entitled "A Defence of the Christian Doctrines of the Society of Friends." By Verax. 7s.

Remarks on a Sermon, preached before the University of Oxford, by Dr. Barrow and the Rev. Mr. Nares, on the Frize Disser.

Dissertations of the Rev. Mr. Pearson and Mr. Cunningham, before the University of Cambridge; and Lord Teignmouth's Pamphlet on the Practicability of converting the Natives of India to Christianity. By Major Scott Waring. 5s.

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ACKNOWLEDGEMENTS TO CORRESPONDENTS.

A Constant Reader of the *British Critic* is sincerely thanked for the friendly style of his hints, and it is hoped that he will find them in some degree attended to in this number. At the same time we beg leave to point out, that a complete List of the New Publications of the Month is given at the end of each number, or at least, as nearly complete as possible.

LITERARY INTELLIGENCE.

A new edition of *Hephæstius's Treatise upon the various Greek Metres*, corrected from the authority of several MSS. and accompanied with copious notes and illustrations, is now printing at the Clarendon press.

The Rev. Mr. Dibdin has completed his *Variorum Edition* of *Sir Thomas More's Utopia*, with copious notes. The work is preceded by an Introduction, giving an account of the family of Sir Thomas More; the different lives of him; which have been separately published; portraits of him, and, what must be a literary curiosity and treat, a *Catalogue Raisonné* of the various editions of the *Utopia*, in Latin, Italian, French, and English.

We are glad to announce a new edition of *Swift's Works*, in nineteen volumes, octavo, under the approved care of that veteran editor, Mr. John Nicols. They will contain many original articles, and a head of Swift, taken from a cast made immediately after his death.

By the same indefatigable hand, a volume of the *genuine Works of Hogarth* has just been completed.

Mr. Bland, the author of *Edwy* and *Sir Everard*, intends to favour the public with some more *Tales* in the course of the summer.

The Second Volume of the *History of Surrey*, by Manning and Bray, a great part of which was consumed by fire, has been resumed, and may be expected next winter.

A *Life of Luther*, by Mr. Bower, is in progress towards publication.

Mr. Park has printed one volume of the new edition of the *Harleian Miscellany*. It is, as we are informed, his intention to add two volumes of Poetry, so that the whole will extend to nine volumes.

ERRATUM.

In our last, p. 565, at ART. 35, the author's name is omitted; It should be, *By Jenkin Jones, Author of Hobby-Horses, &c. &c.*

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